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ANNEX

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1863

VOLUME V.

1846

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VOLUME V.

THE UNITED STATES CATHOLIC MAGAZINE

AND MONTHLY REVIEW,

CONTAINING CHIEFLY

ORIGINAL ARTICLES,

A SUMMARY OF

Ecclesiastical Intelligence, &c.

4863

You shall know the [illegible]

The official organ of the Most Rev. Archbishop of Baltimore, and the Rt. Rev. Bishop of Richmond, and published with the approbation of the Rt. Rev. Bishops of the United States.

EDITED BY

REV. CHARLES I. WHITE, BALTIMORE.

VERY REV. M. J. SPALDING, D. D., LOUISVILLE, KY.

BALTIMORE:

PRINTED AND PUBLISHED BY J. MURPHY,

17[illegible] MARKET STREET.

1846.

111 E. 60TH STREET, NEW YORK CITY.

NOTICE.

In closing another volume of the Magazine, the past and the future both suggest themselves for special consideration. Five years have now rolled by since this work was undertaken, and when we look back upon the numerous difficulties which we had to contend with in the performance of the duty it imposed, we are scarcely able to account for its successful continuance to the present time. Of one thing, however, we are certain, that our periodical would long since have been expunged from the catalogue of Catholic publications in this country, had we not received the constant co-operation of able contributors among the clergy and laity. For this valued aid we beg leave to return our warmest acknowledgments, and to express the hope that our future labors will be sustained by the same excellent auxiliaries. To the Catholic public in general we would likewise tender the tribute of our gratitude, for we are well aware that, without the encouragement and patronage of the community to whose instruction and to the honor of whose religion our toils have been devoted, the Magazine would have been an utter failure. We are thankful, in a special manner, to the Rev. clergy and the conductors of the press, whose favorable notice and friendly efforts have contributed to enlarge the circulation of the work. No exertion shall be omitted on our part to merit a continuance of this good feeling. We have still the same momentous objects to stimulate us in the diligent execution of our task; or rather, these objects are from year to year acquiring additional importance, from the increasing population of the country and the more systematic energies which the enemies of Catholicity are wielding against it. For this reason we shall pass to another year of editorial labor, with renewed zeal for the good cause, and we trust that a corresponding disposition will be manifested by those who should be equally interested in it with ourselves.

The Editors.

APPROBATION.

We earnestly recommend to the clergy and laity, the United States Catholic Magazine, a Catholic periodical to be published monthly in Baltimore. It is calculated to promote the honor of our holy religion, and will, we trust, have a place in every Catholic library. † SAMUEL, *Archbishop of Baltimore.*

Baltimore, *Circumcision of our Lord*, 1842.

I hereby establish the U. S. Catholic Magazine my official organ of public communication with the clergy and laity of the archdiocess of Baltimore. Should it become necessary to address them on any subject before the regular period for the publication of the Magazine, an extra sheet will be issued, corresponding in dimensions and style with those of the periodical. † SAMUEL, *Archbishop of Baltimore.*

Feast of St. Mark, 1843.

The undersigned wish to express their approbation of the manner in which the United States Catholic Magazine has hitherto been conducted; and their confidence in the able and zealous directors who superintend its pages authorizes them to recommend it to the patronage of the faithful of their respective diocesses.

† MICHAEL, *Bishop of Mobile.*
† FRANCIS PATRICK, *Bishop of Philad.*
† JOHN BAPTIST, *Bishop of Cincinnati.*
† GUY IGNATIUS, *Bishop of Bolena and Coadjutor of Louisville.*
† ANTHONY, *Bishop of New Orleans.*
† MATHIAS, *Bishop of Dubuque.*
† JOHN, *Bishop of New York.*
† RICHARD PIUS, *Bishop of Nashville.*
† CŒLESTINE, *Bishop of Vincennes.*
† JOHN JOSEPH, *Bishop of Natchez.*
† RICHARD VINCENT, *Bishop of Richmond.*
† PETER RICHARD, *Bishop of St. Louis.*
† PETER PAUL, *Bishop of Zela and Administrator of Detroit.*
† JOHN M., *Bishop of Claudiopolis and Vicar Apostolic of Texas.*
† MICHAEL, *Bishop of Pittsburg.*
† ANDREW, *Bishop of Little Rock.*
† WILLIAM, *Bishop of Chicago.*
† JOHN, *Bishop of Axiern, Coadj. of New York.*
† WILLIAM, *Bishop of Hartford.*
† IGNATIUS ALOYSIUS, *Bishop of Charleston.*
† JOHN MARTIN, *Bishop of Milwaukie.*
† JOHN BERNARD, *Bishop of Boston.*

Having within my jurisdiction no press through which to publish the official documents of the diocess, I have selected for that purpose the United States Catholic Magazine, and as such recommend it earnestly to the reverend clergy and laity thereof. † RICHARD VINCENT, *Bishop of Richmond.*

Richmond, *May*, 1843.

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EMBELLISHMENTS.

Mt. St. Mary's College, near Emmitsburg, Md.—St. Joseph's Sisterhood and Academy, Emmitsburg, Md.—The Sixth Provincial Council—Portrait of Gregory XVI—Portrait of Pius IX.

ERRATA.

In the Music, p. 60, tenth bar of the base, instead of C oct. read B octaves.
Page 194, col. 1, instead of *Toledo* read *Grenada*.
In the July No. instead of folio 341—388, read 361 with the following folios to 408.
Page 470, col. 2, parag. 2, instead of *merit* read *mint*.
" 529, col. 2, towards the end, instead of *in obtaining the dispensation* read *after obtaining*, &c.
" 538, col. 2, towards the end, instead of *burglary* read *grave robbing*.

THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

JANUARY, 1846.

THE CONFESSIONAL.

"Du Pretre, de la Femme, de la Famille."

Spiritual Direction, and Auricular Confession; *their History, Theory, and Consequences: being a translation of "Du Prêtre, de la Femme, de la Famille."* By M. Michelet, Assistant Professor in the Faculty of Letters, &c. Philadelphia: James M. Campbell. 1845. Pp. 224, 12mo.

ONE of the strongest and most striking evidences of Catholicity is found in the fact that its enemies can not attack it with any plausibility or semblance of success, without grievously misrepresenting its doctrines, and appealing against it to the worst passions of the human bosom. The Catholic religion always maintains her lofty position, as the handmaid of heaven, and the divinely constituted witness of the truth; she flatters not the passions of men in order to win their homage; she would not compromise one particle of the truth committed to her in deposit, though by the sacrifice she should gain the whole world; she is prepared to fulfil her high mission, for the glory of God and the salvation of men, though she should, in the discharge thereof, be nailed to the cross with her divine Founder and Spouse. She changes not, though all the world is changing around her. Her institutions may displease the world, and become unfashionable; still she fondly clings to them; she will not suffer one of them to be impaired or destroyed: her mission is not to *please* men, but to *save* men. She will not "stoop to conquer," will not descend into the arena of the world, will not wield the weapons of carnal warfare, will not enter into alliance with flesh and blood. She will not stain the laurels of victory won during eighteen centuries of glorious strife with the world, the flesh, and the devil, by any such unhallowed means: and hence it is that the world hates her. It hated her divine Founder before her, and for the self-same reason.

She will not, because she can not, change; and her adversaries cry out that she is not adapted to the spirit of the age,

which is eminently a spirit of progress and of change in every thing, from machinery to philosophy and religion. She proclaims to the world, as the revelation of God, many doctrines unfathomable to reason and humbling to human pride; and the world cries out, absurdity and nonsense! She enforces the divine obligation of many things painful to human nature; and men cry out that she is the enslaver of the world, and that her principles are incompatible with human liberty. Still she heeds not all their clamor, but firmly, yet mildly, pursues her divine pilgrimage of mercy and charity, without turning either to the right or to the left.

It has ever been so. The tactics of the evil one in his assaults against the truth have not varied in the lapse of long centuries. From the time that he dared tempt Jesus Christ himself in the wilderness down to the very latest campaign he has made against the church of Jesus, the spirit of his warfare, as well as its chief appliances, has not changed. He tempted Christ by an impious and most unblushing appeal to the human passions of sense, of avarice, and of pride; and he tempts the disciples of Christ by the same appeal. To the disciples, as to the Master, he says: "All these things will I give you, if, falling down, you will adore me;" but the disciples answer, as did the Master, "Begone, Satan; for it is written, the Lord thy God thou shalt adore, and him only shalt thou serve."*

We might easily illustrate all this by a reference to the different phases of the warfare against Catholicity in ages past. We might prove that, how different soever were the favorite modes of attack at different periods, they all nevertheless possessed this trait in common: they appealed to passion against truth. The old heretics did it; the modern dissenters still do it. The ancient heretics succeeded partially and for a time; they seduced many from the truth by their maddening appeal to a corrupt nature; but they finally disappeared from the arena together with their victims; and the truth still stood forth triumphant, waving its unsullied banner of victory over a conquered world. The modern innovators have but renewed the same scenes of unhallowed warfare; of apparent victory, and final but certain and overwhelming defeat. It has ever been so; it must ever be so. He who could not deceive had said that the world should hate his disciples, but that "the gates of hell SHOULD NOT PREVAIL AGAINST HIS CHURCH BUILT UPON A ROCK."

At the dawn of the reformation, Luther appealed to the political feelings and prejudices of the Germans against the primacy of the pope. He stirred up the slumbering embers of old feuds between the popes and the emperors, blew on them with the warm breath of his indignant invective, and enkindled a fire in the bosom of Germany which threatened to destroy the venerable edifice of Catholicity. He cried out at the top of his stentorian lungs that the Germans had been groaning for centuries in the bondage of a worse than Babylonian captivity, and that the day of their emancipation was at hand. Those whom he could not lure to his standard by the impassioned cry of LIBERTY, he wooed by the softer, but yet more insinuating, appeals which he made to their avarice or to their sensuality. To the princes he offered as a bait the plunder of the immense church property accumulated during ages of faith and piety; to bishops, priests, and monks he offered the additional inducements of a handsome wife and a comfortable establishment; to all he offered freedom from many painful restraints on the passions imposed by the ancient religion. Fasting, daily prayer, singing or reciting the divine office, celibacy, penance and mortification, were to be done away with; and Christians were henceforth to get to heaven by treading the primrose path of dalliance with human nature, with the light of only one single principle—that of faith *alone*—beaming upon them for their guidance.

*St Matthew iv, 9, 10.

The painful restraint of church authority was to be discarded, and each one was to live as he listed, with his Bible for his guide, and his own private judgment as the only key to its meaning. With the employment of such means, no wonder that he gained proselytes; but the whole scheme was manifestly a down-hill reformation.

The very same system of tactics was adopted at Geneva, in northern Europe, in Switzerland, in France, and in England; and with precisely the same results. Every where the same maddening appeal was made to the worst passions of the multitude; every where people were lured to the standard of revolt against the church by carnal arguments eloquently stimulating flesh and blood to war against the pope. All this is strikingly true of England. The bluff old tyrant, Henry VIII, broke with the pope that he might secure a young wife in lieu of a most virtuous one, stricken in years, of whom he had grown tired; he brought his people over to his cause by a series of acts of high-handed tyranny which would have disgraced a Nero, and by a course of sacrilegious spoliation of altars and churches which would have disgraced Antiochus and Nebuchadonosor. But the master stroke of his policy, and of that of his successors, was the adroit and persevering appeal constantly made to the passions of the multitude. Open English history for the last three hundred years, and you will read evidences of this truth on every one of its sullied pages.

The self same spirit pervades that phase of the warfare against Catholicity which consists in holding up its dogmas to execration as absurd and opposed to human reason, and its worship as a senseless mummery. The mystery of the adorable eucharist can not be comprehended, therefore it is absurd; the sacrifice of the mass based thereon can not be comprehended, therefore it is absurd and idolatrous; the ceremonies of Catholic worship can not be comprehended or appreciated, therefore they are downright mummery! With what other weapons does the Unitarian attack the mysteries of the incarnation, the atonement, and the trinity? and with what other does the deist attack all mysteries and all supernatural revelation? Do not the opponents of Catholicity, like the opponents of Christianity, stand forth self-convicted of "blaspheming whatsoever things they know not?"* Are they not convicted, by their mad course of opposition to Catholicity, of an implied consent to the destruction of Christianity itself? Do they not, like the infidels, "despise dominion, and blaspheme majesty?"† Let them look to it, and to the awful denunciation pronounced by the inspired Jude against those who do these things.

But by far the most vile mode of attack ever adopted by the enemies of Catholicity consists in an unblushing appeal to that low animal passion unfortunately inherent in our nature, which leads to crimes that St. Paul would not have to be even so much as named among Christians. This may be pronounced the latest, it is certainly the most disgraceful, phase in the warfare against Rome. Reverend "no-popery" champions, boasted ministers of the God of holiness and purity, make no scruple whatever of treating with the most disgusting detail, both in the pulpit and through the press, certain matters which a pure minded Christian should blush even to think about. Such reverend ministers as the Sparries, the Brownlees, and the Breckenridges, think nothing of giving circulation to obscene matter which would cover with disgrace the most ordinary citizen, who lays no claim to any peculiar sanctity, but simply stands forth clad in the panoply of an honest and a *decent* man! They even sometimes go so far in their mad zeal against Rome as to desecrate the temple of God itself with obscenity, by preaching therein sermons not fit for ears polite, and with doors accordingly closed against *the ladies!* What is not fit for ladies' ears, is fit for preachers of the gospel, and quite good enough for

* St. Jude v. 10. † Ib. v. 8.

the temple of the living God! How blind is bigotry! how odious and detestable is hypocrisy! Can we wonder that our beloved country is so much overspread with immorality and infidelity, when such men as these pass as the accredited ministers of God's word, and the organs and leaders of his people? When they continue to do their dirty work without scarcely a rebuke from the representatives of popular sentiment? The inspired apostle draws a graphic portrait of such men when he characterizes them as "raging waves of the sea, *foaming out their own confusion*, wandering stars; to whom the storm of darkness is reserved for ever:" and, when he points the withering finger of denunciation at them, and says, "these are they WHO SEPARATE THEMSELVES, *sensual men, having not the spirit.*"*

Nothing can be too bad for these men, provided it be only directed against the Catholic church. Their morbid appetite for scandal rejects no food, no matter how loathsome. The most obscene narrative of the most obscene and abandoned wretch, like Maria Monk, or of the most drivelling apostate, like Smith, Hogan, Giustiniani, and Ciocci, is precisely what most pleases their palate. They stop not to inquire what is the character of the writer or narrator, or what are his or her claims to be received as an accredited witness; provided the story militate against the pope and the Catholic religion, it is enough. The book is published and circulated with zeal; it is bought up and read with avidity by a certain class of the people stricken with the "no-popery" *mania;* and it has already done its deadly work before its refutation can be made public. The refutation, did we say? The refutation can not generally be made *public;* that is, it can not reach those who have been infected with the poison; the preachers and their agents will see to that; they are so fond of not keeping their people in ignorance, that they and their organs seldom, if ever, publish the refutation, how triumphant soever it may be. Their people are thus allowed to read only on one side; poisonous error and calumny have already sped with the velocity of lightning to the remotest ends of the union on the wings of an untiring press; and when the truth comes "slowly limping after it," those ministers of *truth* (!) take special care to check or prevent its progress! How many, think you, of those hundreds of thousands who swallowed with avidity the poison of Maria Monk's obscene impostures—*known by all* to be impostures—were allowed to receive the antidote? How many, think you, of the Protestant *religious* press published a contradiction of that wicked book? And what vast multitudes are there not even now of the ignorant haters of the pope—of devout old ladies of both sexes—who still devoutly believe every syllable written in that infamous book? Of course, these people are never *priest-ridden!*

We speak advisedly, and we know what we say. Is it not a burning shame that such things should be done in a Christian land, in the light of the nineteenth century, and by Christian ministers? And, when this course is still persisted in, in spite of all our just denunciation of its unchristian spirit and glaring injustice; when, as fast as one book of obscene horrors can be disposed of, the teeming press is in labor with another; when many heads start into existence in place of the one which we have stricken off from this hydra of an impure bigotry; and when even reverend preachers are the active instruments in causing all this mischief, and in pouring over this virgin hemisphere all this foul torrent of impurity, could we, we ask, have employed softer language in rebuking a spirit so unclean? We know that in doing so we have with us the most enlightened and pure-minded of the Protestant community itself; and we feel convinced that this disgraceful method of warfare has already recoiled, and will still recoil, with terrible effect, on the heads of those same mountebanks who are now

* St. Jude, vv. 13, 19.

the active leaders of the crusade against Catholicity in this country. The American people will not consent to be for ever gulled; there is a point beyond which their forbearance will not go. The reaction must come, and the retribution it will bring with it will be a fearful one for those who now seem to bask in popular favor.

We have been led into this train of reflection by perusing the work of Michelet, the title of which is placed at the head of our paper. A more thoroughly wicked or a worse publication we have never chanced to read; and we verily believe that if Satan himself could appear upon earth, clad in bodily form, armed with the appliances of pen, ink, and paper, he could not have written a worse book, though he certainly would have written one marked with much more ability, blended with at least equal hatred of Rome and Catholicity. He would not have blundered nor rauted so much, but he would have written a more logical and a more effective work; and our word for it, the reverend leaders of the anticatholic crusade in this country would have republished it, duly translated into English, after such a fashion, too, as to make it lose nothing of its malignity by the translation! When they are ready to fraternize with such unblushing infidels as Michelet, is it too much to believe that they would extend the right hand of fellowship to the evil one himself were he visibly to step forth as a knighted "no-popery" champion? We think not, and we believe that our readers will agree with us when we shall have told them who this Michelet is, and what is the character of his book.

Who, then, is Michelet? He is a French transcendentalist, a pantheist, and a downright infidel; a man who is even at no pains to conceal his infidelity. He is a disciple of Voltaire and Rousseau; with the bitterly scoffing spirit of both, but without the talent of either. He has somewhat of the impetuosity, the incoherency, and the extravagance of Rousseau; but he has little of his impetuous eloquence: he has not a particle of the genius or of the polished and effective satire of that incarnation of demonism—Voltaire. He hates religion with a satanical hatred; his hatred is blind, mad; but there is little method in his madness. He strikes about him with the malignity of a serpent, but also with its blindness. When he writes against the Catholic religion, he means to write against Christianity; when he pours out his venom against *priests*, he means the priests of all religion.

He writes against priests just as Voltaire, Rousseau, Diderot, and Tom Paine wrote against them. And when his translator coolly undertakes to tell us that he meant only "French priests,"* and that he attacked only the Catholic religion as taught and practised in France, he takes a very narrow and most erroneous view of the scope contemplated by his author. He falls into about the same delusion into which some very cordial haters of the papacy fell, a few years ago, in the west. The incident we allude to is amusing and characteristic. Some years ago a paper was announced as about to be published in New York under the captious title, "Priestcraft Unmasked." A number of elders of the Presbyterian church and other Protestants of our acquaintance, thinking from its title that it would be a first rate "no-popery" paper, subscribed for it with avidity, and paid their subscription in advance. But what was their surprise and chagrin on finding that the paper proved to be a downright infidel concern, gotten up in the true Tom Paine style, and intended chiefly to unmask Presbyterian "priestcraft!" They found out their error when it was too late to remedy it; and their acquaintances laughed heartily at their expense.

We know not who the translator is, nor do we much care; though he should not have been ashamed to append his name, that the world might know to whom we are indebted for the appearance amongst

*In his preface, which is a curious specimen of disingenuous special pleading.

us of this charming work in an English dress. He does not, at any rate, appear to have been much conversant with the French, and he was often sadly puzzled to get at the meaning of his author, as we may have occasion to show in the sequel. But whoever he may be, if he be a Christian at all, he should blush to have aided in palming such a work on a Christian community. He must have known and *felt* that Michelet was an infidel, whose work could do nothing but harm in a Christian community. That he had, at least, some misgivings on the subject, appears from his preface, in which he is compelled to give us what we take to be an apology for the French infidels.

"The book," he says, "written by a Frenchman, for Frenchmen, in language and thought is most thoroughly and remarkably *French*. The reader may be startled at the freedom with which the author approaches subjects and themes which we are accustomed to speak of only with the deepest reverence. We do not doubt *his* reverence; but the strange forms of expression which he uses to express equally strange turns of thought, sometimes grate more than a little harshly on our ears. The reader is to bear the history of the book in mind at all times, and nearly upon every page."

A little farther on, speaking of the French infidels, he thus shows his sympathy for them:

"Their minds revolted at the character of priestly traditions, the empty quibbles with which priests smothered the truth, the sophistry with which they belied it, and the carnal affections which led to their materialism. In a word, *the brilliant French infidels (!) could not be idolaters.* In discarding what was manifestly monstrous, they threw all away; *and even this was not done entirely of their own impulse.* They retreated but a little way at first; *they were driven to extremes by anathemas.* . . . . . If we see, then, an *occasional indifference to Christianity* in Michelet, we know to what to impute it,"* &c.

* Preface, pp. 5, 6. In his History of France, b. i, ch. 3, and b. iv, ch. 4, Michelet makes a hero of Pelagius, the heresiarch of the fifth century, and what, think you, is the chief title of Pelagius to our author's praise? Hear him: "Pelagius, by denying original sin, RENDERED REDEMPTION USELESS, and ANNULLED CHRISTIANITY!"

Who is Michelet? A man who is for ever prating about the dignity of human nature, yet understands not in what the true dignity of human nature consists; a man who would fain persuade others that our nature is sound and amply competent of itself for its own guidance, and yet, when it suits his purpose, paints man as a beast and woman as a demon! His theory would seem to be, that without religion man and woman can live uprightly and properly, and become the ornament and support of the family and of society; but that with religion the very fountains of their otherwise stainless nature are polluted, and they become pestilent members of the social circle and totally unfit to sustain the family relation! With all his cant about the elevation and progress of man, he really places a lower estimate upon the nature of man and of woman than the disciple of Mohammed himself. It will not do to say that he confines his view to *French men* and *French women*, as the translator would seek to persuade his readers;* he speaks of man and of woman in general. It might have been, perhaps, a better explanation of his theory in regard to human nature, to have said that he judged of others by himself. What are we to think, for instance, of his portrait of woman in the following passage?

"Woman, the part of the world eminently worldly, surrenders her family and her fire-side—her most precious possessions. Eve still betrays Adam; the woman betrays man, her husband, her son! Thus each sells her deity. Rome sells Christianity, woman her domestic religion.

"The feeble souls of women, *incurably spoiled* by the great corruption of the sixteenth century (!), *full of passions and of fear, and of bad desires crossed by remorse,* eagerly seized this means of sinning with a quiet conscience, and of expiation without amendment, amelioration, or return towards God. They were happy to receive at the confessional a political order, or the direction of an intrigue as works of penance. They carried into this singular mode of expiation *the same guilty passions*

* Preface.

which they were laboring to expiate, and to atone for remaining in sin, were often guilty of crime. The female mind, inconstant in all things else, was in this sustained by the manly firmness of the mysterious hand concealed behind her."*

He seems to be fully impressed with the thoroughly Mohammedan notion, that man and woman can not be brought together, even in the holiest relation, whether of society or of religion, without being carried away by wicked desire! His principal reasoning—if reasoning it may be called—against the confessional is based upon this corrupt view. It pervades his entire work, and upon almost every page manifests itself in passages which it may suit the purposes of our reverend slanderers to reproduce, and to spread out before the community for the perusal of the young and innocent, but which are much too glowing and gross for our pages. Upon those whose minds and hearts are already thoroughly rotten, like his own, such impassioned tirades may produce a strong and dangerous impression; the pure-minded will turn from their perusal with disgust unutterable. What loathing is not produced in the soul by reading the following passage, in which he illustrates the "excitement" awakened in the confessional by the following flattering allusion to religious meetings in our own country!

"And why should not this excitement happen in such an interview? *It is enough for persons of different sexes to pray together in the same room to induce intoxication and burn the brain.* This happens in the assemblies of excited Protestants in the United States and elsewhere. Read the witty and judicious trifle of Swift's 'Fragment on the Mechanical Operations of the Spirit,' especially towards the close of it."*

And yet this man, forsooth, meant to speak only of *French* women, of *French* priests, and of the Catholic religion in France! Similar in spirit is the following passage, which still farther illustrates his theory of human nature:

"The confessor of a young woman can boldly define himself to be envious of the husband, and his secret enemy. *If there is one who is an exception to this* (and I wish I could believe it), *he is a hero, a saint, a martyr, a man above a man!!*" †

The following elegant extract proves that what we said above concerning the low estimate he places on woman is not at all exaggerated:

"There is a great difference between the hardness of a man and the cruelty of a woman. What is, in your opinion, the most faithful incarnation of the devil in this world? This inquisitor, or that Jesuit? No; it is a female Jesuit; a great lady converted, who believes herself born to rule; who, among this flock of trembling females (in a convent), assumes the part of a Bonaparte, and who, more absolute than the most absolute tyrants, uses the fury of illy conquered passions in tormenting the unfortunate, defenceless ones. Far from being opposed here to the confessor, my wishes are for him. Priest, monk, Jesuit, behold me on his side. I pray him to interfere, if he can. He is still in this hell (of the convent) into which the law does not penetrate; the only person who can say a word in the cause of humanity . . . . . I know very well that this interference will create the strongest, the most dangerous attachment. The heart of the poor creature is given in advance to him who will defend her."‡

We humbly suggest that the world has witnessed far "more faithful incarnations of the devil" than the "female Jesuit" of Michelet. The French revolution, brought about and consummated in blood by precisely such men as Michelet, startled the

* Pp. 41-2. In another passage Michelet pretty clearly advocates the execrable doctrine of universal concubinage!! He advocates it on the ground that matrimony imposes a slavish restraint on the freedom of love! He does not, indeed, come out openly, but his principles seem to lead this way. He says that the only generous and proper love is "to love *in liberty, free to love or not.*" (P. 200.) He adds that the lover should furnish the beloved with "arms even against himself. This is love, and this is faith. It is the belief that, *sooner or later*, the EMANCIPATED being must return to the most worthy." (P. 201.) That is, according to this beautiful theory, love should be wholly untrammelled, and should be bestowed, and will be bestowed, whenever the unfortunate victim of it shall be *emancipated*, on the most worthy; that is, according to Michelet, "on him who would be *freely loved!*" (Ibid.) Have not the preachers consulted well for the morality of the country when they gave circulation to his infamous book?

* P. 137, *note*. † P. 141. ‡ P. 159.

world with a hideous array of many much "more faithful incarnations." Danton, Marat, Robespierre, Barere, Voltaire, Rousseau, Diderot, and many more such worthies might well claim relationship, if not consanguinity, with the foul fiend himself. And if Michelet, and his worthy compeers, Quinet, Sue, and others of the same stamp, have not already proved their claims to the same high honor; if they have not yet made *la belle France* run again with blood, and stand paralyzed again with horror, it is surely not from any want of the will to do so. The fearful lessons of the French revolution are wholly lost on such men; they would recklessly remove the only barrier to such another awful catastrophe—of fierce human passions rioting in blood and terror; and they seem prepared to look the consequences that may ensue calmly in the face! Alas for human nature, when unchecked by the influence of a heavenly religion!

Again we ask who is Michelet, that he should be entitled to credit on religious subjects? He is not only a Pantheist, or outright deist, but he is also an obscure and grandiloquent transcendentalist; a man who often involves his meaning in such obscurity as to be wholly unintelligible, in or out of France; a man who walks shrouded in mystery, and who retreats, when pressed, from the clear light of truth behind a cloud of unmeaning words. Out of many illustrations of this, we select, almost at random, the following precious passage, which the reader may understand if he can. The author is speaking of the spiritual death induced in the soul according to the teaching of Molinos and the Quietists.

"Poor, naked, ugly, and dirty, she loses the taste for every thing—the understanding, the memory, the will. At last, beyond the loss of the will, she loses a *something indescribable*, 'which is her favorite,' and which would take the place of ALL, (the idea that she is a child of God.) This is properly the death to which she must arrive. No person, neither director nor any one else, can offer solace here. She *must* die; she must be put into the earth, that the crowd may walk above her, that she may grow putrid, rot, and suffer the odor and fetor of a corpse, until, the rottenness becoming dust and ashes, there scarcely subsists any thing which can recall the fact that the soul ever existed."*

If this is not all sheer nonsense, we really know not what is. The translator, who appears to be a bold man and not easily discouraged, is himself sorely puzzled to understand the meaning of that wonderful ALL. He says in a note:

"Very much like nonsense; and if the reader does not understand it in English, he may be very sure that there are abundance of people who do not comprehend it in the original."

Rare consolation this, truly! By the way, we have a word to say to this same translator, who, we suppose, is a reverend preacher. We are probably indebted to him for the beautiful fancy titles that head each page of the book, titles which are vastly tasty, pointed, and appropriate, and which afford a sort of key to the author's meaning where it is vague and obscure, supplying the reader with many valuable hints and ideas which he would scarcely have derived from the mere perusal of the book itself. The trickery is transparent; and if Michelet was bad enough in the original, we may be assured that he has lost nothing of his malignity in his English dress. If the author blundered much, it may, perhaps, be some consolation to him to learn that his translator has blundered still more. He translates the French word *monde, the world*, instead of *the people*, thus: "It was placed in the sacristy of the monastery, where, at nine in the evening, *the world having retired*,"* &c. Whither, we would ask, did the world go when it "retired" from the monastery? Again, he speaks of "elevating a tottering Babel *two stages*," whereas we suppose that Michelet only said *two stories!*† The city of Meaux, Bossuet's well known episcopal see, he very wittily translates "*the Meaux*" in several places.‡ Finally, are we indebted to him or to his author

* P. 32. † P. 61. ‡ P. 83, &c.

for the following exquisite—shall we call it *French bull:* "several of these *ladies* are eminent business *men!*"§

But Michelet is not only an obscure transcendentalist and a clumsy blunderer; he is not only a vulgar infidel and a base reviler of woman; but he likewise is a downright falsifier of the plainest facts. His work is made up of transparent sophistry, animated by a heartless malignity, and founded upon glaring perversion of the truth on almost every page. We can not furnish even a catalogue of his falsehoods; they would fill a volume. We must confine ourselves to a few as specimens. Here are two sweeping untruths in one consecutive passage:

"Rome surrendered Christianity—in the principle which lies at the foundation of it—*salvation by Christ.* Placed in the position to choose between that doctrine and its opposite, she had not the courage to decide. (How then *did* she *decide* to make the *surrender* referred to?) After Christianity, the Jesuits *surrendered morality,*"* &c.

Is not morality a part of Christianity? If so, it does not appear what Rome had left to the Jesuits to *surrender.* So absurd and so self-contradictory is error; and yet this nonsense passes current for sound philosophy and acute reasoning!

In another place, Michelet utters the following falsehood, which every one at all conversant with such matters knows to be a falsehood.

"First, through the controversial works of the Jesuit Bellarmine, they (the Jesuits) stated and defended the dogma of the infallibility of the pope *as a matter of faith.*"†

His self-contradictions and open absurdities are, perhaps, more numerous than even his falsehoods. They run through his entire book, which is, in fact, little more than a mere tissue of them. Thus, he reasons throughout on the assumption that priests, being celibitaries, are much more exposed to temptation than other men; yet, when he comes to paint the celibitary in all the horror of his condition, he represents him as a man who leads "a dry and mutilated life," who has the fountains of his natural sympathies dried up, and who has a heart withered, hard, and unsusceptible. And how does he escape from the manifest self-contradiction? By the pitiful evasion that "the *heart* may be dry and *sense* very eager!"*

Again, we ask, who is Michelet? He is a man of a heated brain, who palms off on the world his own disordered fancies and foul suspicions as sound *reasoning* against celibacy and the confessional; a mere incoherent declaimer, who thinks that other people are as bad as himself, and who paints the priests as wicked men merely because he hates them with a fiendish hatred; a man who defiles every thing that he touches, and wilfully and wickedly perverts the meaning of the clearest things; a man, in fine, who will convince those who are already convinced, and will hurt those who wish to be hurt. But does he not quote authorities, does he not reason on them? Certainly. Satan himself was an adept at quoting authorities, as well as a subtle reasoner; yet Satan is the "father of lies." Michelet quotes different authors, but does he furnish chapter and verse? He quotes authors, but what authors? Writers of both sexes who were renegades, apostates, or infidels, and as little reliable as himself. He refers, with commendation, to Sue's Wandering Jew, the truth of which he confirms:† he quotes Llorente, the apostate priest and the traitor, for one of the foulest and most infamous aspersions on Catholic morality that we have ever read.‡ *He* quotes authorities, forsooth! He takes the easy method of quoting whole books at a time, and of quoting them sometimes from memory alone! And yet he is a historian and a reasoner!

Such a reasoner would have been likely to reach erroneous conclusions even had he started out with correct premises; but the premises of Michelet are, in general,

* P. 156. † P. 41. ‡ P. 61. The italics are his.

* P. 216, *note.* Appendix.
† P. 156, *note.* ‡ Pp. 178-9, note.

fections and hopes were thus blighted, but also aided by their counsel and example in the continuance of the horrible violation?

And is it come to this, that, in the nineteenth century, in the boasted age of enlightenment and gallantry to the sex, men should be found wearing the garb of ministers of God who give utterance to the implied aspersion, that during the first fifteen hundred years *all* the females, and during the last three centuries *two thirds* of the females of Christendom, were and are immoral and corrupt? That this corruption has pervaded all classes from the princess to the peasant girl, and that the only means to guard against it is to abolish confession altogether?

Gracious God! upon what times have we fallen! When what is self-styled pure and evangelical religion can be sustained only by such foul imputations on the great body of Christians; when the country is inundated with filth in order to create and keep up this impression; when reverend preachers lend their name and influence to such pollution; can we wonder at the wide-spread infidelity and corruption of morals in the rising generation? Can we wonder that, from the official statement of the American Almanac for 1844, *more than half of our adult population over twenty-one years of age belongs to no religion whatever?* If Christianity in its oldest form, and as taught and practised by two-thirds of the Christian world even at the present enlightened day, in nations too the most polished and civilized, has produced and still produces such fruits, can we wonder that men turn from it with disgust, and throw themselves into the swelling ranks of infidelity? Can we be surprised at this result, when the works of such infidels as Michelet are circulated "by authority" among our population as excellent and highly useful productions?

Tell us not that the corrupting influences of the confessional have been conclusively established by published *extracts from our* own accredited theologians, Dens, Liguori, and others; that such "no-popery" champions as Sparry, the drivelling apostate Smith, and many more of the same stamp, have flooded our land with such publications, teeming with obscenity *said* to be translated from our own authors; and that Sparry, for acting as travelling pedler of such books, was arrested by the civil authorities in Pennsylvania. Our enemies are heartily welcome to all the laurels they have won in this campaign. They proved their own grovelling impurity of mind and heart; hey did not, because they could not, sully the lily-white purity of Catholicity. Their false and garbled extracts proved only their own dishonesty and baseness.

By precisely the same process of collecting and publishing in a body, according to a preconceived theory, disjointed fragments, one might prove that the studies of law and of medicine are immoral in their tendency, and should be wholly abolished; and that even the sacred and inspired Scriptures of God teem with impurity, and are corrupting in their influence!! Do not those men know that there are in the studies of medicine and law many very plain details on certain delicate subjects, which should not be spread out for general reading, but which, in the connection in which they stand, are highly useful, if not indispensably necessary? Do they not know that those works are strictly professional, and as such not at all blameworthy? And why will they not have the candor and honesty to make the same allowance in regard to Catholic theological works—written in Latin, withdrawn by this circumstance and by their very nature from the popular gaze, and strictly *professional* in their character and tendency? Or is it proper to enter into those details *in English*—a language accessible to all—for the purpose of unfolding *human* laws, and treating the ills of the *body*, and not proper to do the same *in Latin*—a language hidden from the multitude—for the much higher and nobler purpose of de-

veloping the *divine* law, and unfolding the remedies to the maladies of the soul?

Do not the holy Scriptures furnish us with a precedent for this? Are there not many chapters of the Bible which a pure-minded female would not venture to read aloud in company? And is the Bible corrupt for this? And what would be thought of another Sparry or Smith, who should be at the pains of collecting together and publishing in one volume, with a running commentary, all those Scriptural extracts for the purpose of establishing the immorality of the Bible? And what are we to think of the men who have republished and who circulate with zealous commendation the thoroughly infamous book of Michelet, in which the foul infidel more than intimates that the Canticle of Canticles, or Song of Solomon, is little more than a mere love song, breathing in "burning language" the sentiments of a carnal affection; and who tries to prove that the great Bossuet was a carnal-minded and corrupt man, because, in his correspondence with Madam Cornuan, he employs and comments upon the language of that Canticle?* Out upon such pretended delicacy and real hypocrisy! One feels almost tempted to exclaim with Shakspeare:

"Now step I forth to whip hypocrisy."

The real secret of all this clamor against the confessional is found in the fact that confession is very hard to flesh and blood and exceedingly humbling to human pride. It is very painful to feel compelled to reveal our wickedness to a fellow-creature as sinful as ourselves. But this very feature of confession is, perhaps, the strongest proof of its divine origin. Christianity in its very nature wars against flesh and blood, and inculcates self-denial and humility. The practice of confession is highly calculated to keep alive this feeling. How is it possible that man would and could ever have introduced a doctrine so very painful? How is it possible that mankind could have been persuaded to adopt a practice so very humbling, unless they firmly believed that Christ himself had enjoined it as a command and as an essential condition for obtaining pardon of sin? Whoever knows any thing of human nature, knows that, however easy it may be to introduce changes for the worse, and flattering to flesh and blood, it is utterly impossible to persuade men to do what is very painful to nature without a clear divine warrant and sanction. We venture to say that all the preachers of all the jarring sects in Christendom would not be able by joint combination and effort to introduce any such change, or to persuade a dozen of their respective flocks to resort to confession. Let them try the experiment in this or in some other very painful matter proper to test the principle; and if they shall have succeeded, then may they, with some plausibility, repeat the assertion, that confession was introduced by the priests for their own purposes.

But again: if the priests introduced confession, why did they not take the prudent precaution to exempt themselves from its obligation? Why do priests, bishops, and popes still hold themselves divinely bound to go to confession? What motive could have induced them to enjoin confession for the first time? Was it that they might impose on themselves a new burden much more painful than any other in the whole ministry—a burden which weighs down their energies, engrosses so much of their time, taxes so heavily their patience, and withal presents not one *worldly* inducement to continue its laborious ministrations? Do men usually act, not only without an adequate motive, but

* P. 96 seq. In a long note, the author furnishes us with extracts from Bossuet's correspondence, in which the expressions he (Michelet) reprobates most are precisely those of the divine Spouse of the Canticles! Where *spiritual* love alone is indicated, accompanied by *spiritual* union with the divine Spouse, he can understand nothing but mere carnal love! He attempts to prove that Bossuet, the great adversary even of the most mitigated form of Quietism, was in reality a Quietist himself merely because he wrote this commentary on the Canticle of Canticles! The beautiful devotion to the sacred heart of Jesus he perverts in the same vile way. (P. 112, seqq.) These are pretty fair specimens of his mind and heart and of his reasoning.

even against all motives of self-interest?

Finally, if the priests introduced confession, *when* did they do it; *under what circumstances; how* did they succeed in persuading mankind to adopt the observance; *who* first taught the doctrine; *who* opposed its introduction? These questions have been often asked; but they have never been answered. History says nothing on all those important circumstances.

We have now done with Michelet and his loathsome book. We have devoted to it more space than it deserved; but we have done it, because the work has appeared in this country under Protestant auspices, as an element in the bitter and most unscrupulous warfare now waged against Catholicity in this *free* republic. We have employed strong language, but not half so strong as the book and the author merited. If the preachers who lead the anti-catholic crusade will be caught in such company, if they will use means so thoroughly vile to promote their objects, can they complain that they should be denounced in strong language? For the great body of the people, misled by their artifices, we have no words of harshness; we have but tears of compassion to drop over their cruel condition in having such leaders. The meek and humble Saviour strongly and severely rebuked the ancient Pharisees out of compassion for the victims of their hypocrisy; we have but sought to aim at the imitation of his example.

SCENES IN THE FAR WEST.

Report of the Exploring Expedition to the Rocky Mountains in the year 1842, *by Brevet Captain J. C. Frémont, of the Topographical Engineers, under the orders of Col. J. J. Albert, Chief of the Topographical Bureau. Printed by order of the Senate of the United States.*

PROPOSE to extract from the most authentic sources some information respecting the immense territory to the west of the United States, coasting the Pacific from Cape Flattery to Cape St. Lucas, skirting the Mexican provinces on the south, and extending north to the American boundary line. As we feel utterly unable to accomplish our purpose in one article, we must reserve for a later number our matter relating to Oregon and California, and devote the following pages to Captain J. C. Frémont's expedition to the Rocky Mountains in 1842. A report upon the country between the frontiers of Missouri and the South Pass in the Rocky Mountains, and on the line of the Great Platte and Kansas rivers, may not at this *punctum temporis* present equal attractions with "Incidents of Travel in Oregon," or "Reminiscences of California." But the region explored by Captain Frémont is awaiting the seal of Anglo-Saxon civilization, and will be the great thoroughfare to the shores of the Pacific, should *they* attain a more rapid development. Viewed in this light, any "well-authenticated" facts connected with its natural resources and susceptibility of improvement, can not be entirely devoid of interest. This rugged country will doubtless for a long time defy the softening influences of civilization. In the first crusade, civilization will be worsted and will receive from untutored nature the ruggedness she deprives it of:—but the second will have less to encounter, and the enlightened man will eventually triumph. Before many centuries the region comprised between the Mississippi and the

Pacific, may equal the present refinement of that lying between the same great river and the Atlantic.

We shall here do little else than copy Captain Frémont's excellent narrative, which is far better calculated than any other book we have encountered, to convey a correct idea of the country from the frontiers of Missouri, to the South Pass in the Rocky Mountains. It is in the form of a report to Colonel J. J. Albert, chief of the topographical engineers, and while sufficiently entertaining to the general reader, invites the closer attention of the botanist, the chemist, the geographer and the geologist. The following outline of the arduous expedition will perhaps warrant a close perusal. In the neighborhood of St. Louis, Captain Frémont collected twenty-one men, "principally Creole and Canadian *voyageurs*, who had become familiar with prairie life in the service of the fur companies in the Indian country. L. Maxwell, of Kaskaskia, had been engaged as hunter, and Christopher Carson (more familiarly known, for his exploits in the mountains, as Kit Carson) was our guide." Having completed his final arrangements, Captain Frémont and his party left St. Louis on the 10th of June, and reached the Kansas on the afternoon of the 14th. Here was encountered their first difficulty:—but we must allow the Captain to speak for himself.

"I had expected to find the river fordable; but it had been swollen by the late rains, and was sweeping by with an angry current, yellow and turbid as the Missouri. Up to this point the road we had travelled was a remarkably fine one, well beaten and level—the usual road of a prairie country. By our route, the ford was one hundred miles from the mouth of the Kansas river. Several mounted men led the way into the stream, to swim across. The animals were driven in after them, and in a few minutes all had reached the opposite bank in safety. In the meantime, the carts had been unloaded and dismantled, and an India-rubber boat, which I had brought with me for the survey of the Platte river, placed in the water. The boat was twenty feet long and five broad, and on it were placed the body and wheels of a cart, with the load belonging to it, and three men with paddles.

"The velocity of the current, and the inconvenient freight, rendering it difficult to be managed, Basil Lajeunesse, one of our best swimmers, took in his teeth a line attached to the boat and swam ahead in order to reach a footing as soon as possible, and assist in drawing her over. In this manner six passages had been successfully made, and as many carts with their contents, and a greater portion of the party, deposited on the left bank; but night was drawing near, and in our anxiety to have all over before darkness closed in, I put upon the boat the remaining two carts, with their accompanying load. The man at the helm was timid on water, and, in his alarm capsized the boat. Carts, barrels, boxes, and bales were in a moment floating down the current; but all the men who were on the shore jumped into the water without stopping to think if they could swim, and almost every thing—even heavy articles, such as guns and lead—was recovered.

"Two of the men, who could not swim, came nigh being drowned, and all the sugar belonging to one of the messes wasted its sweets on the muddy waters; but our heaviest loss was a bag of coffee, which contained nearly all our provision. It was a loss which none but a traveller in a strange and inhospitable country can appreciate; and often afterward, when excessive toil and long marching had overcome us with fatigue and weariness, we remembered and mourned over our loss in the Kansas. Carson and Maxwell were much in the water yesterday, and both in consequence were taken ill. The former continuing so, I remained in camp. A number of Kansas Indians visited us today. Going up to one of the groups who were scattered among the trees, I found one sitting on the ground, among some of the men, gravely and fluently speaking French, with as much facility and as little embarrassment as any of my party, who were nearly all of French origin.

"On all sides was heard the strange language of his own people, wild and harmonizing well with their appearance. I listened to him for some time with feelings of strange curiosity and interest. He was now apparently thirty-five years of age; and, on inquiry, I learned that he had been at St. Louis when a boy, and there had learned the English language. From one of the Indian women I obtained a fine cow and calf in exchange for a yoke of oxen. Several of them brought us vegetables,

pumpkins, onions, beans, and lettuce. One of them brought butter, and from a half breed near the river I had the good fortune to obtain some twenty or thirty pounds of coffee. The dense timber in which we had encamped interfered with astronomical observations, and our wet and damaged stores required exposure to the sun. Accordingly the tents were struck early the next morning, and leaving camp at six o'clock, we moved about seven miles up the river, to a handsome, open prairie, some twenty feet above the water, where the fine grass afforded a luxurious repast for our horses. * * *

"Along our route the *amorpha* has been in very abundant, but variable gloom—in some places bending beneath the weight of purple clusters; in others, without a flower. It seems to love best sunny slopes with a dark soil and a sunny exposure. Every where the rose is met with, and reminds us of cultivated gardens and civilization. It is scattered over the prairies in small bouquets, and when glittering in the dews and waving in the pleasant breeze of the early morning, is the most beautiful of the prairie flowers. The *artemisia*, absinthe, or prairie sage, as it is variously called, is increasing in size, and glitters like silver as the southern breeze turns up its leaves to the sun. All these plants have their insect inhabitants variously colored, taking generally the hue of the flower on which they live. The *artemisia* has its small fly accompanying it through every change of elevation or latitude; and wherever I have seen the *aselepias tuberosa*, I have always remarked too on the flower a large butterfly, so nearly resembling it in color as to be distinguishable only at a little distance by the motion of its wings. As we advance westward, the soil appears to be getting more sandy, and the surface rock, an erratic deposit of sand and gravel, rests here on a bed of coarse yellow and gray and very friable sandstone. Evening closed over with rain and its usual attendant, hordes of musquitoes, with which we were annoyed for the first time."

This second annoyance was well calculated to remind them of the first, and of the sugar and coffee in the waters of the Kansas. But we resume the narrative.

"*June 22d.*—We enjoyed at breakfast this morning a luxury very unusual in this country, in a cup of excellent coffee with cream from our cow. Our mid-day halt was at Wyeth's creek, in the bed of which were numerous boulders of dark *ferruginous sandstone, mingled* with others of the red sandstone already mentioned. Here a pack of cards, lying loose upon the grass, marked the encampment of some Oregon emigrants; and it was at the close of the day when we made our bivouac in the midst of some well timbered ravines near Little Blue, twenty four miles from our camp of the preceding night. Crossing the next morning a number of handsome creeks, with clear water and sandy beds, we reached a very beautiful wooded stream, about thirty-five feet wide, called Sandy Creek, and sometimes, as the Ottoes frequently winter there, the Otto Fork. The country has become very sandy, and the plants less varied and abundant, with the exception of the *amorpha*, which rivals the grass in quantity, though not as forward as it has been found to the eastward. Here *cacti* for the first time made their appearance."

A third annoyance was now to be encountered; a search for water was made in vain, until after a hard day's march of twenty-eight miles they encamped on the Little Blue, where their arrival rivalled a scene in the Arabian desert.

"As fast as they arrived, men and horses rushed into the stream, where they bathed and drank together in common enjoyment. We were now in the range of the Pawnees, who were accustomed to infest this part of the country, stealing horses from companies on their way to the mountains, and when in sufficient force openly attacking and plundering them, and subjecting them to various kinds of insult. For the first time, therefore, guard was mounted to-night. Our route the next morning lay up the valley, which, bordered by hills with graceful slopes, looked uncommonly green and beautiful. The stream was about fifty feet wide and three or four deep, fringed by cotton wood and willow, with frequent groves of oak tenanted by turkeys. Game here, too, made its appearance in greater plenty. Elk were frequently seen on the hills, and now and then an antelope bounded across our path, or a deer broke from the groves. The road in the afternoon was over the upper prairies, several miles from the river, and we encamped at sunset on one of its small tributaries, where an abundance of prêle [*equisetum*] afforded fine forage to our tired animals. We had travelled thirty-one miles. A heavy bank of black clouds in the west came on us in a storm between nine and ten, preceded by a violent wind. The rain fell in such tor-

rents that it was difficult to breathe facing the wind; the thunder rolled incessantly, and the whole sky was tremulous with lightning; now and then illuminated by a blinding flash succeeded by pitchy darkness. Carson had the watch from ten to midnight, and to him had been assigned our young *compagnons de voyage*, Messrs. Brant and R. Benton. This was their first night on guard, and such an introduction did not augur very auspiciously of the pleasures of the expedition. Many things conspired to render their situation uncomfortable; stories of desperate and bloody Indian fights were rife in the camp; our position was badly chosen, surrounded on all sides by timbered hollows and occupying an area of several hundred feet, so that necessarily the guards were far apart; and now and then I could hear Randolph, as if relieved by the sound of a voice in the darkness, calling out to the sergeant of the guard, to direct his attention to some imaginary alarm; but they stood it out, and took their turn regularly afterwards.

"The next morning we had a specimen of the false alarms to which all parties in these wild regions are subject. Proceeding up the valley, objects were seen upon the opposite hills, which disappeared before a glass could be brought to bear upon them. A man who was a short distance in the rear, came spurring up in great haste, shouting Indians! Indians! He had been near enough, according to his report, to see and count them, and had made out twenty-seven. I immediately halted; arms were examined and put in order; the usual preparations made; and Kit Carson, springing upon one of the hunting horses, crossed the river and galloped off into the opposite prairies to obtain some intelligence of their movements.

"Mounted on a fine horse without a saddle, and scouring bareheaded over the prairies, Kit was one of the finest pictures of a horseman I have ever seen. A short time enabled him to discover that the Indian war party of twenty-seven consisted of six elk, who had been gazing curiously at our caravan as it passed by, and were now scampering off at full speed. This was our first alarm, and its excitement broke agreeably on the monotony of the day."

They had now reached a point three hundred miles from the mouth of the Kansas, where the road they had hitherto so diligently pursued, leaves that river and crosses over to the Platte. The elevation of the Platte or Nebraska valley above the sea is, at its junction with the road, about two thousand feet. Captain Frémont describes the soil as light, but rich; though rather sandy in some places; and the timber, with the exception of a scattered fringe along the bank, as consisting principally of poplar, elm and hackberry, and confined almost entirely to the islands. The following incident will convey the best idea of the peculiar fitness of the Platte for navigable purposes.

"*June* 28.—We halted to noon at an open reach of the river, which occupies rather more than a fourth of the valley, here only about four miles broad. The camp had been disposed with the usual precaution, the horses grazing at a little distance attended by the guard, and we were all sitting quietly at our dinner on the grass, when suddenly we heard the startling cry, 'du monde!' In an instant every man's weapon was in his hand, the horses were driven in, hobbled and picketed, and horsemen were galloping at full speed in the direction of the new comers, screaming and yelling with the wildest excitement. "Get ready, my lads," said the leader of the approaching party to his men, when our wild looking horsemen were discovered bearing down upon them; '*nous allons attraper des coups de baguette.*' They proved to be a small party of fourteen under the charge of a man named John Lee, and, with their baggage and provisions strapped to their backs, were making their way on foot to the frontier. A brief account of their fortunes will give some idea of navigation in the Nebraska. Sixty days since they had left the mouth of Laramie's Fork, some three hundred miles above, in barges laden with the furs of the American Fur Company. They started with the annual flood, and drawing but nine inches water, hoped to make a speedy and prosperous voyage to St. Louis; but after a lapse of forty days found themselves only one hundred and thirty miles from their point of departure. They came down rapidly as far as Scott's Bluff, where their difficulties began. Sometimes they came upon places where the water was spread over a great extent, and here they toiled from morning until night, endeavoring to drag their boat through the sands, making only two or three miles in as many days. Sometimes they would enter an arm of the river, where there appeared a fine channel, and after descending pros-

perously for eight or ten miles, would come suddenly upon dry sands, and be compelled to return, dragging their boat for days against the rapid current; and at others they came upon places where the water lay in holes, and getting out to float their boat, would fall into water up to their necks, and the next moment tumble against a sandbar. Discouraged at length, and finding the Platte every day growing more shallow, they discharged the principal part of their cargoes one hundred and thirty miles below Fort Laramie, which they secured as well as possible, and leaving a few men to guard them, attempted to continue their voyage, laden with some light furs and their personal baggage. After fifteen or twenty days more struggling in the sands, during which they made but one hundred and forty miles, they sunk their barges, made a *cache* of their remaining property in trees on the bank, and packing on his back what each man could carry, had commenced the day before we encountered them, their journey on foot to St. Louis.

"We laughed then at their forlorn and vagabond appearance, and in our turn, a month or two afterwards, furnished the same occasion for merriment to others. Even their stock of tobacco, that *sine qua non* of a *voyageur*, without which the night fire is gloomy, was entirely exhausted. However, we shortened their homeward journey by a small supply from our own provision. They gave us the welcome intelligence that the buffalo were abundant some two days in advance, and made us a present of some choice pieces, which were a very acceptable change from our salt pork. In the interchange of news and the renewal of old acquaintanceships, we found wherewithal to fill a busy hour; then we mounted our horses, and they shouldered their packs, and we shook hands and parted. Among them I had found an old companion on the northern prairie, a hardened and hardly served veteran of the mountains, who had been as much hacked and scarred as an old *moustache* of Napoleon's 'old guard.' He flourished in the sobriquet of La Tulipe, and his real name I never knew. Finding that he was going to the States only because his company was bound in that direction, and that he was rather more willing to return with me, I took him again into my service. We travelled this day but seventeen miles."

As the sand-bound voyageurs of the Platte had predicted, our party soon encountered for the first time one of those mighty buffalo armies that sweep over the prairies like icebergs through the ocean. They appear to have a regular organization, and divide with the Indians the political economy of the prairies. Captain Frémont's happy facility of description is conspicuous in his fine picture of the buffalo chase.

"Along our road to-day the prairie bottom was more elevated and dry, and the hills which border the right side of the river higher, and more broken and picturesque in the outline. The country, too, was better timbered. As we were riding quietly along the bank, a grand herd of buffalo, some seven or eight hundred in number, came crowding up from the river, where they had been to drink, and commenced crossing the plain slowly, eating as they went. The wind was favorable; the coolness of the morning invited to exercise; the ground was apparently good, and the distance across the prairie (two or three miles) gave us a fine opportunity to charge them before they could get among the river hills. It was too fine a prospect for a chase to be lost; and halting for a few moments, the hunters were brought up and saddled, and Kit Carson, Maxwell and I started together. They were now somewhat less than half a mile distant, and we rode easily along until within about three hundred yards, when a sudden agitation, a wavering in the band, and a galloping to and fro of some which were scattered along the skirts, gave us the intimation that we were discovered. We started together at a hand gallop, riding steadily abreast of each other, and here the interest of the chase became so engrossingly intense, that we were sensible to nothing else. We were now closing upon them rapidly, and the front of the mass was already in rapid motion for the hills, and in a few seconds the movement had communicated itself to the whole herd.

"A crowd of bulls, as usual, brought up the rear, and every now and then some of them faced about, and then dashed on after the band a short distance, and turned and looked again, as if more than half inclined to stand and fight. In a few moments, however, during which we had been quickening our pace, the rout was universal, and we were going over the ground like a hurricane. When at about thirty yards, we gave the usual shout (the

hunter's *pas de charge*), and broke into the herd. We entered on the side, the mass giving way in every direction in their heedless course. Many of the bulls, less active and less fleet than the cows, paying no attention to the ground, and occupied solely with the hunter, were precipitated to the earth with great force, rolling over and over with the violence of the shock, and hardly distinguishable in the dust. We separated on entering, each singling out his game.

"My horse was a trained hunter, famous in the west under the name of Proveau, and, with his eyes flashing, and the foam flying from his mouth, sprang on after the cow like a tiger. In a few moments he brought me along side of her, and, rising in the stirrups, I fired at the distance of a yard, the ball entering at the termination of the long hair, and passing near the heart. She fell headlong at the report of the gun, and, checking my horse, I looked around for my companions. At a little distance, Kit was on the ground, engaged in tying his horse to the horns of a cow which he was preparing to cut up. Among the scattered bands, at some distance below, I caught a glimpse of Maxwell; and, while I was looking, a light wreath of white smoke curled away from his gun, from which I was too far to hear the report. Nearer, and between me and the hills, towards which they were directing their course, was the body of the herd, and, giving my horse the rein, we dashed after them. A thick cloud of dust hung upon their rear, which filled my mouth and eyes and nearly smothered me. In the midst of this I could see nothing, and the buffalo were not distinguishable until within thirty feet. They crowded together more densely still as I came upon them, and rushed along in such a compact body, that I could not obtain an entrance—the horse almost leaping upon them. In a few moments the mass divided to the right and left, the horns clattering with a noise heard above every thing else, and my horse darted into the opening. Five or six bulls dashed on us as we darted along the line, but were left far behind; and, singling out a cow, I gave her my fire, but struck too high. She gave a tremendous leap, and scoured on swifter than before. I reined up my horse, and the band swept on like a torrent, and left the place quiet and clear."

The buffalo's motto seems to be—"united we stand, divided we fall;" truly American; and, in compliment to such a national beast, *Buffalonia* might vie as a national name with *Alleghania* or *Algania*. Troops of wolves are always hanging on the skirts of the herd to pick up stragglers; hence their intimate union. They are almost as numerous as the wild pigeons of the west. Captain Frémont saw a herd the head of which was lost among the river hills, though allowing the animals to be ten feet apart, that numbered eleven thousand in view, and was rapidly on the increase. Perhaps the head of that herd extended, like a Chilian farm, indefinitely back into the country. An Indian buffalo chase differs somewhat from the comparatively bloodless assault of our author and his friends; we find the *massacre* thus described:

"We were too far to hear the report of the guns or any sound, and at every instant through the clouds of dust which the sun made luminous, we could see for a moment two or three buffalo dashing along, and close behind them an Indian with his spear or other weapon, and instantly again they disappeared. The apparent silence and the dimly seen figures flitting by with such rapidity, gave it a kind of dreamy effect, and seemed more like a picture than a scene of real life. It had been a large herd when the *cerne* commenced, probably three or four hundred in number; but, though I watched them closely, I did not see one emerge from the fatal cloud where the work of destruction was going on. After remaining here about an hour, we resumed our journey in the direction of the village."

We are thus introduced to the Arapahoes and Cheyennes:

"Group after group darted into view at the top of the hills, until all the little eminences seemed in motion, and, in a few minutes from the time they were first discovered, two or three hundred, naked to the breech cloth, were sweeping across the prairie. Before we could reach the timber on the opposite side of the river, down came the Indians upon us.

"I am inclined to think that in a few seconds more the leading man, and perhaps some of his companions, would have rolled in the dust; for we had jerked the covers from our guns, and our fingers were on the triggers; men in such cases generally act from instinct, and a charge

from three hundred savages is a circumstance not well calculated to promote a cool exercise of judgment. Just as he was about to fire, Maxwell recognised the leading Indian, and shouted to him in the Indian language, 'your'e a fool, don't you know me?" The sound of his own language seemed to shock the savage, and swerving his horse a little, he passed us like an arrow. He wheeled as I rode on toward him and gave me his hand, striking his breast and exclaiming, 'Arapahó!' They proved to be a village of that nation, among whom Maxwell had resided as a trader a year or two previously.

"The village consisted of about one hundred and twenty-five lodges, of which twenty were Cheyennes. They were disposed in a scattering manner along both sides of a broad irregular street, about one hundred and fifty feet wide and running along the river. As we rode along, I remarked near some of the lodges, a kind of tripod frame, formed of three slender poles of birch, scraped very clean, to which were affixed the shield and spear, with some other weapons of a chief. All were scrupulously clean, the spear head was burnished bright, and the shield white and stainless. It reminded me of the days of feudal chivalry; and when as I rode by I yielded to the passing impulse, and touched one of the spotless shields with the muzzle of my gun, I almost expected a grim warrior to start from the lodge and resent my challenge. The master of the lodge spread out a robe for me to sit upon, and the squaws set before us a large dish of buffalo meat. He had lit his pipe in the meanwhile, and, when it had been passed round, we commenced our dinner, while he continued to smoke. Gradually five or six other chiefs came in and took their seats in silence. When we had finished, our host asked a number of questions relative to the object of our journey, of which I made no concealment, telling him simply that I had made a visit to see the country, *preparatory to the establishment of military posts on the way to the mountains.* Although this was information of the highest interest to them, and by no means calculated to please them, it excited no expression of surprise, and in no way altered the grave courtesy of their demeanor. I remarked that, in taking the pipe for the first time, each had turned the stem upward with a rapid glance, as an offering to the great Spirit, before he put it in his mouth. A storm had been gathering for the past hour, and some pattering drops reminded us that we had some miles to our camp.

"*July* 9.—We caught the first faint glimpse of the Rocky Mountains about sixty miles distant.

"*July* 13.—To-day, about 4 o'clock, we reached Fort Laramie, where we were cordially received; we pitched our camp a little above the fort, on the bank of Laramie river, in which the pure and clear water of the mountain stream looked refreshingly cool, and made a pleasant contrast to the muddy, yellow waters of the Platte. This port belongs to the American Fur Company, and the object of the establishment is trade with the neighboring tribes, who, in the course of the year, generally make two or three visits to the fort. While mentioning this fact, it is but justice to the American Fur Company to state that, throughout the country, I have always found them strenuously opposed to the introduction of spirituous liquors. But in the present state of things, when the country is supplied with alcohol, when a keg of it will purchase from an Indian every thing he possesses—his furs, his lodge, his horses, and even his wife and children—and, when any vagabond who has money enough to purchase a mule, can go into a village and trade against them successfully, without withdrawing entirely from the trade, it is impossible for them to discontinue its use. In their opposition to this practice, the company is sustained, not only by their obligation to the laws of the country and the welfare of the Indians, but clearly also on the grounds of policy; for with heavy and expensive outfits, they contend at manifestly great disadvantage against the numerous and unlicensed traders, from the United States and from Mexico, having no other stock in trade than some kegs of liquor which they sell at the modest price of thirty-six dollars per gallon. The difference between the regular trader and the *coureur des bois* (as the French call the itinerant or peddling traders), with respect to the sale of spirits, is here, as it always has been, fixed and permanent, and growing out of the nature of their trade. The regular trader looks ahead, and has an interest in the preservation of the Indians, and in the regular pursuit of business, and the preservation of their arms, horses, and every thing necessary to their future and permanent success in hunting: the *coureur des bois* has no permanent interest, and gets what he can for what he can, from every Indian he meets, even at the risk of disabling him from doing any thing more at hunting.

"If it is in contemplation to keep open

the communication with Oregon territory, a show of military force in this country is absolutely necessary; and a combination of advantages renders the neighborhood of Fort Laramie the most suitable place on the line of the Platte, for the establishment of a military post. It is connected with the mouth of the Platte and the upper Missouri by excellent roads which are in frequent use, and would not in any way interfere with the range of the buffalo, on which the neighboring Indians mainly depend for support. It would render any ports on the Lower Platte unnecessary; the ordinary communication between it and the Missouri being sufficient to control the intermediate Indians. It would operate effectually to prevent any such coalitions as are now formed among the Gros Ventres, Sioux, Cheyennes and other Indians, and would keep the Oregon road through the valley of the Sweet Water and the south pass of the mountains constantly open. It lies at the foot of a broken and mountainous region, along which, by the establishment of small posts in the neighborhood of St. Vrain's fort on the south fork of the Platte, and Bent's fork on the Arkansas, a line of communication would be formed by good *wagon* roads with our southern military posts, which would entirely command the mountain passes, hold some of the more troublesome tribes in check, and protect and facilitate our intercourse with the neighboring Spanish settlements. The valleys of the rivers on which they would be situated are fertile; the country, which supports immense herds of buffalo, is admirably adapted to grazing; and herds of cattle might be maintained by the posts, or obtained from the Spanish country, which already supplies a portion of their provisions to the trading posts mentioned above."

On July 28, our gallant party encountered some Sioux Indians, who gave them a dismal prospect of the country before them; representing that the great drought and the plague of grasshoppers had swept it so that scarce a blade of grass was to be seen, and not a buffalo to be found in the whole region: that their people had been nearly starved to death, and that their road was marked by the carcasses of the horses they had eaten or which had perished by starvation. Mr. Bisonnette, the interpreter, advised a retreat, and we are here reminded of *passages in the life of Cortes.*

"In reply," continues the narrative, "I called up my men and communicated to them fully the information I had just received. I then expressed to them my fixed determination to proceed to the end of the enterprise on which I had been sent; but as the situation of the country gave me some reason to apprehend that it might be attended with an unfortunate result to some of us, I would leave it optional with them to continue with me or to return.

"Among them were some five or six who I knew would remain. We had still ten days' provisions, and should no game be found when this stock was expended, we had our horses and mules which we could eat, when other means of subsistence failed. But not a man flinched from the undertaking. 'We'll eat the mules!' said Basil Lajeunesse, and thereupon we shook hands with our interpreter and his Indians and parted."

The dismal picture held up by the Sioux was not exaggerated. For the mountain expedition in view, i. e. the ascent, the provisions of the party consisted of a few pounds of coffee, a small quantity of maccaroni, dry buffalo meat cooked in tallow, hard as wood, and having much the taste and appearance of bark. Bread was out of the question, and game had long since disappeared. But still they persevered, and, on the 15th of August, stood upon the top of the Rocky Mountains 13,570 feet above the gulf of Mexico.

"I sprang upon the summit," says the captain, "and another step would have precipitated me into an immense snow field, five hundred feet below. I stood on a narrow crest three feet in width, with an inclination of about 20° N. 51° E. As soon as I had gratified the first feelings of curiosity I descended, and each man ascended in his turn, for I would allow only one at a time to mount the unstable and precarious slab, which it seemed a breath would hurl into the abyss below. We mounted the barometer in the snow of the summit, and, fixing a ramrod in a crevice, unfurled the national flag to wave in the breeze where never flag waved before. During our morning's ascent, we had met no sign of animal life except a small sparrow-like bird. A stillness the most profound, and a terrible solitude forced themselves constantly on the mind as the great features of the place. Here

on the summit where the stillness was absolute, unbroken by any sound, and the solitude complete, we thought ourselves beyond the region of animated nature; but while we were sitting on the rock, a solitary *bee* came winging his flight from the eastern valley, and lit on the knee of one of the men."

The next day buffalo ribs "again made their appearance around our fires, and with them good humor, laughter, and song, were restored to the camp;" and the 17th of October witnessed Captain Frémont and his adventurers safe at St. Louis.

We beg leave to subjoin the interview between Captain Frémont and the Sioux chiefs—the Otter Hat, the Breaker of Arrows, the Black Night, the Bull's Tail—as it marks the temper of the red man towards the white.

"One of the Indians rose, and, having first skaken hands with me, spoke as follows: You have come among us at a bad time. Some of our people have been killed, and our young men, who are gone to the mountain, are eager to avenge the blood of their relations, which has been shed by the whites. Our young men are bad, and, if they meet you, they will believe that you are carrying goods and ammunition to their enemies, and will fire upon you. You have told us that this will make war. We know that our great father has many soldiers and big guns, and we are anxious to have our lives. We love the whites and are desirous of peace. Thinking of all these things, we have determined to keep you here until our warriors return. We are glad to see you among us. Our father is rich, and we expected that you would have brought presents to us, horses, guns, and blankets. But we are glad to see you. We look upon your coming as the light which goes before the sun; for you will tell our great father that you have seen us, and that we are naked and poor, and have nothing to eat; and he will send us all these things."

The report from which we have so copiously drawn, is equally distinguished by its modesty and ability. Captain Frémont is not one of those fashionable tourists who fancy that what they see can only be made interesting when loaded with their *reflections;* just as if a wreath of artificial flowers around the neck of the statue of Venus would enhance its beauty. It is delightful to see a gentleman uniting, like Xenophon, the scholar to the soldier.

In our notices of Oregon and California, we shall have recourse to the letters of some early missionaries from which much interesting matter may be culled. We shall also follow Captain Frémont in his expedition in the years 1843, '44, though not so closely as here. We like his guidance; his style is always brief and clear, and frequently possesses a freshness and force akin to elegance.

ELEGIAC STRAINS.

"And I heard a voice from heaven, saying to me: Write, blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors; for their works follow them."—*Apocalypse*, xiv, 13.

BLESSED, thrice blessed the holy dead,
Who rest from their cares in their lowly bed!
They are taken away from the storms to come,
They are shelter'd on high, in a heav'nly home;
With them no more is there grief or pain,
But joy and gladness for ever reign.

Why weep I then for the parted friend,
Whose bliss is begun, that can never end?
O still at her tomb, should I raise the voice
Of praises to God, and aloud rejoice,
That a saint has gone to the upper sky,
To dwell with her sister seraphs on high.

Yet still my tears will not cease to flow,
While lonely I wander, on earth below;
O who can think of the desolate hearth,
Where hush'd are the accents of love and mirth,
Which sooth'd all my sorrows, for many a day,
For ever departed and passed away!

Cold, cold is the heart once with love so warm,
And silent the tongue, which but spoke to charm,
And the graceful form, and the beaming eye,
Now mould'ring in solitude, distant lie.
I strive to forget, but the wound remains
Deep, deep in my heart, with its burning pains.

Yet why should I sorrow? the *loss* is mine,
But the *gain*, O angelic consort, thine;
Thy treasure was stored in the realms above,
Thou art gone to receive the reward of love;
While I—O aid with thy sainted prayer,
That I may rejoin thee, in glory there! V. D. B.

LOUISVILLE, August 18th, 1845.

A FORTNIGHT AMONGST THE CHIPPEWAS.

Julius Timoleon

BY PROFESSOR DUCATEL.

ONE of the conditions, in the purchase from the Chippewa Indians of the vast tract of land lying in Wisconsin Territory, and partly in the state of Michigan to the south of Lake Superior, is the payment to them of a stipulated annuity, consisting of articles of clothing, blankets, kettles, guns and ammunition, together with a certain amount in specie. To receive this annuity, they are notified by the Indian agents to assemble at the most convenient places for the transportation of the goods within some specified period. This year, those inhabiting the southern coast of Lake Superior from the Ance up, those to the east of the Mississippi, and on the head waters of that river, as far as Leech Lake, were required to assemble on the 10th of last August at Lapointe, the principal trading post of the American Fur Company. It appears that the whole number of these Indians entered upon the rent roll of this year was 5030, of whom, however, not one half of the number came forward, the remainder being represented by proxy. The amount to be distributed was twenty-eight thousand dollars in clothing, and twenty-two thousand dollars in cash, with a further allowance of five thousand dollars for provisions dealt out to them during their stay at the post and the balance of which they are permitted to take along with them. Among those admitted to this distribution are, not only the roving Indians, but likewise the settled half-breeds; these being supposed to have inherited a share in the sovereignty of the soil.

The annual recurrence of this "payment" (*L'bahmahtin*, as the Indians call it) *brings together a great many* families; for not only do the men come, but they bring along with them the women and children and dogs. They build up their wigwams along the shores of the beautiful bay of Lapointe, locating themselves according to bands, but without any reference to conveniency of arrangement—the result seemingly of an unpremeditated impulse. Their lodges, that are dome-shaped, made of bent sapplings and covered with birch bark, are carelessly put up and unsightly, and, being in scattered groups, without any line of bearing, as a geologist would say, they produce no picturesque effect by themselves, but require other adventitious circumstances to relieve the sameness of their appearance. On the present occasion there are not more than two thousand Indians assembled, and their personal appearance is far from being prepossessing—but very few good looking men and still fewer well looking women. The children alone are attractive by their healthful look, their playfulness, and their noise. The half-naked men are wrapped up in dirty blankets, with their faces horridly besmeared with paint; the women are decently covered, but unwashed and uncombed; their children pretty much in the same bodily condition, except that some have a little clothing on, whilst others have none at all.

The animation of an Indian camp consists in a motley set of half-clad human beings of the male sex, squatted upon the ground, sullenly smoking their pipes, or seated in circular groups playing cards, or their favorite and more animated *mukkesin-nahdah-dewug* (which will be presently described); women and little girls moving about the fires, cooking and fetching water, and a parcel of idle boys kicking at each other, wrestling, and screaming at the top

of their voices, or teazing a whole gang of half-starved dogs that bark and growl.

The old women scarcely ever leave the lodges; young women or maidens are never seen intermixed with the men, or participating in their amusements. They move at a distance from them; the mothers with their babes, swaddled, in a hod which is carried on the back, or simply supported, in the same way, by a blanket worn as a shawl. The young women are cheerful in their looks, and modest in their deportment. They have a more cleanly appearance than the squaws, are more talkative among themselves, and the better sort ornament their arms and ankles with bands of bead work, and wear decent ear rings with bead necklaces. They seldom disfigure themselves with paint. This folly is principally confined to the men, who seem, indeed, much fonder also of trinkets than the women. A warrior will be seen with a dozen of eagle's feathers banded round his head, his face painted red, blue, and black, with a red circle around one eye and a blue one around the other, a great slit in his ear, from which depends a profusion of tinselled ornaments, and the like hung round his neck, a gawdily embroidered belt of bead work, with leggins of the same material, and thus attired, he struts about like a peacock. One of this class offered five dollars for a turkey cock; on being asked what he wanted to do with it, it was solely to possess its tail feathers to ornament his head. Strange are their notions of improvement in this conchoidal appendage to the human head. They will stick long plated arrows into them, even as our own fair countrywomen stick similar darts through their hair. They fix knives and forks into these auricular slits, and some have been seen with a comb thus preposterously located. The young female *barbarian* does not venture upon these extravagances; but, like a *Christian* daughter, is satisfied with a simple ear ring. Useless as it may be, this supererogatory fixture conveys no meretricious intention on the part of the Indian girl; for it is worn alike by the woman and the maid; but upon what notion of good taste do our civilized daughters imitate this savage custom? As our young women don't take snuff, why not hang rings to their noses, likewise? Surely a fine engraving of Queen Victoria would set off her royal majesty's head much better without the bodkins.

But to return to the "payment." It is accomplished in this way. The agent having adjusted the rent-roll, which he does upon the returns of the chiefs of the several bands,—each of whom is the bearer of a bundle of small sticks that represent the number of members belonging to his clan, and, strange to say, this is the only way they can be made to enumerate themselves,—the goods are then allotted and distributed by bands.

This adjustment of the rent-roll is not, however, unattended with difficulties; the agent being the auditor of all claims and bars against the regular division of the property. Some of the claims against the payment in full to a band are peculiar to the Indian social condition. Thus, if a manslaughter has been committed to the damage of a family of any one band, by an individual of another, the injured party demands indemnity from the aggressor out of his portion of the annuity, if he be able to give it; if not, he asks it from the whole band to which he belongs. In the same way any accidental or mischievous damage done by one band to another, or by the Indians to our own people, is sure to be met with a claim for indemnities, requiring not only judgment, but firmness on the part of the agent to allow or reject. To carry on this sort of litigation, there are numerous conferences and "talks," that afford not the least interesting occasions for studying the Indian character.

At one of these "talks," *Biziki*, or Buffalo, spoke pretty much to this effect upon the subject of Indian aggressions. After offering his salutations, and those of his band who were seated round the hall, first to their great father at Washington, and then to the Indian agent, he said "that

his people had been accused of committing aggressions upon the whites—he thought it probable that some of the thoughtless young men might have done so, and if he knew who they were, he would certainly point out to them how much against their interest it is to do such things. He had made some inquiries about the alleged aggressions, and he thought that when they came to be examined into they would be found of a very trifling nature, and more intended as a retaliation for much greater aggressions on the part of the white men. He said that his people were satisfied with the assistance and the advice which the great father had caused to be given to them, and that they were thankful to him for his presents. He had advised his people himself, as the agent had last year asked him to do, to turn their attention, more than they had previously done, to the cultivation of their soil, to the planting of corn and of potatoes; but that the wide woods were still full of game, and the deep waters full of fish, and that it was difficult to prevail upon the young men to abandon these resources, to go about turning up the ground. They preferred to leave that to the care of the women, who seemed to be better fitted for such drudgery. He would, however, continue to advise them gradually to break themselves into this new system, if it were only to keep them from the temptation, when they were pinched by want, to trespass upon the potato patches of the white men. Yet he was of opinion that if the agent looked carefully into the matter, he would find that the aggressions came most frequently from the whites upon the Indians."

He now signified that he had spoken all he had to say. And, advancing to the agent, gave him his hand, and in succession to all those seated round the agent's table.

On another occasion, *Singoup*, or Balsam Tree, spoke in some such a strain as this. After making the usual salutation, he said that he probably would be considered as having spoken like a child. "The truth is," he said, "I am now a child—the time was when I was a man, and then I spoke like a man; but now I speak like a child, because my young men treat me as if I was a child. When I was a British Indian I was treated by the British agents like a man—they spoke well of me, which my young men heard, and they gave me presents, which my young men saw, and that caused them to respect me; but now that I am an American Indian, I am not noticed by the great father, and my young men think that I am not in favor, and, therefore, they treat me like a child. I used to give them good advice, which they heeded; but now they don't listen to what I say. It is not my fault. If they become dissatisfied, great mischief may arise out of it—they may again draw the knife—and there may be a great deal of bloodshed. It was not so when I was a British Indian; but now I am a child, and must expect to be treated like a child." To which the Indian agent replied very appropriately, "that there was nothing more true than that he had spoken like a child; but it was not true that he had not been as well spoken of or treated as the other chiefs. Whenever it was known that he had given good advice to his people, he had been lauded for it, and received presents. As to his taunting him (the agent) with what he was when a British Indian, it was a matter of perfect indifference—the great father at Washington had ample power to keep all children under obedience, and would do so; that he would reward where reward was due, and punish where punishment was merited. He talked of bloodshed; he (the agent) could tell them, and he was glad to have an opportunity of saying so in the presence of the young men here assembled, that if they dared to respond to such sentiments as those expressed by their chief, they would sorely repent of it. Yes, Singoup," said the agent, "you have indeed spoken like a child. At one time I thought you were a good man; I fear now that I was mistaken, though I still hope that your speech was

prompted by some momentary ebullition of passion, that your better sense will cause you to repent of. If you wish to speak again, speak like a man, not like a whining child, or a woman." Singoup, who had been during this severe reprimand composedly smoking his pipe, then rose once more and blandly said "that what he had said amounted to nothing at all. He only wished to see what effect it would have upon his young men." He then advanced and shook hands, not a little to the amusement, though surprise of all, at this ingenuous way of getting out of a scrape.

There are two occasions when the Indian character shows itself strongly: at their dances and when they are gambling. During the period of the payment the performance of the pipe-dance, together with the war-dance, is a very frequent exhibition with them; and as they resort to it for the express purpose of levying a contribution upon the merchants and traders of Lapointe, it has been more significantly called the "begging-dance." Accordingly they make great preparations for its "coming off" with effect—such as anointing their limbs, painting their bodies in the most fantastical manner, and, barely saving decency, appear almost naked. After promenading the village, they assemble before the agency house, and other places where they expect to be treated, and commence their performances. The pipe-dance is usually a *pas seul*, danced by the most expert *balerini* of the troup in turns, and consists in grotesque and violent distortions of the body, indicative more of suppleness than of strength, but having no pretensions whatever to grace. It precedes the war-dance, in which the whole *corps de ballet* unite in equally violent contortions of limbs, and *quasi* martial exercises of marching and countermarching, interspersed with the firing off of pistols, brandishing of knives, going through the sham action of slaying and scalping an enemy, and making animated harangues. Both dances are accompanied by a monotonous beating upon a kettle, or a tight skin, and the jingling of bells, that are played by the elders of the band, who seem to delight in the sport, and contribute to it by an incessant chant. *Nemeewin* is their generic name for a dance; *opwagun-nemeewin* is the pipe-dance, and *medaweewin* the grand medicine dance. The boys sometimes fall into the dance; but the women never; and only a few, ensconced behind the fences, are even spectators of it. The dance being over, the party is usually at the factory treated with some crackers' and cheese; and a pail of sweetened water, into which has been poured a bottle or two of essence of peppermint, is brought out, to which they help themselves at discretion. They are very fond of this sort of mint julep, which they call *mahkahwahgomik*.

The Indians are inveterate gamblers. They have combined a game of cards (*ahtahdewenog*) which is said by those who play it to be full of interest and ingenuity. But their favorite game is the *mukesinnahdahdewog*, or moccasin game. It is played with four bullets (one of which is jagged) and four moccasins. The four bullets are to be hid, one under each moccasin, by the first player, whose *deal* is decided by throwing up a knife and letting it fall on the blanket, the direction of the blade indicating the person who is to hide first. The four bullets are held in the right hand, and the left hand is kept moving from one moccasin to the other; whilst the player, with a peculiar manner calculated to divert the attention of the one with whom he is playing, and with an incessant chaunt accompanied by a swinging motion of the head and trunk, passes his bullet hand under the moccasins depositing a bullet under each. The other is to guess where the jagged bullet is, but not at the first trial; for if he strike upon it the first time, he loses four sticks—there being twenty altogether, that are used as counters; if the second time he make a similar guess, then he loses three stricks; but if he guess the situation of the jagged bullet the third time, then he *gains* four sticks; finally, should the bullet remain under the

fourth moccasin, the guesser loses four sticks. The game continues until the twenty sticks have passed from one hand to the other. At this game, of which they are very fond, they stake every thing about them, and sometimes come away literally stripped. The groups that are thus collected are amongst the most characteristic of Indian habits. There will be twenty sitting down and as many standing round, intent upon the progress of the game, which is carried on in silence, except on the part of the hider.

Another game of chance, and perhaps the only other after cards, and the one just described, is the *pahgehsehwog*, or pan-play, which consists in guessing at any thing, or number of things, enclosed between two pans. The men also amuse themselves at foot races for a wager, and shooting with the bow and arrow, which is termed *pahpahmetehgwahdah*. The boys have a few games of their own: one consists in pitching pins into a hole as our boys pitch marbles; this is called *ahtahdedah-nesaguah-bedeun*. They also play at ball by throwing it out and catching it with a stick, the end of which is curled up and makes the opening a pocket of net work; this is their *pahgahto-wahnak*. But their favorite amusement seems to be a game at marbles, which must have been taught to them by the French Catholic missionaries;* for it is the same that is played at all the Catholic schools and colleges of our country, was at one time exclusively played at these institutions, though now known every where. It is what our boys call, if the recollection serves well, "knuckling." The Indian boys call it *ninijoweh ehdehdah*. They play also at "hop-scop," and they have their *shosehman*, or snow stick, about the length of a common walking cane cut out in the shape of a sledge, which they cause to slide over the snow or ice. He who sends it farthest, upon a bet, wins. The only plays observed among the girls, is the *pahpahjekahwewog*, a sort of substitute for our "graces," which simply consists in catching with two sticks a twine loaded at each end with a ball; and another, to which they give the name of *paskahwewog*, is a sort of "cup-and-ball," in which a pin is used instead of the ball, and is caught, by a similar arrangement to our game, on its point.

The Indian boys (*kwewezens*) are very fond of wrestling, a gymnastic which they term *kahguahjewah-nahawin*. They never box; their usual mode of fighting being to kick at each other—*tunggishkoo-dahdqwin;* they practise this exercise also for amusement. The men (*enenewug*) never fight except with bloody intentions. The women (*equawug*) and girls (*equesens*) do frequently, with all the destructive manipulations of the sex in every clime. A very remarkable trait of character in the Indians is, that they never quarrel, nor address insulting epithets to each other. If one wishes to speak ill of another, he will do so in his presence, but addresses himself to a third person; the insulted party either listens to it in silence, goes away, takes no notice of it, or resents it by a manslaughter.

The Chippewas appear not to be musical. The Ottowas who assemble at the Sault and at Mackina are much more so, as on the occasions of their "payment" they buy fifes, flutes, and fiddles, which they use *tant bien que mal;* but the Chippewa's notion of music is concentrated in his *tawahegun*, or drum, and the jews-harp, *madwawechegance*. They have songs, but they could not be prevailed upon to sing them.

* Cards were introduced among them by the British and American traders.

TO BE CONTINUED.

PÈRE JEAN, OR THE JESUIT MISSIONARY.

A CATHOLIC STORY FOUNDED ON FACTS.

CHAPTER I.

The Missionary.

IN THE year of our Lord 1642, the various missionary stations of the Jesuits throughout Canada, or New France, as it was then called, were threatened with all the wild fury of the savage and untamable Iroquois. The Five Nations had proved themselves the most unconquerable in their hostility to the white man; to the religion which he taught, and the civilization which he endeavored to introduce. In vain had overtures of peace been made. For a time, perhaps, as if slumbering from indolence or exhaustion, they ceased to ravage, but it was only to break forth again with more furious energy. Their bands of braves "ranged the illimitable forests" with no power to control them, and no rivals whom they dreaded. They traversed the St. Lawrence and lakes Erie and Ontario, and they struck their enemy upon the shores of lake Champlain.

Every missionary on his way to his distant station was in constant danger of captivity and death; and yet never were those stations left unfilled for want of brave and devoted men to dare all the terrors of the route, and the chances of enduring the torture at the villages of the Mohawks. The path to the Huron missions was perhaps more completely beset than any other, for the Iroquois had succeeded in cutting off, or at least in interrupting the communication between Upper and Lower Canada. They had possession of the immediate passes.

In Quebec, in that year, the feast of St. Ignatius, the founder of the Society of Jesus, was celebrated with no ordinary splendor. The fathers on that joyous occasion offered up with full hearts the glorious crown of souls, gathered from the wilderness—gathered up to the "greater honor of God" by the sons of St. Ignatius, from the wandering children of the forest. It was no feeling of earthly glory or of human pride that swelled within their hearts as they raised them up towards heaven, throbbing high with exultation. It was not the triumph which lightens up the eye of the worldly conqueror and curls his lip, that made their step more stately, and their pale features glow with an unwonted flush. They were spiritual soldiers; and they felt, in their hearts, the glory of their calling and the martial joy of victory over the infernal enemy against whom they battled. Many a full, deep voice trembled as it chanted the solemn service; age prayed with its chastened calmness; youth vowed to make itself more worthy of the glorious founder under whose banners they were enlisted in the service of God. Deep was the feeling that pervaded all hearts on that memorable festival.

Among the priests who knelt at the altar, was one remarkable for his worn and sunburnt aspect. A little beyond the full prime and strength of manhood, with the nobility of nature stamped upon his brow, he was a man calculated to strike the attention of all who looked upon him. And yet there was nothing hard or stern in those grave, calm features; they were the true picture of a good and gentle heart; a mind tutored in the patient and enduring school of Xavier and Loyola; a will subdued and mortified. Father Jean Laval was preparing himself for a renewal of his ar-

duous mission in the western wilderness. A few weeks of rest and relaxation had elapsed since he had completed the perilous voyage from the missions at the falls of St. Mary, between lakes Huron and Superior, and now he was assisting for the last time for many months, it might be for ever, with his brethren of Quebec, at the holy mystery of the altar. And yet the perilous voyage before him did not appear to weigh upon his mind. Abstracted from all earthly things, his soul seemed only the more closely wrapt in the contemplation of things heavenly. Not so with many a full heart in that thronged temple of God: but the fulness of their hearts only made them mingle more fervently with their prayers the name of him on whom their eyes now rested with such deep love and admiration. He was going once more to that nation of pious Indians of whom they had heard such joyful tidings—who clustered to the true altar of God in thousands; a Christian people in the wilderness. He was going to enlarge the empire of the gospel, to plant the cross in new regions, to face new dangers, it might be to win a martyr's crown. It was a noble spectacle to them, a spectacle of Christian, chivalric devotion.

At length the last chant of the solemn mass had ceased to swell in the crowded aisle; the benediction had been given, and, silently and with holy recollection, the worshippers departed to their homes. A small group of Indians alone remained before the church. In a few moments Father Laval, in his cassock, accompanied by another priest of his order, issued from the sacristy, where he had disrobed, and advanced towards them.

"My dear children," he said, "all my arrangements are completed: we will depart to-morrow. Our superior so wills it."

"It is good," replied one of their number, who appeared to be the chief of the party. "Ahasistari hears his father, the black gown."

"*At day-break, then, sachem*——"

"The Hurons will be ready." And the party separated, Father Laval and his companion pursuing their walk to the house of their order.

"Ah, my friend, what a glorious lot is yours? You go to carry the cross of Christ to the heathen! Oh! shall we not envy you the inestimable happiness of being thought worthy of such high honor?" fervently exclaimed the companion of Father Laval.

"No, my brother; rather pray for me that my unworthiness may not render fruitless the prayers of the good and pious in behalf of the benighted Indian. And yet it is a glorious field of labor; so rich, so sweet, so full of consolation; all its toils and dangers well repaid by the happy privilege of winning souls to God."

"And happy are the auspices, Father Laval! On this festival of our great saint, you prepare to add new glory to his name on earth, by bringing new children to the fold of Christ."

"And to-morrow, Father Anthony, to-morrow is the feast of '*the chains of St. Peter.*'"

"Happy coincidence, my brother," exclaimed Father Anthony. "You go on that day forth to bind the savage in the chains of Peter, to win wandering children to the footstool of his master."

"Or to wear my chains like him; but, alas! I am not deserving of such favor. I shall not be deemed worthy of suffering for him who died for me. Oh, happiness! oh, bliss! I dare not hope for thee!"

"Happy apostle! happy in the chains and suffering you may be worthy of enduring. We, thy brethren, seek a remembrance in thy prayers."

"Father Anthony Daniel," said the missionary, slowly and thoughtfully, as they reached the end of their walk, "it shall be *thine* next."

CHAPTER II.

The Departure.

On the following morn, the first day of August, a gallant fleet of war-canoes

floated gaily from beneath the guns of fort Quebec. The plumed and painted Indians, bowing their strength to the paddles, sent their light and graceful barks rapidly into the mid-waters of the broad St. Lawrence. The sun was just rising, and breaking dim and red through the heavy mists that overhung the river: yet ere the last canoe swept into the line, the veil of vapor began to disappear before its powerful rays. Breaking into light clouds, it rose and floated slowly away towards the south, while streams of sunshine poured brightly through each opening, lighting up the earth with a rich glow, and clothing the placid bosom of the river with a robe of gold. As the mist dispersed, the scene around became distinct in its full beauty, and the infant city seemed to waken up to life and activity. A crowd of citizens stood upon the quay, gazing eagerly and fondly on the receding fleet, as if it contained some dear object upon which, perhaps, they might be looking for the last time.

In the rearmost and largest canoe were the only two white men of the party—Father Jean Laval and his young assistant, the novice, René Bourdoise. Guiding the canoe in which they sat, Ahasistari, the chief, seemed to guard their comfort and convenience as the first object of his care. The vigorous arms of the Indian rowers impelled the canoes westward up the St. Lawrence, and when the foremost was about disappearing to the view of the party on the quay, Father Laval arose in the trembling bark, and extending his hands towards heaven, invoked again that blessing upon their pilgrimage, which he had, already, in company with his brethren and the whole people, so earnestly besought. Then, with an affectionate wave of his hand, he bade adieu to his distant friends, and, resuming his seat, bowed his head in silent prayer. At the same instant a wreath of smoke, accompanied with a bright flash, burst from the walls upon the heights of Abraham, and the heavy sullen roar of cannon swept in a moment more across the waters, while the cloud of smoke rose slowly and spirally towards the heavens. Father Laval raised his head and gazed for a single instant upon the standard of France, as it waved over the impregnable fortress, and then resumed his prayer and meditation. No sound now broke upon the ear but the slight splash of the paddle, as it dipped lightly but vigorously in the stream, and the murmuring of the rippling current around the sharp bow of the canoe in its rapid course.

The young novice looked upon the bright, glad scene around him with a subdued pleasure, now curiously watching the lithe and active forms of the graceful Indians as they bent their strength to their paddles, and now casting his eye towards the glorious scenery that bordered on the St. Lawrence. Perhaps scarce twenty summers had he numbered, and yet he seemed already to have drank in the severe yet serene lessons of the Jesuit school of endurance. Parting from the midst of civilized men, going unarmed and defenceless through paths waylaid by a remorseless enemy, he exhibited no fear, no regrets; in the midst of novelty and the unequalled beauty of the view around, he permitted no extravagant sign of delight to escape his lips. He subdued the transport of his feelings into the calmness of tranquil enjoyment, and by his silence and serenity won the admiring regard of the stern warriors of the Hurons.

At length Father Laval addressed him. "René, my son, we have entered happily upon our arduous journey. How beautiful is this earth around us, which God has given to man for the scene of his pilgrimage. He is a good God, my children, infinitely loving: if he has thus cared for our happiness here, in this sojourn on earth, what has he not prepared for the faithful and persevering servant in heaven? Let us meditate upon his infinite goodness, and mercy, and love. It is fitting thus to begin and consecrate our labors."

The Indians assented with the usual short and subdued exclamation: and for

a space no sound was heard save the regular strokes of the paddles, while the canoe proceeded with unslackened speed. After some time spent in meditation, the good priest employed himself in reciting his office, and René Bourdoise gazed calmly down towards the receding towers of Quebec until he caught the last glimpse of the lofty flag-staff bearing the banner of St. Dennis. As the scenery became wilder and more desolate, his mind began to recur to the bright scenes of his native land, and to visit once more the beautiful and populous valleys of France. The recollection of home and early friends, of parents and distant kindred, came rushing upon the youth, casting a dark and gloomy hue upon the prospects before him. Desolation and danger seemed to deepen round him; yet, suppressing these thoughts with a single aspiration, he placed himself under the invocation of the Virgin, and devoted himself without reserve to the will of God.

It was in this spirit, and with such dispositions, that the whites of the party entered on their voyage. The Hurons were seemingly indifferent to every thing but the comfort of those whom they were guiding and escorting to the hunting grounds of their tribe; and were only warmed into life and animation by the fervor of their hearts when absorbed in religious exercises. They displayed in nothing that there was danger of assault, whilst they were prepared for any event.

Father Laval, after some time, closed his book, and turning towards the leader of the party, addressed him:

"My son, what think you is the prospect of our safely passing, by the waters, to the Huron missions? Were it not better to land and cross the forest towards the Ottawa?"

After a moment's pause, Ahasistari replied: "Father, the way is long and toilsome for the white man, and his trail is broad. The Mohawk crosses the river, and his eye is keen. The running waters keep no trail, and the Huron canoes are swift and easy. My father, I swear to thee that Ahasistari will share thy fortunes whether of death or life!"

"To your skill and judgment I confide the choice of the route—the issue is in the hands of the Almighty."

CHAPTER III.

The Instruction.

Of the Indians, who composed the escort of the missionaries, some were not yet baptized. All, however, had heard, with devout attention, the preaching of the Jesuit. They had listened to him as the messenger of wonderful tidings, and had believed. But yet the careful priest hesitated long to admit to the regenerating waters of baptism those of their number who, he feared, were not sufficiently instructed in the faith of the Catholic church. The untaught Indian, accustomed to roam through the wilderness, with the works of God for ever before his observant eyes, and with incomprehensibilities around him, unable to fathom the mysteries of nature, nay, the mysteries of his own life, felt within himself the conviction of a supreme, invisible Existence. With the book of nature open before him, and nature's voice ever in his ear, he might well, by the dim light of reason, wander into the labyrinths of polytheism; but it was impossible for him to stifle or forget the instinctive belief of humanity in the God invisible, supreme over all. The unlettered wanderer in the boundless forests had reached the same point of knowledge at which it had been possible for the sage of antiquity to arrive. He worshipped the "unknown God." But the machinery of the universe was beyond the power of his reason, and he found a minor deity in every bird and beast and fish and tree and stone. When the Catholic missionary preached to him of the God infinite, supreme, eternal, filling all space, at whose will the world and all its life and beauty had sprung into being, and at whose will the earth again would melt away, who was the Creator and the Lord of all, and

"in whom all things lived and moved and had their being," to his unsophisticated mind, it seemed worthy of the great Spirit which his instinct had sought after in nature, and beyond nature, in vain.

The piety and zeal and superior knowledge of the missionary had won him credence, and when he preached to them of the Saviour who had come upon earth, of his death, and of his resurrection for the salvation of all, and unfolded to them the evidences of Christianity, they listened with reverence to his words, and cherished them in their hearts.

In his own canoe, Father Jean Laval had placed two of his neophytes for the purpose of continuing their instruction during the voyage, and René Bourdoise, in order that he might be schooled in the best mode of conveying knowledge to the simple-minded savage.

"Huron, dost thou know who created thee?" he said, addressing the elder of the two, a warrior of some note whose instruction he had but lately commenced.

"The great Spirit, who made the earth and the waters and the forests," replied Haukimah, reverently.

"And, Huron, did he make the buffalo and the bounding deer?"

"Yes, father; the buffalo and the bounding deer, and all things else that live."

"And did he make thee and me like to them?"

"My fathers taught that the buffalo and the bounding deer departed to the hunting ground of spirits where the warrior's shade pursued them as here on earth. It is wrong. The black gown teacheth that the great Spirit made man like himself, and breathed his breath into his nostrils—heaven was made for the man who doeth good. The wild beast dies and perishes."

Father Jean Laval, from the foundation of this simple questioning, took occasion to explain fully and minutely, and impress deeply upon the mind of those whom he was instructing, the history of man's creation, his fall, and the promise of his redemption, fulfilled by the *coming, the* passion, and the glorious death of the Saviour of the world. He told them how man's nature became corrupt by his fall; how he became perverse through his disobedience, prone to evil, subject to all the temptations of the devil.

"It is that which makes the Iroquois cruel and blood-thirsty," said the younger neophyte; "the spirit of evil is within him."

"As he is with all bad men, my son; as he is with you when you indulge revengeful feelings towards the Iroquois. When you would do them evil for evil. You must love those who hate you."

"Shall the Huron love the Iroquois?" exclaimed the young warrior as his eyes glistened with awakened passion, and his head was elevated in disdain; "shall the dove and the hawk nestle together?"

"Is the Huron a dove in his heart?" broke in the deep stern voice of Ahasistari; "the dove is tender. The Huron brave should be bold and fearless like the eagle."

"Let the Huron *be* a dove in his heart," said Father Jean Laval ere the young Indian could open his lips again; "let him be a dove in purity, in meekness, in piety, in love. Let him be the eagle of his tribe when he battles in a just and lawful cause!"

"My father has spoken well," replied the chief, in a changed and softened tone.

"Yes, my dear children, your first duty is to God, the great Spirit; your next is to your neighbor. The good Spirit created you and all men to love him and serve him, and he commands you to love one another, even your enemies, to do good to those that hate you. If the Iroquois is fierce and bad, pity him, and pray that he may become better, that he may listen to the messengers of Christ. If you hate the Iroquois, in what are you better than he?"

"It is good," said Ahasistari, "it is like a God to forgive."

And then Father Laval proceeded to inculcate upon his hearers the virtues which were necessary to, and which

adorned the Christian, showing how the principles of religion were entwined around all the ties of life, and how they were connected with, and ruled every circumstance of our mortal existence. He instructed them in the rules which should govern them in their intercourse with all men, and the charity so sublime and superhuman which they should cultivate in their hearts. Thus seizing every word and every trifling circumstance, he made them the occasion and the vehicle of useful instruction, and the means of initiating them into the spirit and practice as well as the doctrines of the Catholic church.

Occasionally, to relieve their minds and to break the continuous length of his instructions, he would interpose a prayer, and occupy himself in teaching them the responses to the litanies and the prayers of the rosary. They listened with docility, and learned with quickness the portions assigned to them, and the warriors seemed to vie with each other in acquiring that great and supereminent knowledge which the father of the black gown dispensed to them. Thrice a day, morning, noon, and night, the Jesuit and René Bourdoise the novice, in accordance with their previously adopted resolution, recited the rosary to procure, through the intercession of the mother of God, the blessings of heaven upon their mission. Ahasistari and the Catholic Indians joined in the responses with devoutness, and seemed never to weary under their labors while thus cheered with the refreshing dew of prayer.

In this pious occupation, the day passed pleasantly and quickly round. Father Laval, each time they landed to prepare their frugal repasts, assembled the whole party around him, gave them a short instruction, and, having blessed their food, sat down upon the grass with them, and shared their frugal fare.

As night approached, Ahasistari began to look about for a convenient spot to bivouac upon, and at length selected a *beautiful and secluded* indenture in the river banks, shaded by lofty trees, and protected and rendered almost impenetrable from the land by the thick undergrowth, reaching some distance back from the shore. Here they landed, and, drawing up their canoes upon the bank, prepared to pass the night upon the spot. After their evening meal had been despatched, Father Laval was about to commence an instruction or exhortation to his companions, when Ahasistari approached him respectfully, and said:

"My father, the Mohawk may be abroad; his ear is quick!"

"Perhaps it is better," said Father Laval, carrying out the thought of the other, without replying directly to his words; "my children, meditate, in silence, on what you have been taught this day, and pray to God for protection, invoking the intercession of Mary, our holy Mother."

Wrapping themselves in their blankets, after bending their knees in silent prayer, the Indians stretched themselves upon the watchful sleep of men accustomed to ground, and soon sunk into the light and snatch their repose in the midst of danger The Jesuit and René Bourdoise did not so easily betake themselves to slumber. For the novice especially was it a situation calculated to drive sleep from his eyelids until nature should sink into unconsciousness from exhaustion. As he lay wakeful and apprehensive, he turned his eye frequently upon the form of Ahasistari, which, in the indistinct light, was barely discernible to the steady gaze. Occasionally a bright gleam from the expiring embers would lighten up the picturesque figure of the Indian. The warrior sat at the foot of a tree, resting his head upon his hand in a careless manner, which seemed to the young novice to be the attitude of one wrapt in thought and contemplation. Ahasistari was meditating; but every outward sense was on the alert, eager to catch the slightest sound or motion on the forest or upon the murmuring river. The stars were looking down from heaven sweetly and tenderly, shedding a

dim light upon the moving waters, whose broken surface reflected the countless pencils of light in myriad forms of quivering beauty. The unbroken silence of the forest was distinct and clear from the murmuring of the waters on the shore with that distinctness which the listening ear, hanging over the crystal wave, can judge between the stillness and quiescence of the solemn grove and the sweet low music of the living stream. The air was mild and calm. It was a night to worship God in.

The hours passed, and the motionless form of the watching Indian seemed to the dull and closing eye of the novice to swell into gigantic size, and then to shrink and fade away to nothingness, until, in the imperceptible sinking of his senses under fatigue and slumber, the beauteous scene around him passed from before his closed orbs, and his spirit began to wander in the sunny fields of his own dear France. How long he slept he knew not, but he was at length aroused by the hand of the Indian upon his shoulder. It was not yet day, but every preparation had already been made to depart, and the kindness of the chief had permitted the young man to enjoy unbroken, until the last moment, the deep and refreshing slumber which had wrapped his senses. Leaping up from his hard couch, the young novice performed his morning devotions, and, having made his ablution in the running waters, was ready to take his seat in the canoe the moment it was launched. Father Laval had resolved that René Bourdoise and himself should occupy different canoes during the rest of the voyage in order that the young man might be employed as well as himself in instructing the catechumens, of whom, as we have already said, there was a number not yet fully prepared, scattered throughout the fleet. In a few moments the dark forms of the canoes shot out from the banks of the river, keeping within the verge of the heavy shadows of the overhanging woods, and pursuing their course rapidly and silently towards the new fort of Montreal. Ere the day dawned, they had proceeded many miles upon their journey, when, striking deeper into the current, the canoes drew out in a more extended line, and continued on their course.

TO BE CONTINUED.

IRRESOLUTION.

BY ROBERT R. J. PRICE.

On the ocean's broad deep a fair vessel see;
Fresh breezes attend her, and, prosperous, free,
Gallantly spreads she her colors on high,
As a giant queen in her majesty!
Changed is the scene! Hark! the storm spirit's voice
Exults as he bids his wild chorus rejoice;
For on hidden rocks is she tempest-tost,
And shattered and sunken—a wreck—is lost!

Thus irresolution his false light sways,
Bewildering—dazzling—with error's rays,
Till the spell-bound wanderer, downward hurled,
'Mid the eddies of doubt for aye is whirled!
A thousand shapes this subtle Proteus takes,—
A varied home in various hearts he makes,
And though, like the serpent, each spot, each stain
He change, yet the venom will still remain!

From the darksome abyss where TRUTH, unbid,
Unsought and uncared for, hath long been hid,
Some venturous seeker that form may raise
In purity bright as in bygone days:
At his call obedient the spirit stands,
And heavenward points with uplifted hands:
But, appalled at the sight, now he doubts,—now fears,
Irresolute, wavers—*and truth disappears.*

SKETCH OF MT. ST. MARY'S COLLEGE,

NEAR EMMITSBURG, MD.

THE Rev. John Dubois, late bishop of New York, was the founder of Mount St. Mary's College. In a farm house about half a mile below the site of the college, and belonging to one of the Elders, the original settlers of this part of Frederick county, Md., the divine mysteries had been celebrated for *nearly a century before the present* church of Mt. St. Mary's was built. From the year 1794 until 1808, Mr. Dubois was stationed at Frederick, and once a month offered up mass in this simple domestic chapel, which yet remains, and was then attached to the house of Aloysius Elder. While engaged in building Mt. St. Mary's church, Mr. Dubois conceived the project of establishing in its immediate vicinity a school for the purpose of educating youth in knowledge and piety, and train-

ing up such, as should have a vocation to the priesthood, in the virtues and acquirements necessary for that holy state. For this purpose he purchased a log house and some ground near the church. The spot which he selected was remarkable only for its pure and healthy air, its copious spring of unrivalled water, and the wild grandeur of its mountain scenery.

As early as the summer of 1806, a school for young ecclesiastics preparatory to St. Mary's seminary at Baltimore, had been commenced at Pigeon Hills in Pennsylvania by the Rev. gentlemen of the society of St. Sulpice. But their venerable and saintly superior, Rev. Mr. Nagot, unable to devote his personal attention to this little nursery, transferred it to Mount St. Mary's, and confided it to the guardianship of Mr. Dubois, who had been associated with the Sulpicians by the superior general, Mr. Emery, with the consent of Messrs. Nagot and Dubourg. Mr. Dubois was desirous of acquiring the farm now belonging to the college, and in the summer of 1809, Mr. Dubourg, with other reverend gentlemen from the seminary of Baltimore, being on the spot, it was purchased from the lady who owned it for a large annuity, which she continued to enjoy to a very good old age.

The little school was kept for a time in a small brick house, which the Catholics of the neighborhood had built with a view of using it as a church. This house is still standing about three quarters of a mile from the present college. The log house near the church was occupied by Mr. Dubois himself, with some of his pupils and teachers.

The establishment of the Sisters of Charity at St. Joseph's, near Emmitsburg, was commenced soon after the beginning of Mt. St. Mary's. Their farm was bought of Robert Fleming by Rev. Mr. Dubourg some time in the spring of 1809; but, as they could not get immediate possession of it, Mrs. Seton and her first companions dwelt for a time in the log house just referred to, and which had been vacated by Mr. Dubois as soon as he had erected his first buildings at the base of the hill. The site of this interesting edifice (for the decayed and ruinous tenement was some years ago removed) is still pointed out with pious gratitude and veneration, as the spot where stood the cradle both of Mt. St. Mary's and St. Joseph's.

Mr. Dubois, who loved an elevated site, commanding an extensive prospect, intended at first to build on the brow of the hill, a short distance in front of the church, and he had prepared the ground for the purpose; but he was wisely persuaded by Mr. Dubourg to choose the better site below, where he would have command of the ample supply of water from the spring; and, like a ship in a snug harbor, be protected by the mountain both on the north and west from the winds of winter. For several years he was occupied in erecting his two rows of log buildings in the midst of a dense thicket and on the margin of an almost impassable swamp. A clearing was made to the south by cutting away the forest trees; but for several years their stumps remained to decorate the college play-ground. Farther south a garden was prepared, and an orchard planted. A large amount of money and labor was expended in breaking these grounds into terraces, levelling them, freeing them from rocks and stones, and otherwise improving them. Of the two rows of log buildings, which were begun in 1808 and extended at intervals, until they were capable of accommodating quite a numerous school, a part only of the front or southern row now remains, and that, too, is destined in the course of time to disappear, being constructed of perishable materials.

In a memorandum left by Bishop Bruté, it is stated that sixteen youths supposed to be candidates for the holy ministry were brought from Pigeon Hills, and put under the care of Mr. Dubois, of whom only one, however, was afterwards promoted to holy orders. This transfer took place after Easter in 1809. The number of pupils was swelled by accessions chiefly from

the neighborhood and the city of Baltimore. In the summer of 1810 it had risen to forty; in the following summer it was more than sixty; in 1813 it was nearly eighty. The terms for board, tuition and washing were at first eighty-five, then one hundred, and soon again one hundred and twenty-five dollars. Many, however, were admitted on reduced terms, and some paid nothing. A horse was paid for the entire education of one; a slave for another; and five hundred dollars worth of grain for a third. Sometimes the seminary assumed the appearance of a manual labor school, when the older pupils and their teachers gathered in the harvests of the farm, or labored, with their venerated president at their head, in clearing, leveling and improving the grounds about their college. This was generally, however, regarded as recreation, and sweetened by many an artifice, which the good old gentleman knew how to employ, in order to convert toil into pastime.

As the original object of the institution was ecclesiastical education, none but Catholics were at first received. A few Protestants, however, were soon added to their number at the earnest entreaty of their parents, and with the express understanding that they were to be trained as Catholic children, and to comply with all the obligations of the Catholic religion. Other Protestant youths were subsequently admitted, with no other condition than that of conformity to the rules and daily exercises of the school.

The Rev. Charles Duhamel, a venerable and most edifying clergyman, who had labored zealously for the salvation of souls in French Guiana and the island of St. Croix, to which he was banished, came from Hagerstown soon after the opening of Mt. St. Mary's seminary, to dwell with its founder; and relieved him of a part of his heavy burthen, by taking charge of the congregation at Emmitsburg. Before Mr. Dubois had secured his co-operation, he was obliged to attend in person the Emmitsburg congregation and that of Mt. St. Mary's on alternate Sundays. On the Sundays which he gave to the former place, his little troop of boys was guided by their prefects and teachers to the village church, a distance of two miles, and took their places on the benches immediately before its narrow sanctuary. The Sisters of Charity attended mass, and constituted the choir on Sundays and festivals at one or the other of the two churches. At the mountain church, one of their number presided at the organ, as soon as an organ had been procured, and for many years a separate place was reserved for them and their scholars.

Mr. Dubois was obliged from the beginning to employ one or more salaried teachers. His best assistants were, however, soon drawn from the number of his own pupils. Among these we need not hesitate to name the Rev. Roger Smith, afterwards attached to the cathedral, and the Rev. Nicholas Kerny, pastor of St. Patrick's church, Baltimore—men whose names are still dear to the poor of that city, and venerated by all who knew them; the Rev. Alexius Elder, of St. Mary's college, Baltimore; the Rev. John Hickey, long superior of the Sisters of Charity and pastor of Emmitsburg, and now assistant at the cathedral in Baltimore; and the Rev. George Elder and William Byrne, respectively the founders of St. Joseph's college at Bardstown and St. Mary's college at Lebanon, in the state of Kentucky. In the Rev. Dr. Spalding's "Sketches of the early Catholic missions in Kentucky," there is a most interesting notice of the lives and labors of these two remarkable men, the pioneers of education in the west. Had Mt. St. Mary's borne no other fruits, still Mr. Dubois would have proved himself a most efficient benefactor of our country and religion.

The course of studies pursued in the seminary during those early years was necessarily very limited. In the year 1813, besides classes of reading, English grammar, writing, geography, and practical

arithmetic, there were two classes of French taught by the president and Mr. Bruté; five classes of Latin, the most advanced, composed of twelve scholars, translating Sallust and Virgil; two classes of Greek; a class of rational arithmetic; one of algebra, and one of geometry. Some few of the pupils, however, and most of the teachers were pursuing higher studies, which are not classified on the list that has been preserved. A course of rhetoric, and one of logic, ethics and metaphysics were soon afterwards introduced. Latin, the language of the church, was always taught, and nearly all the pupils were required to learn it. Greek was taught from 1810, though few as yet applied to the study of it.

As the original design of Mt. St. Mary's seminary was to prepare young men for the study of theology, those of the students who gave evidence of a true vocation, were transferred to St. Mary's seminary at Baltimore, as soon as their preparatory studies were completed. So eager was Mr. Dubois to supply that great want of our country—a body of educated and edifying priests,—so improvident almost in the liberality with which he opened the doors of his humble institution to all who longed to devote themselves to the work of the holy ministry, that he furnished from year to year a considerable number of ecclesiastical candidates, most of whom have since become ornaments of the sanctuary, to which, in all probability, they never would have been admitted, but for the little nursery then established near Emmitsburg. When it is remembered that Mr. Dubois came from Frederick penniless; that all his property was acquired on credit; that he was continually making expensive improvements—and when it is added that he was frequently imposed upon in his dealings with others; that his accounts were not strictly kept, and that however poor and straitened, he could never turn a deaf ear to the cry of want, and did not hesitate even out of his own poverty to aid other meritorious undertakings, we can not be surprised that he should soon find himself embarrassed and almost overwhelmed by pecuniary difficulties. Still he struggled on with his characteristic energy and perseverance, with a noble self-sacrificing devotion to his good cause, and with a firm reliance on the protection of God. He was cheered, too, by the visits and aided and encouraged by the friendly counsels of the first archbishop of Baltimore, of the sweet and saintly Cheverus, and of Mr. Dubourg, afterwards bishop of New Orleans, and then of Montauban in France—the prime mover in many of the greatest works that have been undertaken in this country for the promotion of education and religion. Yet, in spite of friendly counsels and encouragements, the success of his enterprise was continually jeoparded by want of pecuniary means and an ever increasing weight of debt. And so disheartening at times was the prospect before him, that he would probably have relinquished his great design and returned to the ordinary labors of the mission, had it not been for the consolation and support derived from the friendship and co-operation of him, who was justly styled "the angel guardian of the mountain."

Mr. Bruté, the sainted bishop of Vincennes, was from an early period the chief fellow-laborer of Mr. Dubois—the faithful partner of all his cares, and toils, and sacrifices. Whether residing at Baltimore or at the mountain, he felt the liveliest interest in the welfare of the rising institution. When at liberty to do so, he devoted all his time and talents to furthering its prosperity. Without his assistance, it was impossible that the great work for the promotion of religion, education and charity commenced in the neighborhood of Emmitsburg should have been successfully carried on. In June, 1818, he retired from St. Mary's college, Baltimore, of which he had been for some years president, and from that time until the autumn of 1834, Mt. St. Mary's was the theatre of his labors, talents and virtues. In a former number of this Magazine a

sketch has been given of the character and eminent services to religion of this great and good man. Soon after his arrival, the seminary became a school of divinity, as well as of philosophy and humanities. Mr. Bruté taught the class of theology, and lectured on sacred Scripture until his elevation to the episcopacy. And although he had always other and most arduous duties to discharge, which alone would have occupied all the attention of any ordinary man, for he was several years pastor of Emmitsburg, and during the whole time, or nearly the whole time, confessor to the growing community of the Sisters of Charity, still the zeal, ability and learning, which he brought to the fulfilment of his sacred charge, could not well be surpassed; his lessons of heavenly wisdom and piety, illustrated and enforced by his own example, were irresistible in their effects, and all his efforts were crowned with such fruits of success as have seldom blessed the labors of any other man. Yet, in addition to these varied occupations, he almost always taught one or two other classes in the college. He was long professor of moral philosophy and logic; he frequently gave lessons in French, in geography, and in natural philosophy. His private library, an exceedingly select and valuable collection of books, amounting to nearly five thousand volumes, was at the use of the institution, and he was ever ready to direct the reading, and assist the researches of the youthful students.

The school in the meantime had risen in numbers, in character and efficiency. Mr. Dubois and Mr. Bruté had by their own labor and care formed excellent teachers: others trained in the schools of Europe were associated to these; and two, who had graduated at Georgetown College were eminently serviceable. One of these, the Rev. James Lynch, had left the noviciate of the Society of Jesus on account of delicate health. He was a man of keen wit, but of the blandest manners *and the kindest heart: ordained* at the mountain, he was a most edifying priest, and an excellent professor of mathematics. He died young, and was buried in the college cemetery, regretted by all who knew him. Of the Rev. James Smith we may also speak with freedom; for he too is numbered with the dead. He was a man of large frame and rather ungainly figure; something of a hypochondriac, warm tempered, but warm hearted too, and a model of ecclesiastical virtue and piety. Though eloquent in nothing else, he was eloquent in the praise of the Greek language. He had learned it under Dr. Moore, the author of a Latin-Greek Grammar, which, though unfinished, is one of the best works on the subject. Mr. Smith would teach no other grammar but this, though he had to dictate it to his pupils. No one who studied Homer or Demosthenes at Mt. St. Mary's in those days will ever forget Professor Smith. He was afterwards a pious and zealous missionary in the diocess of Philadelphia, and died on a voyage to Europe, undertaken for the benefit of his declining health. Rev. Mr. Schreiber and Rev. Mr. Gildea, whose loss is still bewailed by the Catholic community of Baltimore, were on the list of students during the times of which we speak, and with them many eminent clergymen, who have either gone to their eternal reward, or live to spread the blessings of religion throughout the land. Five of the bishops, who constitute the present hierarchy of the United States, were then studying in the log buildings of Mt. St. Mary's.

The character of Mr. Dubois, the founder and first president of Mt. St. Mary's College, has already been sketched in the pages of this Magazine. He was respected and loved by his teachers and pupils. He was dignified, without being distant; always kind and amiable, yet firm in exacting diligence and maintaining discipline. He took evident pleasure in applauding and rewarding. He always carried with him the admiration and affections of those about him. His indefatiga-

ble labors, and the difficulties which he overcame, are attested by the monuments which he has left. His best powers of mind and body were worn out in the service of God and of souls, before he was appointed bishop of New York. To exhibit his zeal for the religious and moral education of those committed to his care, we think it best to extract a passage from his funeral eulogium, delivered by one who was educated by him.

"He selected the retired site of his college, then much more difficult of access than it is at present, partly from the considerations of health and of the importance of a vigorous development of mind and body; but still more in the hope of shutting out the demon of worldly dissipation and the seductions of vicious example. He knew that piety is the safe-guard and ornament of every state of life, that 'it has the promises of the life that now is and of that which is to come.' He knew that without piety there can be no solid virtue, religion being the only foundation on which the moral edifice can be securely erected. He therefore made piety the basis of his system." . . . "Knowing that the first fruits of life, even its opening buds and vernal flowers, are the most acceptable present to heaven, he was peculiarly careful to secure the offering of the youthful heart to God. Who, that ever witnessed it, can forget his mode of preparing children for their first communion and rendering the impressions of that happy day, on which they first opened their hearts to let the King of glory in, decisive of their destiny for life? What eye was tearless, when the sweet voice of childhood's piety was heard reciting that beautiful act of atonement and consecration of the soul to God, which he prepared for this interesting occasion? What heart so hardened, that it was not moved, when this venerable priest addressed his simple, pious persuasive exhortations to the children, who listened to his words, as they would have listened to the voice of an angel, and, like little angels *themselves*, knelt before the table of the Lord, that they might receive the bread of angels from his hands? . . . . .

"Anxious to neglect no means of inspiring and preserving youthful piety, he was particularly eager to infuse into the young breast his own tender devotion to the mother of God. To her he dedicated his church, his college and his seminary. To her honor his labors and his life were devoted: and beautiful were the lessons, which he taught by word and example, of respect for the exalted virtues, and prerogatives of our most Blessed Lady,—of love for this purest and most tender of mothers, of confidence in the intercession of our most powerful advocate and protectress."

They who have passed with credit to themselves through the course of studies and discipline in a well regulated college are sure to retain a strong attachment to their "alma mater." This must be peculiarly the case in regard to a Catholic institution in which president, professors, and pupils constitute in a great degree but one numerous family; in which those who impart instruction and exercise authority devote themselves unreservedly to the supervision, improvement, and welfare, both temporal and eternal, of their interesting charge. From what has been already stated, it may easily be inferred that the alumni of Mt. St. Mary's have ever been remarkable for their affection and devotion towards their alma mater. Parents, too, grateful for the benefits conferred upon their children, have often manifested the liveliest interest in the prosperity of the institution in which they saw their fond hopes realized. Among the distinguished friends of Mr. Dubois, no one was more zealous for the success of the rising seminary than the late General Harper of Baltimore. He not only improved and encouraged the undertaking, but in various ways lent efficient aid in its prosecution.

In the spring of 1824 a handsome edifice of hammered stone, three stories high, ninety-five by forty-five feet in extent,

was on the point of completion. It was destroyed by fire on the night of the 6th of June, whether accidentally or by an incendiary was never clearly ascertained, though the latter supposition was almost universal at the time. While the flames were yet raging, Mr. Dubois determined to erect another of still larger dimensions. He succeeded in spite of obstacles apparently insurmountable. The people of Emmitsburg and of the neighborhood generally came to his aid. Religious distinctions were forgotten in the generous feelings of sympathy and gratitude. Subscriptions were taken up in various places, not enough by one half to cover the loss sustained, but enough to give encouragement and confidence. In the summer of 1826, the founder and first president of Mt. St. Mary's took possession of the new building, and opened the course of studies for the scholastic year. In the meantime, however, he had been appointed bishop of New York.

His successor was the Rev. Michael De Bourgo Egan. No man could have been found more worthy to take the place of Mr. Dubois. Nephew of the first bishop of Philadelphia, Mr. Egan had been brought up from his childhood at Mt. St. Mary's. From his earliest years he was a model of piety. In the seminary he set an example by which all who were eager to acquire the spirit of a perfect ecclesiastic might safely regulate their conduct. Though his constitution was feeble, and he showed at an early age symptoms of that disease of the heart which carried him off in the flower of his youth, yet he had succeeded admirably in classical and theological studies. Fond of promoting in others the piety which he cultivated so carefully in himself, he had founded, while a seminarian, that society in honor of the Blessed Virgin, which has flourished ever since in the college, and on which the present sovereign pontiff has set the seal of his blessing and approbation. The character of this second president of the college was gentleness itself: yet he was always clear-sighted, prudent, and decided. Discipline was well maintained by him, and the number of students rapidly increased. But his health was failing: a voyage and the genial clime of Italy might restore it. He reached the eternal city, and spent some months amid all that is most attractive to the scholar and the Christian. But, deriving no benefit from the change, he longed to finish his days at his beloved mountain. In this too he was disappointed. He died at Marseilles in France, and his death was regarded as a calamity to the college, and a loss to the American church.

In the year 1830, while the Rev. John B. Purcell, now bishop of Cincinnati, was president of Mt. St. Mary's seminary, it was chartered by the legislature and raised to the rank and invested with the powers and privileges of a college. An extensive and costly apparatus of philosophical instruments was imported from France, and natural philosophy and chemistry became an established part of the academic course. Its annual commencements have since been held with considerable eclat on the last Wednesday in June, and are attended by an annually increasing concourse of respectable visiters from various parts of the country.

The connection of the institution with the Society of St. Sulpice was terminated during the administration of Mr. Dubois. The church of the seminary and congregation has been greatly enlarged; a private chapel has been annexed to the college, and a new building, ninety-five by sixty feet, and four stories high, has been occupied by the students since August, 1844. The average number of students for many years past has been about one hundred, exclusive of those who are pursuing an ecclesiastical vocation: the average number of these may be put down at twenty-four.

With more leisure, the writer of these notes might collect much more information respecting the mountain, and present it in a more attractive form to the read-

ers of the Catholic Magazine. He has dwelt chiefly on the early history of the college, and whenever he has paused to pay a just tribute of respect and gratitude, he has paid it to the dead. He could not speak with equal freedom of those who have more recently contributed to the prosperity and credit of the college, and of the many who, in the various walks of life which they adorn, reflect honor on the institution to which they owe their education.

AN INGENIOUS PIECE OF CHARITY.

A POOR widow of Rome, mother of an only daughter both young and handsome, got her living by her own and her daughter's labor, and rubbed on poorly, but yet honestly. Now it happened that this widow falling sick, and her daughter having enough to do in attending her, their work went on so faintly, and their gains came in so slowly, that at her recovery she found her purse as much exhausted as her person had been. Whereupon being called on for the quarter's rent for her chamber, and not knowing what to do, she was advised by her confessor to go to Cardinal Montalto (who gave public audience thrice a week to all the poor in Rome), and to beg as much of him as would pay her little debt. Pressed, therefore, by her great necessity, and, emboldened by the fame of the charity of this good cardinal, she entered the palace, and found him in his great hall, giving ear and alms to all that could give a satisfactory account of their wants. In her turn, she and her young daughter approached, and, expressing modestly her wants caused by her three months' sickness, she humbly besought his eminence to bestow *five crowns* to pay the rent due for her chamber, and thus pacify her landlord, who otherwise threatened to put her out of doors. The cardinal observing as much modesty in her looks as sickness in her countenance, and liking well that she did not go about to frighten him into charity by urging the danger of being forced at length to expose her daughter's virtue (a common rhetorical figure of beggars in all countries), wrote down on a little paper, "*fifty crowns to be given to the bearer,*" and, folding it up, desired it to be presented to his steward below at the entrance of the palace. She did so with humble prayers of thankfulness, when the steward counted out fifty crowns, and begged her to sign a receipt. The poor woman seeing *fifty* crowns counted out for her when she had asked but for five, and fearing that the steward might have some improper design on her handsome daughter, told him smartly that, though she was poor, she was honest, and that she scorned any such corruption or bribery. The faithful steward civilly replied that he did not understand her words.

"Nor I your deeds," said she; "I asked the cardinal for five crowns: he granted my request; why then did you offer me fifty?"

To show his innocence, the steward showed his master's written order for fifty crowns.

"Then your master's hand," said she, "in a hurry, outshot his intention. I asked him for five crowns, and more in conscience I can not take."

The steward, though he knew his master's generosity, yet to remove all scruples from the poor woman, locked up his money and papers, and desired her to re-

turn with him to the cardinal to clear up the doubt. The cardinal, on hearing from him the whole of what had passed, and of her fear that he had committed an error in writing fifty crowns for five, said:

"It is true; my hand was mistaken indeed;" and, taking up his pen as if to correct the mistake, he put in another cipher, and so made it five hundred crowns, and now reading it aloud to the steward and the poor woman, commanded the latter to portion her daughter with that money, and, if it were not enough, to come to him again and he would make it up. A true Roman charity.—*Weekly Instructor.*

EDIFYING TRAITS.

FRANCIS of Sales conducted himself with such sweetness towards all, that, without any violence, he carried every thing his own way, and accomplished all that he desired; and he accomplished it in a manner at once so gentle, and, at the same time, so overcoming, that no one could resist the force of his persuasions; and it was sufficient for any one to look but at his countenance to become his captive, and that, too, without perceiving it. He treated all with respect, affectionately received all, and endeavored to please all, with great sweetness and cordiality. And this gave him such a power and influence over hearts, that all yielded him the most perfect compliance. And as he sought to accommodate himself to all, and render himself all to all, so all willingly accomplished his desires, which had no other view than to see all men devoted to the divine service, and placed in the way of salvation.—*W. Instructor.*

A certain physiognomist, having studied the countenance of Socrates, declared him to be a man inclined to sin against chastity, to gluttony, drunkenness, and many other vices. Upon which his disciples were so enraged at the physiognomist that they were on the point of beating him. But Socrates said: "Be quiet, for this man has said the truth, and I should have been exactly what he declares, if I had not constantly practised mortification."

An aged monk being once asked how he could endure the loud laughing and noisy mirth of some young shepherd lads, who were standing near to him, replied: "I intended to say something to them; but afterwards I thought better of it, and I said to myself; if I can not bear this trifle, how shall I be able to put up with greater troubles when they befall me?"

The same was the constant practice of St. Francis Xavier, whose maxim it was: "We must not deceive ourselves, for he that overcometh not himself in little matters will not be able to do so in great things."—*Maxims of the Saints.*

MORAL SENTENCES.

WE would only give ourselves half an hour's serious reflection at the close of every day, we should preach to ourselves seven of the best sermons that could be uttered every week.

Silence is the best remedy for anger: if you say nothing, you will have nothing to unsay.

They who will abandon a friend for one error know but little of the human character, and prove that their hearts are as cold as their judgments are weak.

He must know little of the world, and still less of his own heart, who is not

aware how difficult it is, amidst the corrupting examples with which it abounds, to maintain the spirit of devotion unimpaired, or to preserve in their due force and delicacy those vivid moral impressions, that quick perception of good, and instinctive abhorrence of evil, which form the chief characteristics of a pure and elevated mind. These, like the morning dew, are easily brushed off in the collisions of worldly interest, or exhaled by the meridian sun. Hence the necessity of frequent intervals of *retirement*—when the mind may recover its scattered powers, and renew its strength by a devout application to the fountain of all grace.

Ridicule.—The fatal fondness for indulging in a spirit of ridicule, and the injurious and irreparable consequences which sometimes attend the too severe reply, can never be condemned with more severity than it deserves; not to offend is the first step towards pleasing; to give pain is as much an offence against humanity as against good breeding; and surely it is as well to abstain from an action because it is sinful, as because it is impolite.—*W. Instructor.*

THE NEW YEAR.

HARK! how the merry bells from every steeple
Sound the glad new year's tidings, while the air,
Freed from nocturnal mischief by the sound,
And pure as breath of heaven, seems to echo
From every rock and dell, and leafless wood,
The faint response of this sweet sonnerie.
The minstrel chorus, with tuneful pipe,
The gay guitar, with sweetly mellow lute,
And lyre more clear than Phœbus ever strung,
By their rathe wakes now scare the spirits of night,
And make e'en wintry darkness safe as day.
That spreads her black couch for the newborn year,
In joyous lively sweet expectancy.
Our altars now are lighted, at each shrine
A taper burns to every patron saint,
And every story-painted window dim
Can tell its saintly tales in colored scenes,
Waiting the octave of that holy dawn,
When on the darkness of the long-lost world
Th' effulgent light of heaven again was shed.
All night we keep our watches, but, ah! now
Another year rolls round life's airy spiral,
And bears us closer to the fearful verge.
When we no more can make the annual rounds
Lesser and less towards the top, and then
We fall to right or left. O, holy angels,
My constant guard, protect my waning days,
For every new year's chime's an annual clock,
That says, thou hastenest to eternity. *Ibid.*

INTELLIGENCE.

FOREIGN.

RUSSIA—*The Nuns of Minsk.*—No event of the past year has created so deep a sensation in the Catholic world, or such unmingled disgust for the character of the Emperor Nicholas and his minions, as the cruelty and barbarity practised upon the sainted nuns of the convent of Minsk. We condense from the London Tablet an extract which is there given on this subject from a new work entitled, "Eastern Europe and the Emperor Nicholas." The nuns of Minsk were of the order of St. Basilius, and their offices of piety and other duties were very similar to those of our "Sisters of Charity." The suffering and needy had learned to bless their benevolence and venerate their character. So extensively were they beloved, that they were considered a fit mark for the persecution of the oppressors of their faith. The cruelties of Nero, the horrors of the French revolution did not surpass in barbarity the torments practised on these holy and harmless ladies, and but for the providential escape of four of their number, all the details of their sufferings might have remained for ever unknown.

Between 1837 and 1845, forty-four out of fifty-eight of these holy nuns perished at the hands of Russian despotism. Of the fourteen that remained, eight had either their eyes torn out or their limbs broken; of the other six four only had strength to effect their escape. The ten unhappy ladies left behind, blind, lamed, and ailing as they are, are expiring on that weary road that leads to Siberia. Of the four fugitives, the Sister Wawrzecka and Irene Macrina Miceslas succeeded in reaching Prussian Poland, where the archbishop of Posen, having taken down their circumstantial deposition, forwarded it to Rome. An order consequently arrived calling the superior to Rome by way of Paris, in which last city she remained till the 10th of October last. Here she was led to give the sad details of her story, whilst her scars added their dumb eloquence to its recital.

Irene Miceslas had been thirty years head of the Basilian convent. The aspect of her countenance, according to a portrait which the writer has, is noble and determined.

Her narrative, minutely corroborated by the other three sisters, is to the following effect. Semiasko, the bishop of the diocess in which these saintly nuns lived, had apostatized to the Greek schismatic from the Latin church: the great mass of the clergy and laity refused to follow the example of their chiefs; Nicholas, to coerce them, set on foot a religious persecution, which caused great alarm to the females of this pious association, and induced them to seek, by the influence of their friends in the Russian capital, to be allowed to retire from their convent to the bosoms of their families.

This boon was refused, and the emperor referred them to their apostate bishop. Siemasko in vain used all his persuasions to allure them to the Russian church—showed them the threats and promises of Nicholas, and the awful signature giving him all power over them. Finding them firm in their faith, he gave them three months to consider the matter, at the same time detaching from his breast one of the orders with which the emperor had invested him, and attempting to pin it on the bosom of the superior, holding out the prospect of dazzling rewards. Irene, spurning this temptation, said tauntingly to the bishop: "Keep it, keep it; it would ill accord with the humble cross that marks my order, and with you it serves to hide a breast beneath which beats the heart of an apostate." These nuns were at first fortified in their resolution by their confessor, but he afterwards renounced his faith from the dread of persecution, and was compelled to witness the cruelties they endured. It is probable that remorse drove him to intemperance, and in this condition he fell into a pool of water and was drowned.

Three days after the refusal of the nuns to apostatize, Siemasko came with a body of soldiers to drive them from the convent. Their violence inspired such terror that a sick nun expired on the pavement. The rest were ironed hand and foot, marched to Vitespk, and placed in a Russian convent of "Black Sisters."

Black Sisterhoods are receptacles for the

most disorderly prostitutes. Here the nuns of Minsk met with fourteen more of their order, were chained in couples and mingled with the most depraved characters, and were kept at hard labor for two years. In 1839, their resolution being still unshaken, they were removed to another Black Sisterhood, where they met ten more of their order. The whole number, fifty-seven, were brought up twice a week and flogged before the Russian authorities and clergy; this was continued till their backs were perfectly raw, and three of their number had died from the treatment. They were then fed on salt herrings and refused drink unless they apostatized. This was followed by a system of starvation. They were forced to dig out clay, and five of their number were buried by the falling in of excavated earth. The authorities refused to dig them out, and prevented the surviving nuns from giving them assistance, and they perished in this self-dug grave. The survivors were then placed under masons to aid in building the renegade bishop's palace. Some Polish gentleman passing by, having spoken a word of consolation, disappeared with those around him in twenty-four hours. The falling of a wall wounded many and killed ten of the nuns, whose bodies were carried off by the people and hidden in spite of all efforts to discover them.

Semiasko, determining to conquer their obstinacy, published that they were about to read their recantation, and caused them to be dragged by the soldiery to the portals of the Russian church. The whole population of the city assembled, in spite of the terrible punishment which had been inflicted on those who showed sympathy to the sisters. The apostate bishop spoke to the nuns with paternal kindness, and offered his hand to lead them into the church. Irene Miceslas then, seizing one of the hatchets used by the carpenters who were at work at the church, called out to all her companions to kneel, and speaking to Semiasko, told him "after having been their shepherd, to become the executioner of those whom he had not already killed, and to strike off their heads before that temple, which compulsion alone would make them enter." Unable to contain himself, in his rage, Siemasko struck the superior in the face, and then flung the axe from him. In falling it wounded one of the nuns in the foot—a moment after the superior, putting her hand *to her blood-stained mouth,* drew out a tooth, and presenting it to him, said: "Take it, it will earn you some fresh honor from the emperor." Such was the effect of this scene, that nothing could restrain the enthusiasm of the people, the crowd followed them singing with one accord alleluias and Te Deums. Such became the feeling of the populace, that it was considered unsafe to continue the persecution within the city, and they were removed to the borough of Medzioly.

Siemasko was so exasperated at this defeat, that his revenge on these saintly women could not be credited but for the most undeniable testimony. When the Russian soldiers and deacons had been made drunk with brandy, these helpless nuns were turned out among them to be treated as they saw fit. Then commenced a scene worthy of pandemonium, the prayers of the victims and the blasphemies of those to whose cruel lust they were abandoned! When the fury of these demons was exhausted, it was discovered that two of the nuns were dead. The temples of one had been crushed by an iron plated heel, and the other was trampled into mud and gore till her human character could scarce be realized. Eight others had their bones broken or their eyes torn out. Of the whole number, the superior was least injured, but was not allowed to assist her companions. With their wounds and blindness fresh upon them, they were marched back to Polok, chained two and two, those with broken legs were placed in carts under the care of Cossacks. Those who showed them the least sympathy were banished to Siberia or dispersed. At Medzioly they were again immured in a Black Sisterhood, and divided into four parties. They were put into sacks and towed after boats in the water. Three more of their number perished in this way of cold and fear, or were drowned. The people carried off their bodies at night as those of holy martyrs. After two years more of captivity, only fourteen remained of fifty-eight nuns; and of these, eight were lame or blind. The superior, Irene Micelas, who had fared the best, had an open wound from which she had herself to extract the carious bones, and which becoming filled with worms for want of dressing, caused her great agony. At length some relaxation of vigilance occurring, this heroic woman persuaded three of her companions to attempt escape. In this enterprise, feeble as they were, they all succeeded without money or passports.

After many sufferings, the Sister Miceslas reached Posen, and was joined by Sister Wawrzecka, and learned that the other two were safe in the Austrian dominions." The editor of the London Tablet gives an account of this noble and saintly lady's progress from Paris to Rome, which evidences the deep sensation which her sufferings have created, and the profound sympathy, veneration, and enthusiasm which her presence every where commands. At Fouviers, the people crowded round her, and begged for bits of her veil. She declined all presents offered to her. All the elite of Lyons waited on her. She refused to go to Montpelier and other cities, because there she was expected, and she would not encounter a prepared reception. On the 27th of October she sailed for Rome: "the other three nuns of Minsk have left Austria for Rome, and there they will be on the 20th. Should the emperor of Russia on that day fulfil his promise of visiting the pope, how will the son of Nero stand before the successor of St. Peter!"

Rome.—*The Russian persecution.*—The following is from the *Univers*:—"We have received letters from Rome, dated the 8th of November. The Abbess Mieczyslowska, was admitted on the day before yesterday into the presence of the holy father. She was accompanied by the Abbe Jelowiecki, her fellow-countryman. Father Rillo, of the company of Jesus, has also been summoned to serve as interpreter, for the venerable nun speaks only Polish and Russian. The holy father was painfully moved while listening to the narrative of the atrocious tortures inflicted in Russia upon those who persevere in adhering to their faith. 'Is it possible,' exclaimed the holy father, 'that for seven years you have had to endure and suffer so much without either myself or any one else having been informed of a word of it!' The abbess is now about sixty-four years of age. Her flight from the convent in which the horrible Siemasko condemned her to the endurance of every sort of torment, is next to a miracle. In spite of her advanced age, in spite of the eager pursuit of the police and the peasants sent on her track, in spite of a deep snow and an immense distance, the mother abbess Mieczyslowska was enabled to gain the frontier, and, martyr to her faith, to serve as a testimony to those who would even still doubt of the systematic persecution and horrible cruelties of the Russian government. The preservation of her life is, in itself, something marvellous. She had her skull broken by a kick from the boot-heal of the apostate Bishop Siemasko. Her feet have become swollen and twisted awry by the heavy chains which she had to trail, and her neck still bears the marks of the cord wherewith her torturers dragged her when they forced her to walk through a lake. She was each day plunged in water until the moment when, thinking all her powers exhausted, her tormentors dragged her back by a hook to replace her in their boat. Because pain prevented her from speaking, the only strength left her on many occasions was to make a negative sign with her finger that she would not become an apostate. Then she was plunged in the water anew. She says that she wrote a petition to the emperor wherein she complained of the tortures inflicted by Siemasko. The emperor, after having read it, sent it back to Siemasko, who rushed, red with anger, to the convent, and there, after a torrent of the grossest indignities, slapped her with the petition and struck her on the face. The holy father hearkened to all these details with tears in his eyes. His holiness gave orders to the Rev. Father Rillo and to the Abbé Jelowiecki to take them down in writing with the most scrupulous care and attention possible. His eminence, the cardinal secretary of state, went to the convent of the Sacre-Cœur to visit the Very Rev. Mother Abbess Mieczyslowska on the very first day of her arrival in Rome. On the ensuing day she received the visit of his eminence the Cardinal Mezzofanti.

Syria.—*Persecution of Catholics.*—The *Ami de la Religion* states that Archbishop Hilliani, of Damascus, is now in France, for the purpose of obtaining from the government some protection for the afflicted and persecuted Catholics of Syria. The archbishop is a native of Damascus. His family was of the highest among the Syrian schismatics of that city. At the age of twenty-seven, he was made archbishop of Damascus. For among the evils which a separation from the centre of unity and ecclesiastical vigor, has entailed on the different schismatical communions of the east, is that of having their bishops selected by family influence and raised to the episcopal dignity at a very immature age. In fact, the patriarchates and higher dignities may be almost said to be in the exclusive possession of certain families. Some time after his elevation to the see of Damascus, Archbishop Hilliani,

was led by the grace of God, and by his studies, to a knowledge of the truth, and sought to be reconciled to the successor of St. Peter. Several other bishops of his communion, and nearly all his flock entered with him the fold of the one, holy, Catholic church. These numerous conversions, it may be supposed, called down upon him the vengeance of the schismatical patriarch of Aleppo, who obtained from the Turkish authorities several *firmans* against the archbishop. He was forced to leave his see, and to reside for many years in Constantinople. At length he succeeded in obtaining from the sultan a *firman*, insuring him protection; and returned to Syria. But it was only to find it torn by wars. In the late outbreaks of the Druses, he suffered under the heavy calamities which befel the entire Christian population. He was selected to proceed to Europe, and to endeavor to obtain, especially from the French government, that efficacious protection in the present emergency which France, for centuries, gloried in extending.

By the by, the continental papers express the deepest indignation at the course pursued by *Colonel Ross*, the English consul at *Beyrouth*, during the late disasters. So far from taking the least step or using any influence in behalf of the Christians, while the Turkish authorities and the Druses combined to slaughter and lay waste, he on the contrary took occasion to manifest publicly and repeatedly his intimacy with the Druse leaders. This conduct was referred to in parliament, when they said that the Christians of Syria had no claim on the sympathies of England, for the Maronites, the chief sufferers among them, were *only Catholics*.

The following letter is from the superior of the Capuchins in Syria, and relates to the recent persecution in that unhappy country.

"I will endeavor to relate to you, though with my tears more than with the pen, the dreadful cruelties of all kinds perpetrated in Syria during the month of May, and particularly in Libanus. Eight days before the occurrence of these evils, Abei was occupied by the Turkish troops, and the commander, instead of endeavoring to repress the disorders, exhibited open hostility to the Maronites and a friendship for the Druses. He took their arms from the Christians, thus depriving them of all means of defence, whilst he provided their enemies with every facility for attack.

"On hearing the intelligence, I returned to Abei from Beyrouth, persuaded that peace would be established. On the contrary, the Druses had determined to destroy the place on the 8th of May. Accordingly, to the number of about two thousand, they entered the village on all sides and took it by surprise, killing all whom they met, and setting fire to the houses of the Christians. Not one escaped. The Maronites defended themselves as well as they could, but, being small in number, they took refuge in the dwelling of a Christian prince, where they still made some resistance. They were obliged to yield at length, and after they had surrendered, the Druses, in the presence of the Turkish officer, murdered them. Another chief, named Hammud Abu-Nachet, followed by these persecutors, attacked the convent of the Capuchins, in which was Father Charles de Lorette. This missionary, at sight of these barbarians, endeavored to escape, but he was followed, and sabre strokes on the head and neck brought him to the ground. His assassins then finished their work with a musket shot, after which they opened the body, and finally burned it. They carried away the sacred vessels belonging to the altar, destroyed the paintings, broke the church clock into fragments, and burned the building. The professor of Arabic, a young Maronite monk, and two scholars aged about twelve years, perished with Father Charles. *The American missionaries have three houses at Abei, which were not molested;* they exhibited the utmost indifference at the disasters of the Catholics.

"In the province of Meten the Druses burned all the houses of the Christians, and sacked our convent at Solima. There is not in all this country, now, a house or a church in which a Catholic can find shelter! The massacre of our people, but particularly of the ecclesiastics, was very great. It is with tears and deepest melancholy of heart that we behold the women and children, who escaped to Beyrouth, suffering from poverty and exposure, while the cruelties which have been perpetrated at Gezin are too full of horror to be repeated. The Druses attacked those places, though soldiers had been stationed there ostensibly to preserve them from violence, but their conduct manifested the true motive, for they would not allow the Christians to defend themselves. The fanatical Druses, emancipated

from all restraint, committed the most horrible cruelties, killed all the Catholics they met, mutilated and disfigured the young women, cut the throats or strangled babes in the arms of their mothers, and assassinated all the ecclesiastics. They then pillaged the country, in concert with the soldiers of the government, set fire to the houses and churches, and committed to the flames the dead bodies of their victims. All is destroyed—scarcely any thing is left of what belonged to the Christians. We have ascertained thus far the massacre of forty priests and monks, one hundred and twenty churches burned, and two monasteries. The dwelling houses burned or in ruins are almost innumerable. I have been thirty-nine years a missionary in Syria, and in no war against our holy religion have I seen any thing equal to the present calamity."

What other but the true religion can suffer thus in this world? Another letter states that the Methodist missionaries were gazing from their windows on the slaughter of the Catholics. It is also worthy of thought that the arms in the hands of the Druses were of English manufacture, and bore the motto and insignia of the British crown. There are few places, at the present day, where the Redeemer's church is not made like unto him, in suffering from the persecution of the sword or the persecution of calumny. These persecutions have been foretold by our Lord, they are the results of the collision between the spirit of the Gospel and the spirit of the world. The condition of our brethren in Syria is now afflicting and melancholy enough; their only hope is from the generosity of the Catholics of Europe, for the Turkish government, like the Massachusetts legislature, will not pay for convents and churches destroyed by a mob. The patriarch, broken-hearted by the murder of his clergy and the dispersion of his spiritual children, died a short time after their bloody persecution.

Switzerland.—From Switzerland we have also accounts of continual trouble, and troops are under arms constantly in the different cantons.

One Muller, who had been arrested for the murder of Leu, the celebrated partisan of the Jesuits, has avowed his guilt. The radical party had always insisted that he had committed suicide, and they are exceedingly mortified at Muller's confession. Some of them, indeed, say that it was extorted from him by violence, and that, therefore, no reliance can be placed upon it; but this is not true. A Captain Vogelin and Dr. Pfyffer are in custody, accused of having been privy to the assassination. The arrest of the latter has created great excitement, as he is much respected, is a member of the grand council, and has been often elected to the diet.

On the 1st instant, the Jesuits were installed with much ceremony at Lucerne.

The subjoined extract is from the correspondent of the Courier des Etats Unis.

"Switzerland is still more agitated than Germany. She seems to have become the classic ground of conspiracies. Letters from Berne announce that important arrests have been made in a small town in the canton of Neufchatel, and that the confessions obtained from those arrested reveal an extensive plot originating in Switzerland from an association known under the title of *Young Germany*. The present centre of the association seems to be the city of Lausanne, but no less than twenty-eight cities are enumerated, and among them Basle, Berne, Zurich, and Geneva, which have lodges of conspirators. The object of the association is to obtain a religious, political, and social reorganization of Germany and Switzerland. Doctrines so extravagant as to become incredible are attributed to these conspirators. The truth is, however, that a journal, considered as the organ of the conspirators, the number of whom in Switzerland alone is said to be twenty-five thousand, has published a funeral oration upon Tshech, the assassin of the king of Prussia, in which are to be found these words: 'Young Germans, God and the immortality of the soul are obsolete phrases; the religion which is preached to you is but smoke. The efforts of Tshech, of heroic memory, were unfortunately without success. But take care of thyself, majesty!' The same paper, whose editor is a man by the name of Marr, declares that '*revenge is an act of natural justice, and that we ought to desire to see great vices and bloody crimes prevail, rather than the virtue that wearies and the obsolete morals that fatigue the people.*'"

England.—*New Roman Catholic Cathedral.*—A Roman Catholic cathedral, upon a grand scale, is about to be erected in Liverpool. Its length is to be 460 feet, with two lofty towers and a steeple of great height. It

will stand upon two and a half acres of land. The cost will exceed one hundred thousand pounds. Several subscriptions, of from five hundred to two thousand pounds each, are already spoken of.

Conversions.—The Rev. E. G. Browne, late curate of Bawdsey; Rev. Frederick W. Faber, rector of Elton, with seven of his parishioners, and Thomas Francis Knox, Esq., the Rev. W. N. Richards, Mr. Capes, a brother of Rev. Mr. Capes, Mrs. England, the Rev. R. Coffin, Mr. J. J. Calmun, B. A., Mr. E. E. Welby, M. A., Mr. T. Wood, a barrister, have made public profession of the Catholic faith. Besides these gentlemen, the late arrivals speak of other distinguished personages who have given in their adhesion to the Catholic church. The Church and State Gazette thus gives vent to its disappointment and alarm, and causes us to believe that there are many more converts to our faith than the public have been apprised of.

"*University men at Stonyhurst.*—It has been remarked that several Tractarian members of Oxford are *non inventi* in the university. We have been asked whether they are at Leeds or at Stonyhurst? No doubt the 'rising *alumnus*' of the Jesuit college, whom the *University Review* now repudiates, could enlighten us. For our own parts, we have very little doubt of the missing men being found lurking in Lancashire. Our reason for saying so lies in the fact that a party, who visited Stonyhurst recently, heard from the authorities that, besides Mr. Tickell, there were several university men there, whose names 'were a secret!'"—*Church and State Gazette.*

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Religious Profession.*—On the 21st of November, feast of the presentation of the B. Virgin Mary, Sister MARY BAPTISTA (Clinton), Sister MARY BONAVENTURE, and Sister MARY ISABELLA, made their religious profession at the Convent of the Visitation, Georgetown, D. C. On the 20th of December the Most Rev. Archbishop presided at the religious profession of Sister MARY SERAPHINA (Conry), at the Visitation Convent in Baltimore, and admitted to the veil and habit of the order Miss Elenora Billups (Sister Mary Stanislaus), and Miss Mary Davis (Sister Mary Loretto).

Ordination.—On the 14th of December, the Most Rev. Archbishop held an ordination at St. Alphonso's (German) church, Baltimore, and admitted Mr. Francis Anthony Schmid to the sacred tonsure, the minor orders, and the subdeaconship. Mr. Joseph Helmpraechl was ordained subdeacon on the same occasion. On the 17th, these two gentlemen received the order of deaconship, and, on the 21st, they were admitted to the holy order of priesthood.

Circular.—Many complaints, unfortunately too well founded, have been preferred to me, respecting the oppressive and incessant demands made on the Catholics of Maryland and the District of Columbia to aid in the erection of churches and for other pious purposes. While the faithful are free to exercise their liberality as they may think proper, I wish it to be understood that no one, not belonging to the archdiocess, has *my sanction* to call on them for pecuniary contributions, unless it be attested by my hand and seal. Given at Baltimore, December 18th, 1845.

† SAMUEL, *Archbishop of Baltimore.*

DIOCESS OF PHILADELPHIA.—*Ordination.*—On Saturday, feast of All Saints, tonsure and minor orders were conferred by the bishop in the cathedral on Mr. Michael Malone, a student of the diocesan seminary, and, on the same occasion, Rev. John Walsh of the same institution was promoted to the sacred order of priesthood.

Another.—On Thursday, 18th Dec., tonsure and minor orders were conferred by the bishop after mass, in the cathedral, on Mr. Richard O'Connor, a student of the theological seminary.

On Saturday of quarter tense, Messrs. Richard O'Connor and Michael Malone, of the seminary, were raised to the sacred order of subdeacon. Rev. John Berbigier, a native of France, and adopted for the diocess of Pittsburg, was promoted to deaconship, at the request of the bishop of that diocess.—*Catholic Herald.*

DIOCESS OF NEW YORK.—*Departure of Bishop Hughes.*—The Rt. Rev. Bishop Hughes announced to his people, on Sunday, his intention to depart for Europe in the Boston steamer of the 1st December. He accompanies President Harley, of St. John's College, whose impaired and declining health, it is hoped, may be restored by a sea voyage.

While in Europe the bishop intends to make arrangements for the establishment, in New

York, and perhaps in some of the other large cities, hospitals under the auspices of sisters of charity, a class of self-sacrificing almoners of mercy, whose lives are devoted to the care and relief of the homeless and friendless.—*N. Y. Express.*

Diocess of Boston.—*Ordination.*—Mr. Thomas McNulty was raised to the holy order of priesthood in the cathedral of the Holy Cross, by the Rt. Rev. Bishop Fitzpatrick, on Friday morning.

Confirmation.—The Right Rev. Bishop Fitzpatrick administered the sacrament of confirmation to thirty persons at the Catholic church in Waltham on Sunday last.—*Bos. Pilot, Nov.* 22.

Diocess of Charleston.—The Right Rev. Dr. Reynolds, since his return from Europe, has been making an episcopal visitation of his very extensive diocess, and ministering to the spiritual wants of that portion of his flock scattered through the state of N. Carolina.

Spiritual Retreat.—A retreat for the clergy was opened at Charleston on the 10th of December, and closed on the 18th. All were present except three. The bishop presided at the exercises, which were followed with great zeal and piety. Meetings of the clergy were held by the bishop before their departure to their respective missions, and he informed them that the decrees of the several provincial councils of Baltimore would be henceforth considered promulgated in the diocess of Charleston, and that while the "constitution of the Catholic church of S. Carolina" was to be observed by the churches that had formally accepted it, it was not binding on other churches. Measures were taken to make collections for the building of a cathedral and a small seminary, and the attention of the clergy was directed to the support of the diocesan paper, the *U. S. C. Miscellany.* This paper will be edited hereafter by Rev. Richard Baker, the Rev. Dr. Lynch having been appointed to other duties, besides the pastorship of St. Mary's, and requested by the bishop to aid him in preparing for publication the works of the lamented Dr. England. Rev. Dr. Corcoran, second vicar at the cathedral, is professor of dogmatic theology and sacred Scripture in the seminary. Rev. J. P. Dunn is superior of the seminary and assistant in the duties of the cathedral. Rev. Dr. Lynch will give a course of lectures on ecclesiastical history to the students of the seminary.—*Cath. Miscellany.*

Diocess of Mobile.—The *Daily Advertiser* of Mobile, Dec. 9th, contains an interesting statement of the condition of the orphan asylums in that city, and of the expenses incurred during the past year. We gather from it the following particulars.

Receipts of the Asylum during the year ending Dec. 1st, 1845, in cash, $3,231 40; otherwise than cash, $219; total $3,450 40. Expenses, $3,450 40. In this are not included expenses for water and medical attendance, both of which are furnished gratuitously. During the year there were 111 children in the asylum, 13 were placed out as apprentices, and 2 died. Present number in the asylum, 96; highest number at any one time, 99; average number, 95.

By this, it will be seen that, taking the average number of children at 95, and the total expense at $3,450 40, the cost of each child, comprising board, clothing, schooling, washing, nursing, &c., besides insurance and several repairs, amounts for the last 12 months only to $36 32, or $3 02 per month.

Besides the two orphan schools, male and female, the Sisters keep also a free day school for girls, at which, for the last two years, from 40 to 60 children have received gratuitous education.

The account of the lady managers of the asylum is as follows.

December 1st, 1845.

Catholic Female Charitable Society,

	Dr.
To funds in Treasury, ...	$ 786 60
To amount of proceeds of last orphan fair, ...	3,508 10
Subscriptions and donations received since, ...	186 75
	$4,481 45

CONTRA—CR.

By amount paid to orphan asylum as per Sisters' account, ...	$2,323 00
For insurance, ...	73 10
For expenses of six Sisters, . .	300 00
Distributed by relief committee to distressed persons, ...	60 00
Advanced for next fair, ...	452 00
Paid on lot purchased from Mr. P. McLoskey, ...	400 00
In treasury, Dec. 1st. 1845, . .	873 35
	$4,481 45

Most of the amount, $873 35, as reported in the treasury on the 1st inst., has been since appropriated, leaving actually at this date, Dec. 5th, in treasury, only $163 35.

Diocess of New Orleans.—*Ordination.*—On Sunday last, the 7th of December, an ordination took place in the parish church of the Assumption. Bishop Blanc conferred the tonsure on Messrs. Simon Arminger and J. Higgins. The order of subdeacon was at the same time conferred on Messrs. Hyacinth Tumoine, John Flannagan and Jeremiah Monahan, and the holy order of deacon on Mr. Anthony Theves. On Monday, Dec. 8th, the feast of the Conception of the Blessed Virgin, in the same church Bishop Blanc conferred the holy order of priesthood on the last named gentleman.—*Propagateur Catholique.*

Diocess of Louisville.—*Ordination and Confirmation.*—On the 26th of October, at St. Rose's, Ky., the Rt. Rev. Dr. Miles raised to deaconship the Rev. R. A. Clarkson, and the Rev. T. J. Ryan; to subdeaconship, the Rev. J. V. Edelen: Messrs. A. R. Gangloff, J. T. Buchman, and J. A. Kelly received the tonsure and minor orders. These gentlemen are members of the order of St. Dominic.

The number of persons confirmed was 61.

A new Cathedral.—The Right Rev. Bishop Coadjutor, Dr. Chabrat, (who has recently returned from Europe,) in concert with the members of the congregation of the church of St. Louis, has resolved to undertake the erection of a cathedral in Louisville.

The Rev. Father Larkin has commenced the erection of college buildings on the spacious lot which he purchased recently from Mr. Jacob. The edifice will be 196 feet long, and will probably be so far completed next summer, as to be fit for the reception of pupils.—*Cath. Advocate.*

Diocess of St. Louis.—*Consecration.*—The new church of St. Vincent of Paul, situated in Soulard's Addition, South St. Louis, was solemnly consecrated on Sunday last, 16th inst. The Rt. Rev. Bishop Kenrick, attended by Rev. F. Vandevelde, S. J., as assistant priest, and by the Rev. F. Amat and Rev. J. Serretta as deacons, and by a numerous clergy, amongst whom were the Very Rev. A. Martin, V. G., of Vincennes, and Rev. B. Roux, canon of the cathedral, officiated upon that solemn and interesting occasion. The solemn high mass of the dedication was celebrated by the Very Rev. F. Cellini, attended by Rev. F. Amat, as deacon, the Rev. J. Serretta, as subdeacon, the Rt. Rev. bishop officiating pontifically. The consecration sermon was preached to a very large auditory, congregated to witness this most sublime and imposing ceremony.

This new church is a beautiful edifice, and a great ornament to the city.—*C. News Letter.*

Diocess of Chicago.—*Cathedral of St. Mary's, Chicago, Ill.*—This fine new church was solemnly consecrated and dedicated to Almighty God, under the invocation of the B. V. Mary, on Sunday, the 5th ultimo. The Rt. Rev. Dr. Quarter, bishop of the diocess, officiated on the occasion, and delivered the consecrating sermon. The Rev. W. J. Quarter, brother of the bishop, celebrated a solemn high mass.

Ordination.—The Rt. Rev. W. Quarter, bishop of Chicago, held an ordination in his cathedral, on the 8th ultimo, when five seminarians received the ecclesiastical tonsure. Three of these gentlemen were promoted to the minor orders, and two to the order of subdeaconship. On the 17th ult., another seminarian received tonsure and minor orders, and two were ordained subdeacons.

On the 19th, three were raised to the holy order of deaconship; and on the 20th, two of the deacons, Rev. Francis P. Derwin and Rev. Philip Conlan, were ordained priests.—*Ibid.*

The New Year.—The entrance upon a new year is a kind of observatory from which men in general survey the past and the future; the past, to examine what advances have been made in their schemes of real or imaginary happiness; the future, to calculate their further course, and the best means of promoting the ends they have in view. It is this circumstance, together with the uncertainty of human things which it recalls to the mind, that gives an impulse to hope, awakening a universal spirit of mutual felicitation, and causing us to meet on every side with smiling faces and kind words. In the present position of things, there is perhaps more than ordinary cause for extending to each other the wish of happiness and peace. If the ravages of war are not yet witnessed amongst us, we hear at least the rumors of wars, which must grate upon the ears of all the true friends of religion and social order. The angry conflict of nations is a dreadful evil, under any circumstances, even such as render it unavoidable. Even when a people are compelled to rise up in arms for the vindication of their rights, it is a scourge that must bring in its train a vast amount of suffering both public and private,

and so disturb the current of national prosperity as to require many long years to flow away before it can resume its wonted course. Abstracting, however, from the signs of the times, which, it is to be hoped, have been ordained by an all-wise Providence rather to act as an admonitory lesson and to inspire caution, than to portend the calamities of which they are oftentimes the precursors, we have reason to rejoice and be thankful in our existing circumstances, and to anticipate a continuance of the blessings which have been enjoyed during the past year. Peace at home and abroad, a flourishing commerce, a spirit of industry and enterprise are just subjects of mutual congratulation in a public point of view, and the opportunities which individuals possess of realizing happiness in the private circle, are not less worthy of acknowledgment. But, in addition to all this, we may gladly cast our eye upon the prospect of religious affairs, which, untrammelled by political restraints, are left to the success or the failure which their own resources in truth will of themselves bring about. Catholicity is achieving triumphs on every side. While the sects are continually deploring the endless and inevitable divisions among them, which are the necessary consequences of a separation from the parent stock, the Catholic church presents an unbroken front, the glorious effect of her conservative principles of unity, and advances with steady step in the conquest and salvation of souls. In a few months hence, the city of Baltimore will exhibit an imposing evidence of this fact, in the august assembly of bishops who will meet there for the sixth provincial council, more numerously than on any former occasion, nine prelates having been consecrated within the last three years. All these considerations may well inspire us with joy, and awaken the anticipation of numerous and signal blessings during the year which has just commenced. It is for those whose lot has been cast under such circumstances to receive these blessings with grateful acknowledgment, and to turn them, each one in his own particular sphere, to the great ends of social and domestic happiness. Among the means which are exerted in order to promote these desirable objects, the influence of the press holds a conspicuous rank. To impart wholesome knowledge, to encourage virtue, the basis of true happiness, and to censure vice, its uncompromising enemy, to diffuse those sound principles which will lead men to a proper estimate and a wise administration of the blessings dispensed by heaven, ought to be the pole-star of a periodical publication, and of the press in general. We shall not lose sight of this responsible relation in which we stand with the community, and, in entering upon another year of labor in the good cause, it only remains for us to extend to our patrons, and our fellow-citizens at large, those cordial wishes for their happiness which the season suggests. We wish them a HAPPY NEW YEAR in the highest and fullest sense of the term.

TO CORRESPONDENTS AND READERS.—We acknowledge, with many thanks, the reception of the following papers.

1. *The Sybil*, a review of D'Israeli's work bearing the same title.

2. *Rome, as seen by a New Yorker*, a review of a recent work of the same name.

3. *Benvenuto Cellini*, a review of a very interesting book of Cellini, translated from the Italian.

4. *The Primacy*, a refutation of certain strictures, in a late number of the "True Catholic," on Bishop Kenrick's able work.

5. *A Fortnight among the Chippewas*, concluded, and *The Ottawas at Mackinaw*, interesting sketches of Indian life.

These papers will afford much pleasure to our readers, while they serve, in some degree, as an index to the character and variety of matter that will enrich the pages of our Magazine. Several other able articles are in preparation for our work, on topics of the deepest interest at the present time. California and Oregon, objects of engrossing attention at this moment, and the field of recent exploration by travellers and scientific men, will occupy a due share of our space. The reader will peruse with pleasure the introduction to this subject, in the present number of our periodical. We invite special attention to the leading paper, which will be found a scorching refutation of Michelet's infamous book on spiritual direction, and a severe, though richly merited reproof of the ignorant, infidel, or malicious men who do not hesitate to commend such writers as Michelet to public favor. The article to which we allude ought to be circulated as much as possible, that the community may discover the base expedients which are resorted to by certain men, in the name of philosophy or religion, to arrest the progress of Catholicity. This one article alone is worth the subscription of the whole volume; but we

are happy to inform our friends that we shall present them with many others from the same high source, and from pens of equal distinction in the literary and theological circles.

One word in regard to our embellishments. The friends of Mt. St. Mary's will hail with delight the elegant representation of an institution which has rendered so much service to religion and education. We are indebted to a distinguished alumnus of the college for the historical sketch of its origin and progress, which is replete with interest, and unfolds several incidents which were unknown to the public generally.

In this number we have commenced the publication of a musical series, which may be found useful. The compositions will be original, and only such as will be likely to please the popular taste.

The piece furnished in the present number is from the pen of Mr. Dielman, professor of music at Mt. St. Mary's college, whose genius and professional acquirements need no praise at our hands.

To render the intelligence department of the Magazine more complete, we shall devote some space monthly to a summary of secular news, confining ourselves to a mere statement of facts, and observing a perfect neutrality in political matters. Marriages and deaths, which occur among Catholics, will also be recorded, if such information be forwarded to the publisher. The communications of correspondents, on subjects within the sphere of the Magazine, will be thankfully received.

Our friends will perceive that the Magazine, at the beginning of the new year, has put on a new dress, and we think that the change of appearance in the cover will be considered an improvement. This, with other matters, is an evidence of the disposition on the part of the publisher to render the work fully deserving of public patronage. We respectfully solicit from the friends of the Magazine, their assistance in extending its circulation, that a greater amount of good may be effected, and that the work may be invested with increased attractions in the ornamental department.

The Ivory Crucifix.—This wonderful piece of sculpture, which has been already described in the *Magazine* by one of its poetical contributors, is now being exhibited for the admiration of the citizens of Baltimore. It is credibly stated to have been executed by a monk of Genoa, who had never learned the art of sculpture; but whose ardent devotion inspired him with an ideal perfectly true to nature, and so vividly impressed upon his mind, that he fashioned the cumbrous block of ivory to the model, and produced a work of art which is the largest of its kind in the world, and the perfection of which, as a representation of nature, must be witnessed in order to be conceived. It has been exhibited in New York and Boston, and all who have seen it have been struck with the admirable expression which the author has given to the inanimate material, and with the power which the image of the dead Christ, thus represented, exercises over the feelings of the spectator. Let all make it a point to visit this wonderful specimen of monastic skill: it is equally worthy the attention of the Christian and the lover of the fine arts. The Catholic must certainly rejoice in perceiving the tribute which is thus involuntarily paid to the salutary influence of sacred memorials, as used in our church, when thousands of Protestants gaze in mingled sentiments of astonishment and veneration upon the features of the crucified Saviour.

Corrections in the Almanac.—We have been requested to state that the Rev. John Maguire is pastor of the Catholic church at Nashville, Tennessee. His name does not appear in the Almanac for 1846, it having been omitted in the official account of the diocess, through mistake. The editor of the Almanac takes pleasure in making this correction, and in announcing that Rev. Mr. Maguire is still pursuing his very useful services to religion at Nashville.

The *Pittsburg Catholic*, a weekly paper published at Pittsburg, Pa., was inadvertently omitted in the list of Catholic periodicals. In a work consisting of so many minute details, it is unfortunately a very easy matter to lose sight of some things, when they are not specified in the official returns forwarded to the editor and publisher.

OBITUARY.

Died, at Taney Town, Md., on the 17th inst., Rev. Nicholas Zocchi, aged 72 years. Mr. Zocchi was a native of Italy, but for the last 41 years a laborious and zealous missionary in the archdiocess of Baltimore, having served through nearly all that time the missions at Taney Town and Westminster. May he rest in peace.

SECULAR DEPARTMENT.

Doings at Washington.

THE month of December, appointed by law for the annual meeting of congress, has passed off with every prospect of a long and important session.

The resolution of Gov. Cass in the United States senate, calling on the committees on military affairs, on the militia, and on naval affairs, to inquire into the condition of our army, navy, and militia, with a view to their efficiency in case of emergency, as well as to their present augmentation, gave rise to a debate of a very animated kind, from which it may be inferred that the president's views on the Oregon question are approved of and will be sustained by all parties, and that there is a prospect of a speedy crisis in our difficulties with Great Britain. Gov. Cass's resolutions were predicated upon the state of the Oregon negotiation, which has terminated for the present without any hope of agreement upon the part of either of the great parties interested, and which, unless arrested by the mediation of some third friendly power, must plunge both countries into all the horrors of war.

Rumor indicates that the resumption of the friendly relations between this country and Mexico will lead to some important results, the most prominent of which will be the inclusion of the Californias within the territorial limits of Texas, and by consequence in those of the United States.

The action of the Massachusetts legislature in regard to the revision of the naturalization laws has given rise to quite a lively discussion in the House of Representatives of the United States, from which it is very manifest that Native Americanism, if not dead, beats with so feeble a pulse as to be in its last agony. The movement in Congress on this subject reminds us very much of a fashion of the ancients, who, when every other effort failed, would bring in the *dead body* as a last expedient to awaken popular sympathy. It won't answer in this instance, and the grim corpse of Nativism will find no one to honor it with a funeral vigil, or to light it to its grave, save perhaps some disappointed bigot who has preserved his church-burning torch, or that lean apology for a corporal's guard, which, in the hall of Representatives, still affects a tenderness for its memory and a faith in its resurrection.

The bill to admit Texas into the union has *passed the House of Representatives* by a large majority, and beyond all doubt will become a law, the faith of the nation being pledged by the adoption of the joint resolutions of the session of 1844. The spirit which has actuated the Hon. Abbot Lawrence and the Hon. N. Appleton in their respective answers to letters addressed to them by "*the Massachusetts State Texas Committee,*" is the true American spirit, and is the exponent of the feelings of all good men of all parties on this subject as well out of as in the state of Massachusetts. The former of these distinguished gentlemen, speaking of this Texas movement, says: "I deem further action on the subject on my part useless, and that Texas now *virtually* composes a part of the union," and the latter gentleman tells them; "I can not take part in this Texas movement. For all practical purposes, as far as the people are concerned, I consider the question as settled."

Some incidental discussion has also arisen on the subject of the tariff, the election of printer, on the rightful claimant of the Florida seat, and the appointment of chaplains. Upon the latter question, the only speaker was Mr. Petit of Indiana, who fails not with every revolving year to battle strenuously against electing chaplains to congress. The remarks of this gentleman appear not to have received much favor with the house of representatives, yet they seem to us entitled to weight, and difficult to combat successfully. The idea of selecting two chaplains to congress of different denominations must, to have reason in it at all, have proceeded from the fact that the members hold various and discordant religious tenets, and that, therefore, congress should try to gratify as many religious tastes as possible. In carrying out this idea, however, our legislators should, if they are disposed to be consistent, have gone farther, and have given to all religions a turn at the chaplaincy. This might have been partially effected by according one day of the session to each of the fractions into which Protestantism is broken up. We can not refrain from presenting to our readers the condensed report of Mr. Petit's quaint remarks, which we extract from the correspondence of the Baltimore Sun of December 20th.

A resolution was next offered providing for the election of two chaplains of different denominations for the House and Senate, to interchange weekly.

Mr. Petit, of Ia., moved to amend by striking out the words "different denominations."

Why, asked he, should there be two chaplains of different denominations? What could be the object, unless it were to fix error upon one house or the other. There was but *one* true religion, and if so all others must be wrong. If one of the chaplains should be orthodox, the other must be heterodox. If there was but *one* true religion, let there be two chaplains of whatever denomination the house might deem right. But, otherwise, we should have the truth spoken one week, and error on the week following. After further remarks, he said he utterly despised and loathed the man who, professing to be the commissary general of heaven, came here and electioneered for office.

Mr. Hopkins said he had offered the resolution in conformity with precedent, and with a view of saving time, moved the previous question, which was seconded.

The question was then taken on the amendment, and it was rejected almost unanimously.

Mr. Petit then asked to be excused from voting on the resolution, and claimed the right of giving his reasons therefor. In the first place, he was afraid the house would foist upon him a chaplain whose doctrines and whose conduct he might not like. Secondly, he did not want to vote for a man who had been sending him letters asking the support of the *Democratic* majority of the house. Was this appeal to a *party* in conformity to the pure doctrines of Christianity?

Here Mr. Harly called Mr. P. to order, on the ground that on such a motion it was not in order to refer to letters received from a candidate.

The chair ruled Mr. P. out of order, but the house by a large vote, permitted him to proceed *in* order, wheron he stated that his other reason for not wishing to vote, was that he desired to offer a resolution to the effect that members shall pay the chaplains out of their own pockets. But he repeated that if there were to be *two* chaplains of different denominations, the senate would have the first choice, and they, being better and older men, would of course choose the right denomination, because they would know which had the true apostolical succession. (Laughter.) The consequence would be that the house would be compelled to put up with a fourth-rate man of a different denomination, who would teach error and false doctrine.

LITERARY NOTICES.

Memoirs of Father Ripa, during thirteen years' residence at the court of Peking in the service of the emperor of China, &c. Selected and translated from the Italian by Fortunato Prandi. New York: Wiley and Putnam. 12mo. pp. 174.

In this volume the reader will find a condensation of Father Ripa's history of the Chinese college, as far as it regards the incidents of his residence in the celestial empire. As we shall probably notice the work more fully hereafter, we shall merely state, for the present, that it is a very interesting narrative, affording some insight into the zeal and wisdom of the Jesuit missionaries, and written in that simple and natural style which is characteristic of truth. This book forms No. V of Wiley and Putnam's Foreign Library, and is handsomely printed.

Lives of the Saints. By the Rev. Alban Butler. Baltimore: Metropolitan Press.

Nos. V and VI of this valuable series have been received, and they give evidence of considerable energy on the part of the publishers.

The Youth's Director, or Familiar Instructions for young people, &c. New York: R. Coddington. 24mo. pp. 320.

This little volume is a translation of one of the best moral works in the French language for the direction of young persons. It can not be too much recommended to them as an enlightened guide in reference to all matters connected with their spiritual welfare.

The Life of St. Theresa, foundress of the reformation of the barefooted Carmelites. By the Rev. Alban Butler; with the novena of St. Theresa. Revised and approved by the V. Rev. Felix Varela. New York: R. Coddington. 32mo. pp. 180.

The biography of this distinguished saint of modern times has always been a favorite subject of spiritual reading among the more devout portion of the sex, portraying as it does the trials and the triumphs of virtue amid the dangers of the world. The book before us, though a reprint from Alban Butler's Lives of the Saints, has the advantage of containing the life of the saint in a separate form, and may for this reason be found more convenient.

The Catholic Weekly Instructor. Derby: Richardson & Son.

We have received from Mr. Cunningham, the agent in Philadelphia, eight monthly parts of the *Weekly Instructor* for 1845. It is a periodical published in England, and by the ex-

cellence and variety of its contents, is well deserving of extensive patronage.

The Excellence and Practice of Devotion to the Holy Virgin, or the knowledge and love of Mary; translated from the French of Father De Gallifet, S. J. Derby: J. Richardson and Son. 32mo.

Devotions to Jesus in the adorable sacrament of the altar. Derby: J. Richardson and Son. 32mo.

My Saviour's Tomb; from the French of Father Geramb, Trappist. Derby: J. Richardson and Son. 32mo.

Preparation for Death; from the French of Father Crasset, S. J. By Rev. R. Newsham. Derby: J. Richardson and Son. 32mo.

Tales designed chiefly for the young. By Canon Schmid. Translated from the German, with numerous illustrations. Dublin: J. Duffey.

Conformity with the will of God; from the Italian of St. Liguori. By Rev. J. Jones. Derby: J. Richardson and Son. 32mo.

For all the above mentioned volumes we are indebted to the kind attention of Mr. Cunningham. The first book in the list is a very solid and useful treatise on devotion to the mother of God, with excellent prayers for the practice of the same. The second is a manual of devotions for those who belong to the confraternity of the blessed sacrament. The third is a most instructive meditation on the passion of Christ. The fourth is a collection of prayers for obtaining the grace of a happy death, with admirable devotions for the sick. The fifth is part I of a series which will imbody the tales of Canon Schmid, whose extraordinary talent in writing for the instruction and entertainment of youth has won for him a wide-spread fame. The last is in the usual style of the sainted author. All these publications, the last excepted, are ornamented with handsome engravings.

An address delivered before the Mount Savage Catholic Temperance Beneficial Society, Oct. 5th, 1845. By P. R. Steck, Esq.

A vigorous and impressive appeal in behalf of the good cause of temperance.

The Catholic News-Letter. Edited by an association of gentlemen. St. Louis, Mo.

This is the title of a weekly paper, lately commenced in St. Louis, and published by Mr. W. J. Mullen, at $2,50 per annum in advance. Judging from the numbers of the *News-Letter* that we have received, it will be conducted with spirit and ability, and will be a valuable auxiliary in the cause of religion. We wish its conductors the most flattering success.

The Ursuline Manual, or a collection of prayers, spiritual exercises, &c. Revised by the Very Rev. John Power, D. D., and approved by the Rt. Rev. John Hughes, D. D., bishop of New York. New York: E. Dunigan.

We have received from the publisher a copy of this new edition of the *Ursuline Manual*, whose merits as a book of devotions are universally acknowledged. The distinguishing feature of the present edition is the richness and splendor of ornament which have been lavished upon it, and which render it unquestionably the most beautifully executed prayer-book that we are acquainted with. We are much pleased to see this increasing advancement in the decoration of works of piety. The elegancies of art can not be bestowed upon a more legitimate object, and we are willing to believe that, while such improvements bespeak a more correct and refined taste in the community, the labor and outlay of publishers who strive to meet the wishes of the people, will be rewarded with a generous patronage.

Zenosius, or the Pilgrim-Convert. By the Rev. Charles Constantine Pise, D. D., author of Aletheia, &c. New York: E. Dunigan. 18mo. pp. 279.

With this volume Mr. Dunigan has commenced the publication of his *Home Library*, a series of works suited to the family circle. We are pleased to find that the first in the list is so well adapted to the object in view. The plan of Dr. Pise's narrative is happily conceived and well executed. His Pilgrim-Convert is led from his native place to the eternal city, and, in the course of his progress, which is directed by the angel of peace, he discovers more and more fully the evils of sectarianism and the blessings of Catholic unity. His conversion to the true faith is sealed by the benediction of the holy Father, and he returns to his home, full of joy and gratitude. The style of the writer in this production is characterized by his usual grace and elegance, and, what seems to us a decided improvement, possesses a degree of vigor which renders it far more agreeable.

Father Felix: a Tale. By the author of "Mora Carmody," "Harry Layden," &c. New York: E. Dunigan. 18mo. pp. 219.

Having been very favorably impressed by a former production of the author of *Father Felix*, we looked into this volume with high expectations, and we must say that we have not been disappointed. The narrative, which imbodies a good deal of instruction in relation to Catholic doctrine and practice, possesses a sprightliness, a variety of incident, and a naturalness in the characters, which can not fail to delight the reader. On page 30 the author mentions a precept of the church for the time of advent which we are not acquainted with. It is no doubt more edifying not to give or attend a soirée in Advent than to do so; but we do not think that there is any precept on the subject. Page 50, line 12, we would suggest the use of the conjunction *or* instead of *nor*. We are of opinion also that the expression on page 150, at the commencement of the second paragraph, is rather too strong. That the *discipline of the secret* regarded the eucharistic institution, is an historical *fact*; but the church does not exactly *teach* it. This volume is the second of the *Home Library*, and very neatly printed.

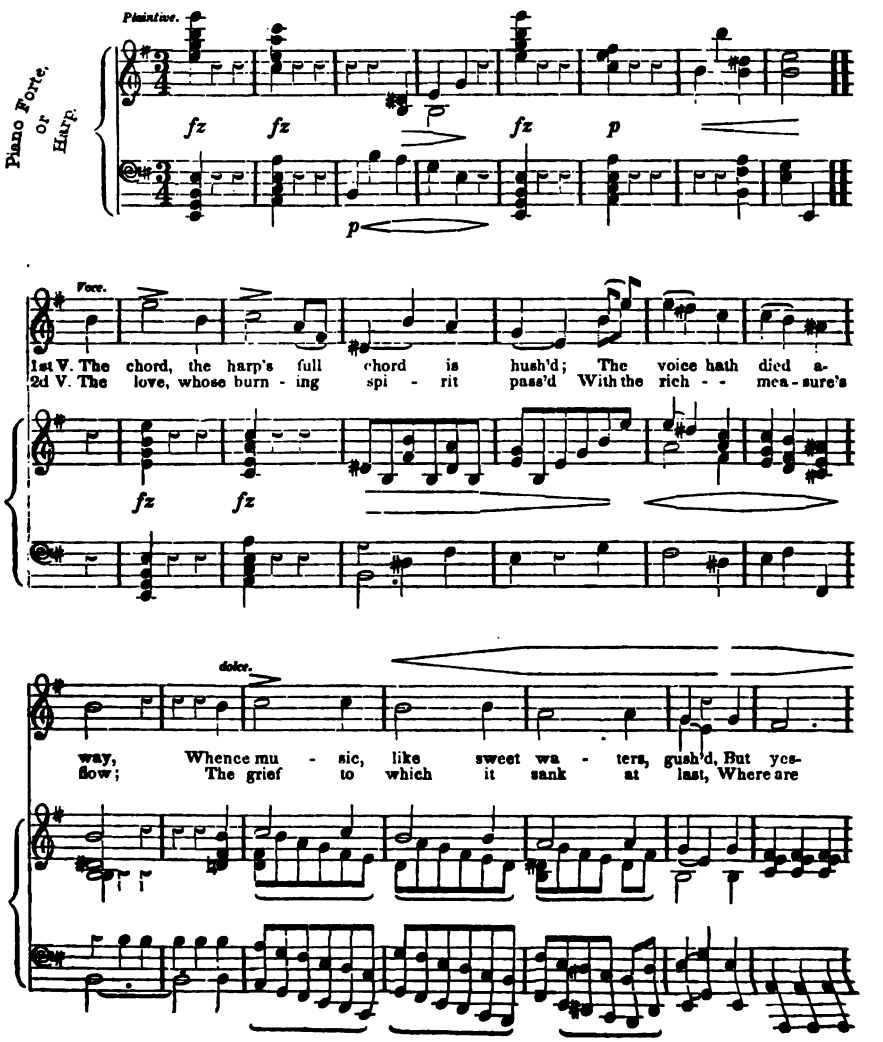
☞ Other notices unavoidably omitted.

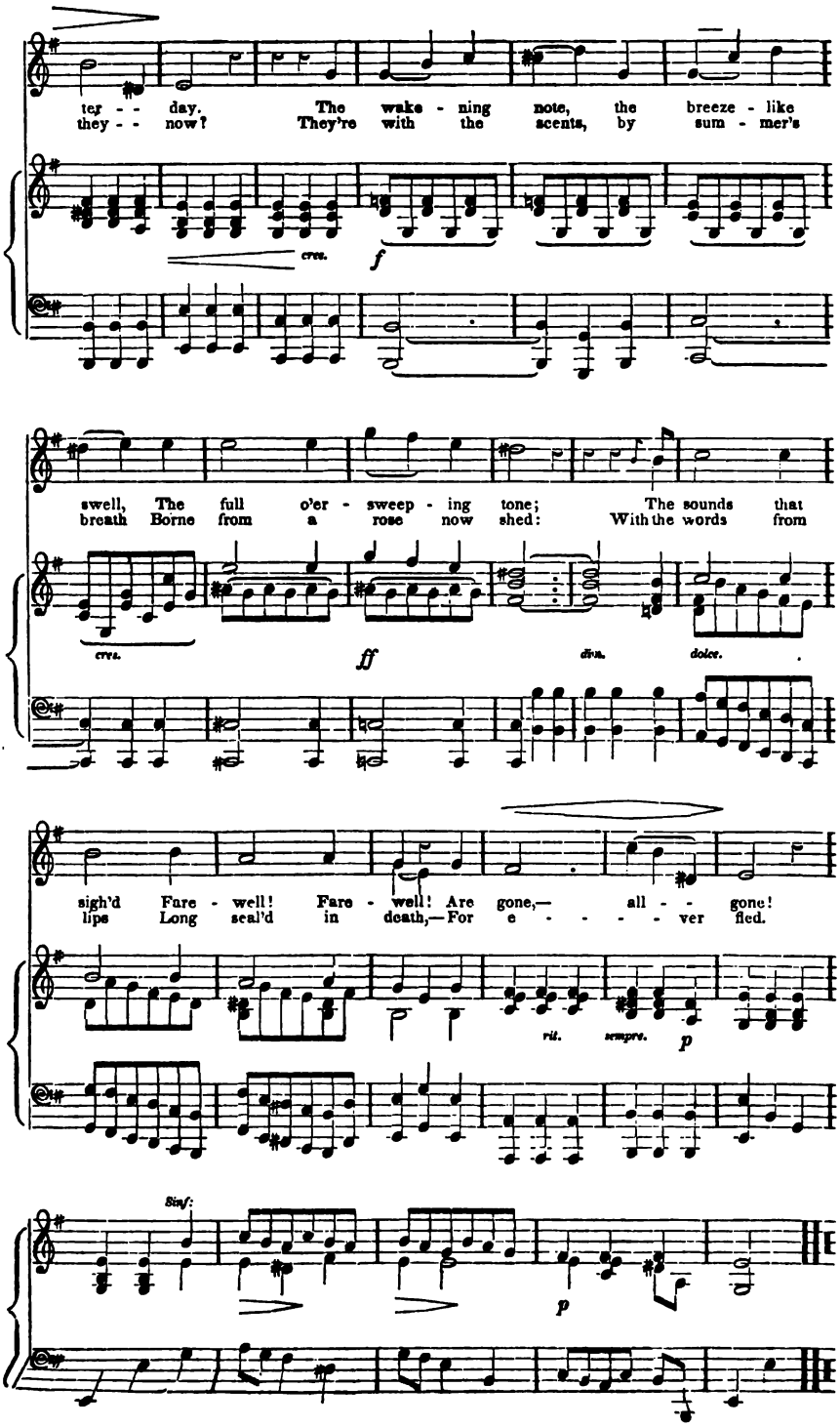
THE

MUSIC OF YESTERDAY.

WORDS BY MRS. HEMANS.

Music by Prof. Dielman, of Mt. St. Mary's College.




ter - - day. The wake - ning note, the breeze - like
they - - now? They're with the scents, by sum - mer's
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swell, The full o'er - sweep - ing tone; The sounds that
breath Borne from a rose now shed: With the words from
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THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

FEBRUARY, 1846.

ROME AS SEEN BY A NEW YORKER.

Rome as seen by a New Yorker in 1843-4.

"Roma! Roma! Roma!
Non e piu come era prima."

New York and London: Wiley & Putnam. 1845. 1 vol. 12mo., pp. 216.

WE TOOK up this little volume with no slight feeling of curiosity to know what a citizen of our commercial emporium would make of the great "eternal city," the ancient capital of the Cæsars, and the present metropolis of Christendom. "*Rome as seen by a New Yorker*," we mused, must be a new Rome, altogether different from the old Rome we used to know, and in which we passed so many delightful years of our life. It is very difficult, if not bordering on impossibility, that one who was raised amid the perpetual changes and daily progress of a city which sprang into existence but yesterday, and yet has already become a giant, should estimate *aright the oldest* city in the civilized world, and the most changeless one in modern times; or that one whose mind has been filled from earliest life with the mysteries of Wall street exchange, and with speculations in up-town lots, should properly appreciate a city remarkable for every thing else more than for a spirit of commercial speculation. Still more difficult is it, we thought, for a Protestant, reared with hereditary feelings of hostility to the mother church, to take an impartial view, and to form or present a correct estimate of the great centre and capital of Catholicity. To perform this task with success, the visiter of Rome should be not only a Christian, but a Catholic; otherwise it were vain to expect that he will enter fully into the spirit of the place or of the people; he may, indeed, see what appears externally, but he can not be expected to penetrate what is internal; he may examine and describe the mere shell of society; he can not taste himself, nor exhibit to others the kernel.

Such were our musings and anticipations when we entered on the perusal of the work before us. Nor were we wholly disappointed. The book is precisely what it purports to be, "*Rome as seen by a New Yorker;*" that is, as the author himself candidly acknowledges in the preface, Rome as seen "with the ideas, prepossessions, and prejudices of an American and a New Yorker." It is also, as he admits with equal candor at the close of the work, a "superficial survey" of the "eternal city," though we could not understand why he adds that it was "necessarily" so.* Surely we had already superficial books in abundance, without adding another to the list. Our age is so vastly *enlightened*, that it would really seem as if no book could prove acceptable to it which is not superficial. We are learned enough already; we have little time, and less inclination, to think on difficult subjects, or even to peruse those works which undertake to do our thinking for us by going to the bottom of things.

Still the book has its merits, and merits of a high order. It is, in the main, honest, candid, and correct in its statements, as far as it goes; and it is marred by about as little prejudice, whether religious or political, as we could have expected. Catholics are so much accustomed to misrepresentation and abuse that they generally feel grateful for very small favors, and are disposed to thank the writer who is honest enough to tell even a portion of the truth, and to abstain even ever so little from indulging in a rancorous and slanderous spirit. In this candor and exemption from prejudice, our writer is far in advance of—we are sorry to say it—a fair authoress of our own country;† while he compares most advantageously with most of the English travellers in Italy, of whose books we can scarcely speak with proper temper. If we except Mr. Eustace, and, perhaps, a few others with whom we have not been so fortunate as to make an acquaintance, this class of writers has produced little else but malicious libels of Italy, and of every thing Italian; and their malignity has generally increased a hundred-fold when they came to speak of Rome. From the polished Mr. Addison, and the ill-natured and splenetic Samuel Sharpe,* esquire, down to the sneering Lady Morgan and the veritable Mrs. Trollope herself, these gossiping Trollopes of both sexes seem to have vilified and calumniated the Italians in exact proportion to the liberality and kindness universally extended to them in Italy. Nor does this fierce spirit appear to have been softened by the progress of refinement which has softened every thing else. And what is most remarkable about these writers is the fact that, with scarcely an exception, their sympathies are more pagan than Christian. They discourse learnedly, eloquently, and impartially of pagan Rome, the splendid seat of the Cæsars; they have little but contemptuous sneers to bestow on Christian Rome, the no less splendid seat of the popes.

Truly gratified were we to find that our New Yorker had too much taste and good sense to imitate this herd of fashionable libellers. We opened his work with a feeling of impartiality for him, both because he was a fellow-countryman, and because he enters on his task with no pretension, and even with the candid acknowledgment recorded above. Hence, in our rapid review of his production, we are not disposed to be over-censorious, but rather, in accordance with the well known advice of Horace, "not to be offended with a few faults" interspersed with so much that is fraught with real merit. If, as impartial critics, we feel compelled to notice some blemishes of style, a few blunders in point of fact, and an occasional evidence of prejudice, we hope we shall do it in no carping spirit,

* Page 204.

† Miss Waldie, in her "Rome in the Nineteenth Century."

* So completely annihilated by *Baretti* in his work on Italy, published at London in 1760, in two vols. 8vo.

but rather with a view to offer to the unknown author a few practical hints for a second edition, to which we hope his work will soon pass. Should these strictures ever meet his eye, we hope they will be received in the same spirit in which they are made. He is probably a young man, and may not disdain to learn something even from one whom he might be inclined to view as an opponent, according to the old maxim, *fas est et ab hoste doceri.*

The style is, in general, easy, fluent, and correct. But the author, with a little more care, might have made it still more elegant and pleasing. There are occasionally expressions which grate rather harshly on ears refined; such as "*to secretly hold,*"* "*ornamental as well,*"† and "can improve *on even nature.*"‡ We notice, likewise, a few instances of awkwardness and want of perspicuity in the construction. The author also quotes Byron entirely too much; he should have bethought himself that those quotations have long since become stale, and that writers of taste, especially in England, have for several years past viewed them as no longer admissible.§

With a little more attention and research our New Yorker might have been also somewhat more accurate in his descriptions, as well as in his statements of facts. He appears to have frequently availed himself of a privilege claimed by our countrymen who dwell a little farther north, and to have *guessed* at certain things which he surely should have taken sufficient pains to ascertain with certainty before he ventured on putting them in his book. Thus, speaking of the grand colonnades in front of St. Peter's church, he says: "and the two *semicircles* of the embracing colonnade are formed by *three hundred* columns, forty feet high, sweeping around the *piazza* in quadruple rows, and crowned by colossal statues of saints."‖ There are several inaccuracies in this passage. Those sweeping arches are not semicircular, but elliptical, and the *foci* of the ellipsis are carefully marked on the pavement, so that when the spectator stands at either of those two points the four rows of columns forming the circumference of the ellipsis appear as one. Few *ciceroni* fail to point out this phenomenon to travellers. Again, instead of three hundred, there are two hundred and eighty-four columns, and eighty-eight pilasters, making in all three hundred and seventy-two. We believe also that the columns are more than forty feet high; for the colonnade is eighty Roman palms, or about fifty-three of our feet in height. He might have added that the colonnade is eighty-two palms wide, (about fifty-five feet,) and that it is surmounted by one hundred and ninety-two statues of saints, fourteen palms high!*

His Yankee shrewdness, though put in requisition, was still more at fault in regard to Saint Mary Major's, in which he puts nearly twice as many Ionic columns as had been placed there originally by the architects! He might, perhaps, have succeeded much better in calculating the amount of money annually expended by the Romans in purchasing church candles. "A Yankee," he says, "would feel inclined to calculate how much money they burn up every year in church candles. The interior of the *basilica* (of St. Mary Major's) consists of an immense nave, divided from the aisles by *seventy* Ionic columns of white marble."† *Forty* would have been much nearer the mark.‡

Speaking of the ball which surmounts the dome of St. Peter's, he says:

"It is eight feet in diameter, and the guide says that it can hold sixteen people. A prudent man would rather not be one of the sixteen, for with only two friends and myself, it seemed to swag back and forth, and to yield to every gust of wind, and we could readily fancy that the thin sheet of copper of which it is made might easily give way, or that our weight might topple it down from its proud eminence, and make it bound from lantern to dome,

*P. 60. †P. 119. ‡P. 185. §P. 19 *et passim.* ‖P. 12.

*For all these particulars, see *Vasi*—Itinerario Istruttivo di Roma. P. 454. †P. 94.
‡See Vasi's work, *supra.*

and from dome to roof, till it should at last strike the ground, with its precious contents, four hundred and thirty feet below its starting point."*

Now we do not lay claim to any great amount of prudence or courage, yet we can say that, having been one of a party of sixteen who entered the ball together, we entertained none of the apprehension which tortured the fancy of our shrewd New Yorker; but, on the contrary, we fancied that the brave old ball, which had defied the winds for centuries, might still survive our visit.

While he admits that "the later popes have carefully and judiciously preserved and repaired the tottering walls of the coliseum, and sanctified it from future robberies by consecrating it to the memory of the crowds of Christian martyrs who have perished in the arena," he very unwarrantably, we believe, charges the earlier popes with having united with the Roman nobles and plebeians in stealing materials from it for their palaces and houses.† History will scarcely sustain this assertion. The coliseum was dilapidated partly by time, partly by the barbarians who so often spread desolation through the city, levelling to the ground its proudest monuments, and transforming it into a vast marble wilderness, and partly by the lawless rapacity of certain noble families who long used it as a quarry for erecting their stately palaces. So far from its being true that the popes shared in or even connived at this robbery we may safely say that it took place in spite of them, and, to a certain extent at least, during their absence at Avignon. The cutting Roman proverb,—"what the *barbarians* did not do, the *Barberini* accomplished,"‡—while it points a well merited satire at a certain noble Roman family, tells us pretty nearly the whole truth about the causes of the present dilapidated condition of that ancient structure.

* P. 23-4. † P. 32-3.

‡ *Quod non fecerunt barbari, fecerunt Barberini.*

We suppose that our author was sometimes egregiously quizzed by certain mischief-loving Roman wags and *ciceroni;* for he tells us some stories which he would scarcely endorse or have us believe. We have occasion to know that there are in Rome, as elsewhere, a good many persons who like to play such tricks on travellers, especially when they fancy that they have found one a little verdant. Some of the Italian *ciceroni*, in particular, seem to be under the impression that their services are enhanced in value in proportion to the marvels they are able to disclose to their wondering employers, yet, when alone with their own set, chuckle heartily over the credulity that swallowed their stories. We suppose it was some such a wag as this who recounted to our New Yorker the story which he has carefully put down in his book, about the Roman prince who, having been long in the habit of pelting the Jews with stones, was requested by the pope to pelt them rather with fruits or nuts, which recommendation he thought he complied with to the letter by pelting them thenceforth with the *cones of pine trees!**

On the same principle we may, perhaps, explain the saying of the waiter at a Roman *cafè*, in relation to the Jews of Rome: "Oh, they are very nice people; I can hit them a good rap on the head, and they never say a word back."† But we are really at a loss to account for the fact that one so shrewd as our New Yorker should have been really led to believe that the Romans suppose all the Americans to be negroes! The grounds of his belief are contained in the following humorous passage, in which he speaks of a young lady whom he met by chance in a crowd assembled at Christmas near the church of *San Luigi dei Francesi.*

She flattered my progress in Italian by guessing (!) me to be a Florentine, but expanded her immense black eyes to an inconceivable size, when she heard that

* P. 140. A very hard fruit growing on the pine. † P. 141.

I was from America, and exclaimed, '*Holy Virgin! you are as white as I am!*' In truth I was rather whiter; but we are here *generally supposed* to be negroes; and the *caf'è Americano*, in the *Piazza di Spagna*, has an emblem of our country painted on its sign, in the head of a *black-amoor*, with woolly hair, flat nose, and Ethiopian lips."*

That same *caf'è*, or another of the same name, was located in another part of the city altogether but a few years ago, though we really can not recollect having ever seen or even heard of that remarkable sign. One thing we do know full well—that the Romans do not *generally suppose* us to be Ethiopians.

We suppose we may set down in the category of blunders the assertion made by our author, that the Vatican contains "more than *four thousand* rooms,"† unless indeed that *more* is made to have a very wide signification;—for we have seen it stated, on what we supposed good authority, that it contains more than double that number: as also the statement that the famous Greek MS. Bible preserved in the Vatican library dates back only to the *sixth* century;‡ we thought it was considered as old as the *fourth*, having been written out about the time of the first general council held at Nice in 325. We are even inclined to suspect that our author was a little too credulous when he believed, not from his own observation, which might easily have assured him of the real state of the case, but on the authority of a "lynx-eyed sculptor" whom he perhaps never saw, that the marks supposed to have been left on a stone at the spot where Christ met St. Peter retreating from martyrdom, are those of *two right feet*; and that of course all the world was deceived for centuries by a very clumsy imposture, until this "lynx-eyed sculptor"—more "lynx-eyed" probably than Michael Angelo himself—happened to discover what no one had ever before even suspected§

Our author, however, makes some atonement for his occasional blunders, by telling us, in the most good-natured way imaginable, of some laughable mistakes into which he was betrayed in the article of eatables, in which a Yankee is seldom at fault. We give the following extract:

"There is, however, much uncertainty in this practical course of study, for in my self-instructing experiments, I once ordered *cucuzzole ripiene*, and it proved to be a stuffed gourd! Another day I had been looking at some ancient columns of *Cipollino* marble, and afterwards finding the same name in the dinner list, I called for it from curiosity, remembering that Franklin had made saw-dust pudding, and thinking that the Romans might, perhaps, make marble-dust pie, but the *Cipollino* appeared in the form of fried onions! It was thus that I initiated myself into the mysteries of the Italian kitchen, and you may now profit by my experience."*

Had he taken as much pains, and gone through as many "self-instructing experiments," he might have been much better initiated in the higher mysteries of Roman manners, faith, and worship. He would then probably have found out, what we are confident every intelligent inhabitant of Rome already knew, that the "mission" given three times a year to the Jews' dwelling in the Ghetto† consists of something more than that procession of "hideous ghosts," chanting in lugubrious strains, and sometimes "bursting out into a yell worse than any Indian war-whoop," which he so graphically describes.‡ Had he taken the trouble to ask any of the old or young women or children living in that quarter of the city, they would have informed him, probably with an air of wonder at his ignorance, that the procession which so dreadfully shocked his nerves, was but the preparation for the "mission" which consisted of prayers for the conversion of the Jews, the regular service of the church offered up for the same purpose, and eloquent discourses delivered by zealous and able men to reclaim them from the error of their way. And the

* P. 94. † P. 67. ‡ P. 74. § P. 60.

* P. 128.
† The quarter inhabited by the Jews of Rome.
‡ P. 142.

numerous yearly conversions in Rome even of that obdurate and stiff-necked race, effected under God by the means just indicated, prove that, instead of "being more likely to frighten children into fits than to entice the Jews to conversion," they are admirably suited to that end. The Jews of Rome are, in fact, better treated than they are any where else on the continent of Europe; and this truth is the basis of the current proverb: "Rome is the paradise of Jews."* The inscription from Isaiah,—which by the way is placed *opposite*, and not *beside* one of the gates of the Hebrew quarter, and which is, if our memory serve us, also given in Latin as well as in Hebrew, though in both these particulars our author seems to think differently,—is rather a solemn admonition to this rebellious people, than any evidence of a wish "to add insult to injury."†

If our readers should be inclined to think that, in noticing all these things, we are insisting too much on trifles, we hope they will form a different opinion of what follows. And first we will say a word on the subjoined extract:

"At the extreme end of the church (St. Peter's) four colossal statues, representing the principal doctors of the Greek and Latin churches, support a lofty throne and canopy of bronze, within which is preserved the patriarchal chair of St. Peter himself. It is shown to the people only for a moment, on great festivals, and is venerated by them as a true relic of the prince of the apostles; but unbelievers whisper that when the heretical French had possession of the city they found on the chair the Arabic inscription, 'There is but one God, and *Mahomet* is his prophet!' This makes it probable that the chair was brought from Palestine by some of the early crusaders."‡

We believe it was Lady Morgan who first gave currency to this stupid and unfounded story, which, though triumphantly refuted by Dr. Wiseman and others, is still circulated and *believed* by those who would fain tax Catholics with excessive credulity! The chair upon which the "heretical French" discovered the inscription given above was at Venice and not at Rome; in St. Mark's church, and not in St. Peter's: and we suppose this makes a slight difference, especially as it was well known that that Venitian chair was presented to the church by one of the doges who had received it from the east. But yet Lady Morgan's fabrication was too good to be lost.*

We have likewise reason to complain of an unworthy prejudice against our church, which peeps out occasionally from our New Yorker's pages. Thus he devotes one section to the following very homogeneous subjects indicated in the title prefixed: "Cardinals, monks, beggars, and robbers!" An appropriate juxtaposition truly, and in admirable taste! Again, speaking of the erection by the sovereign pontiffs of the stations of the cross around the arena of the coliseum, and of the inducements they have thus held out to the faithful to visit the spot as consecrated to the memory of Christ crucified, and of those countless Christian martyrs who here poured out their blood for his sake, he says:

"The pontiffs did not consider that this *tasteless obtrusion*, on such a scene, of the symbols of the *present religion* of the city, might sometimes lead the spectator to contrast the modern Romans with their ancestors, and perhaps to attribute part of their present degradation to the influence of the *superstitions* (!) *which are here so palpably thrust upon them.* Although the crimes and cruelties of the ancient Romans made their fall merited, yet their grandeur half excuses (!) their enormity."†

We scarcely know which predominates more in this passage, its utter want of taste, or its downright paganism. The author appears himself to have had some

* Roma e il paradiso dei Judei.

† Our author is, we believe, slightly inaccurate in giving the inscription. In Latin it is as rendered by St. Paul (Romans x, 21): "Tota die expandi manus meas ad populum non credentem et contradicentem: all the day long I stretched forth my hands to a people unbelieving and contradicting *me*." Isaiah lxv, 2. ‡P. 15-6.

* See Dr. Wiseman's pamphlet in reply to Lady Morgan, in which he clearly and fully refutes her false statement. †P. 33.

misgivings, for before he had got fairly to the end of his account of the fierce blood-thirstiness and remorseless cruelty of the old Roman *plebs*, so often exhibited on this very spot in their frantic shouts for the blood of the Christians, he came to the conclusion that the change which he had so severely censured on the preceding page was all for the better.

"But a *thousand* (he probably means *fifteen hundred*) years have purified the arena, and looking wi h the eyes of reality in the place of those of fancy, I saw only a procession o veiled nuns, with slow steps, pass unmolested through the arena, each in turn stopping at the cross in the centre, to say a prayer for the souls of the martyred,* and to give the kiss which secured the promised indulgence.' *The warmest admirer of antiquity must confess that the change is much for the better.*"† &c.

We might set down the following under the head, "elegant extracts."

"As it (the holy cradle) passed, every one dropped on *their* [bad grammar] knees, and the soldiers and the priests, *the two great nuisances of Rome*, were strangely intermixed in picturesque confusion."‡

Our author thinks that "the faults of the Romans are mostly due to their government; their good qualities to themselves."§ This may be in part true; and we think ourselves that the papal government, like all other very old systems of civil polity, might be much improved; and we know that the present pontiff has made a strong effort to do so by publishing a revised and greatly improved edition of the municipal laws.‖ A to the late opposition of the papal government to the construction, by a foreign company, of a railroad from Rome to Civitá Vecchea, one of its Mediterranean ports, and the alleged discouragement by it of foreign intercourse and of commerce with foreign nations,¶ it may be all censurable enough in a political point of view; at least we would not undertake, with any hope of success, to persuade our bustling, *go-ahead* countrymen to the contrary. We might tell them indeed that the popes have been compelled by bitter experience to distrust foreign interference, especially the intermeddling policy of England, which has already enslaved so many nations too feeble or unwise to resist its machinations. If Rome did not wish to charter the railroad company, it was probably because of her aversion to a monoply which might have enriched the few at the expense of the many, and would have deprived of their daily bread very many who lived by following the road as carriers; if she be not zealous to encourage foreign commerce, it may be that she does not need it and that it would injure her home market, which is already amply provided for. It is a remarkable fact that provisions at Rome and throughout Italy are much cheaper, if not more abundant, than in England with all ts overgrown monopolies and boundless commerce, and that the poorer classes are much more cheerful and live more comfortably and longer in the former than in the latter country. The poorest people in Italy can always procure abundance of bread, wine, oil, and cheese, the great staple products of the country. Is it so in England? Is it so especially in misgoverned and starving Ireland?

We are aware that these arguments will not at all convince our countrymen, who like so much to hear the puff of the steamboat and locomotive, and who are scarcely at *rest* unless they be in *motion* as fast as steam can carry them. They never can understand why other people should not be as active and "go-ahead" as rapidly as themselves; but they ought to reflect that old governments, like old people, do not usually move with as much agility or rapidity as young ones. Besides, Rome should not be udged by the ame standard as New York or London. If Rome were in the hands of the New Yorkers for but half a century, our word for it, it would at the end of that short period be worse de-

* This betrays a woful ignorance of Catholic doctrine. Catholics never pray for the souls of "the martyred," and the veriest old woman in Rome could have told our author so.

† P. 34. ‡ P. 95. § P. 194.

‖ Comprised in no less than *thirty* thin octavo volumes. ¶ P. 194.

secrated than it has ever been by Goth or Vandal in the long lapse of centuries. Its ancient monuments would probably disappear altogether in order that they might not cumber the ground nor thwart the speculations in up-town lots; its most valuable paintings and statues might be sold for large sums in order that the amount might be invested more profitably in commerce; its palaces would be turned into warehouses, and its studios into shops for the Wall street brokers; perhaps the rotunda itself might become a town hall, and even St. Peter's be desecrated into a state house, and the coliseum into a place for mass meetings:* in short, mammon would riot over the ruin of all that is most beautiful, magnificent, and precious in the "eternal city," and the desecration would be justified by the onward spirit of the age!

The impartial traveller should never lose sight of the fact that Rome is the capital of Christendom, a religious more than a commercial city. And it is highly honorable to the Romans that they think more of the other world than of this, more of their three hundred and sixty beautiful churches, than of their banks or shops. Rome is, in a certain sense, the great cloister of Catholicity, the austere and essentially unearthly city, with her austerity, however, blended with majesty and tempered by mildness. She is very appropriately placed in the centre of the dreary Campagna; for environs smiling with verdure would as ill become her gravity, as the din, workshops and smoky atmosphere of Birmingham. She is like an oasis in the desert, or like a bright jewel which receives additional lustre from its dark foil. Her purity would be sullied by the foul breath of modern mammonism, and her majestic genius would fly shrieking away from her classic ruins before the first blast of steam or the deafening noise of machinery. Her attribute of the great monumental city would be then torn from her escutcheon; and along with the spirit of the antique she would lose her very individuality, her identity itself. She would be no longer the grand mausoleum of the illustrious dead, nor the gigantic museum of ancient arts and monuments. Her monumental arches of Titus and Constantine, one of them marking the period of the fall of Judaism, and the other that of the great triumph of Christianity after centuries of bloody persecution, might no longer stand to tell of past revolutions with their voiceless eloquence; nor would the modern Roman be any longer inclined to indulge in the proud boast that his Angelo had lifted up the ancient Pantheon and poised it two hundred feet in the air. Nor would he any longer look up to Saints Peter and Paul as the founders of the modern city as truly as were Romulus and Remus of the ancient, and by means much more hallowed, because unstained with blood or rapine. The latter were suckled by the wolf, emblematic of the fierce and blood thirsty character of ancient Rome; the former were nourished with the mystic manna from heaven, and feasted on the Lamb, a fit emblem of the characteristic meekness and mildness of the modern Christian capital.

Much do we regret that our author did not approach his subject with some such expanded ideas as these. In visiting Rome, he should have put off the spirit of a New Yorker, or even of a Byron, and have put on that of a Chateaubriand or a Geramb. He should have gone rather as an humble pilgrim, than as a sight-seeing, fault-finding and guessing traveller. Then would he have been much better able to appreciate many things which he evidently did not understand; and he would have written a book more worthy his lofty theme. From his apparent candor and the proofs he gives us of his habitual disposition to be fair and impartial as far as might be, we incline to the opinion that he certainly could have written a work of this character.

* Our author tells us of a New Yorker whose *first exclamation* on seeing the coliseum was: *What a place for a mass meeting!*

But we now cheerfully dismiss his faults, and turn to his excellencies; and we will present some extracts which afforded us unmingled pleasure in their perusal, as being marked by truth and candor, obtaining the mastery over error and prejudice. Many of these passages are honorable to his head and heart, and prove him to be a man of considerable shrewdness and discrimination. Some of them embody reflections which we have seen in no previous American or English writer on Rome; while others contain avowals which are very valuable, as coming from a Protestant who often is at little pains to conceal his prejudice.

He pays the following tribute to the artistic genius of modern Italy, and to the liberality of the Roman government in making no discrimination between natives and foreigners in its award of monumental honors: he is speaking of a wing of the modern Capitol:

"On its ground floor eight rooms are filled with a series of busts of the most illustrious poets, painters, sculptors, architects, engineers, and musicians of modern Italy, and a native's breast must swell with pride when he looks at the long and honorable array. In *the first room* are six busts of *eminent foreigners*, whose genius was considered naturalized by their long residence in Rome; and among them, if his future progress be commensurate with the rank which he has already attained, may hereafter be found the bust of our own sculptor, Crawford."*

In another place† he furnishes us with an extract from a Roman paper in which Crawford is highly eulogized, as well as the country which gave him birth.

"We hope very soon," says this journal, "to learn that the country of this *valorous* sculptor, which raises so many monuments worthy of her power, has made use of the chisel of this young man to honor some of his fellow citizens, and at the same time herself; and that she has thus shown herself successful *above every other nation*, while it is given to her to exalt with honors and rewards the living who render her glorious, and at the same time to procure by the arts immortality for the dead."*

He gives us a very graphic and beautiful sketch of another illustrious foreigner, the German Overbeck, supposed by many to be the first painter in the world, at least since the death of Baron Camuccini.

"First among the painters is *Overbeck*, the German Raphael, or rather Perugins; for he condemns the *later* manner of the prince of painters, and says, 'when Raphael forsook Perugins, God forsook Raphael.' Another apothegm attributed to him, is that 'no one can be a good painter who is not also a good man.' His own practice realizes his theory. He is a most devout Catholic, and consecrates all his genius to religious subjects, which he treats with the utmost purity and elevation of style, and with a simplicity and freshness which appeal directly to the heart. His studio (in the old Cenci palace) is open to visiters on Sundays for an hour in the afternoon, and each of his pictures preaches an eloquent sermon. He receives you with extreme courtesy, but you feel hushed into reverence by his gracious, introspective, and *saint-like* countenance. 'Himself the great original he draws,' he 'looks into his heart,' and paints. Upon his easel, at my first visit, stood a pencil cartoon of 'Christ reproving the Pharisees,' and the ideal propriety of expression was faultlessly perfect. As I examined the picture, Overbeck stood beside me, gazing earnestly on it, with clasped hands and parted lips, as if he was wholly absorbed in the subject."†

He admits the utility of paintings in churches in the following passage, in which he is speaking of the gallery of the Capitol:

"Many of the pictures are specimens of the early schools of art, hard and formal, yet possessing much simple sweetness. Most of this class are taken from old churches, in which they served as altar-pieces, or as decorations, preserving there the semblances of the saints, and *telling on the walls the stories of sacred history for the benefit of the pious unlearned, who could read them only when thus narrated in this universal language.*"‡

Of the beauty and splendid decorations of the Italian churches he bears the following honorable testimony:

*P. 38. †P. 191.

*Il Tiberino; Giornale Artistico. 17 Feb. 1840.
†P. 179-80. ‡P. 40.

"The readers of travels in Italy become heartily tired of the churches, which are so often commended to their admiration, but they should charitably call to mind that these edifices constitute a very large proportion of the intellectual food of the traveller. Little would need be said of them, if they were *such bare and tasteless barns* as are too many of the houses of worship in America, but in Italy the highest genius of the best architects, sculptors, and painters, has lavished on them centuries of its poetic labors. Kings have left their own palaces unfinished, and devoted their revenues to adorn the abode of the King of kings. The finest minds of the nation have left their impress on these shrines of magnificence; the noblest conceptions of the architect—that poet in stone—have been here imbodied; the painter has summoned his highest skill when called upon to represent some touching event in sacred history for the instruction and improvement of the unlearned devout; the sculptor has here left his masterpieces in the statues of the great men, heroes, divines and poets—who lie beneath the marble pavement; and every church thus becomes an interesting volume in the history of the past, recording the great deeds of mind as well as of body. The churches of all Catholic countries are generally in the form of a cross.* At the extreme end is the high altar, and along the sides are ranged smaller ones (dedicated to various saints), over each of which hangs a sacred picture, oftentimes a masterpiece of art. No pews or benches cumber the marble pavement, but a few chairs are clustered before the altars. THE CHURCHES ARE NEVER CLOSED AGAINST WORSHIPPERS, AND ENTER THEM AT WHAT HOUR YOU MAY, YOU WILL ALWAYS FIND SOME DEVOTEES KNEELING BEFORE THEIR FAVORITE ALTARS, AND SEEMINGLY ABSORBED IN THEIR PRAYERS. They are generally old women of the poorer class—for those who find little enjoyment in this world naturally seek for it in another; (!) but at high mass ladies of the highest wealth and birth kneel on the pavement beside the beggar; and at other times a fierce looking man is often seen prostrating himself on the altar steps, and apparently repenting most sincerely of some great crime." †

This is saying a great deal for the vital piety and religion of the Romans, much more, we venture to say, than could be said even by a Protestant in favor of the piety of any Protestant country in the world, our own not excepted. And we can testify, from our own observation during a residence of more than four years in Rome, that the above statement, far from being exaggerated, falls very much short of the truth. Daily devotion in the churches is not confined to pious old ladies and fierce looking men; it pervades all classes and grades of society.

The Romans are as charitable as they are pious, as the following extract shows:

"But even admitting the faults of the Roman people to be as great and as numerous as their worst detractors charge, they would be made pardonable by their warm hearted *charity*, 'which covereth a multitude of sins.' Their practical benevolence surpasses that of any other nation. The many poor among them share their mite with the poorer; the very beggar who has been fortunate in his alms-seeking, divides his gains with his less lucky comrade; the rich bestow bounteous and systematic charity; and the number and magnificence of charitable establishments for the relief of suffering humanity are unapproached in any other country of Europe. Hospitals for every form of disease, and for all classes of the wretched, abound in every city, and their inmates are zealously and kindly tended by self-sacrificing sisters of charity, who devote themselves to these painful duties, in the just belief that they are thus rendering the most acceptable religious service. Other charitable offices are performed by various confraternities, similar to the *misericordia* of Florence. Of these, one secretly sends relief to needy but respectable families; another pays off oppressive debts, contracted by the honest poor in times of sickness and accident; another relieves friendless prisoners; another seeks out the sick poor; and another still, when all other benevolent exertions have proved faithless, carries the dead with decent ceremony to the grave. When we find the feelings which prompt these manifold acts of kindness, extending through every class, we can pardon them their transgressions of some other points of the moral law." *

Most travellers in Italy complain of the

* Rather doubtful—the existence of lateral *chapels does not* always prove this.
† *P. 45, 46.*

* P. 200, 201.

annoyance occasioned by beggars; but had they as much charity as the Italians would seem to possess from the above testimony, they would not be so much annoyed at being asked for an alms in the usual humble and religious manner of the Italian beggars, who always approach you asking a pittance "*per l'amor di Dio*—for the love of God." There is this difference between the Italians and some other *more enlightened* nations, that whereas the former allow the poor to enjoy their personal freedom, and to seek, if they choose, relief from the well known and exhaustless charity of the public, the latter immerse them in poor-houses, as if poverty were a crime! Our New Yorker joins in the general outcry against mendicants; but we were almost gratified to find that he was annoyed by English and American, as well as by Roman beggars, and this in Rome itself! * It seems that English and American adventurers in Italy not unfrequently attempt to levy contributions on their countrymen in this way, and sometimes under false pretexts. We knew of one such case ourselves, in which the mendicant was a New Yorker. Our author did not, it seems, chance to fall in with the merry Roman beggar, who, on being refused an alms under the usual form—"*non c'è, caro mio*—I have nothing, my dear sir,"—exclaimed, laughing, "I wish I had been born in one of your pockets!" But in the following passage we recognise another old acquaintance, pretty faithfully drawn, with the exception, perhaps, of the decorations borrowed from dame rumor:

"Many of them have regular stations, and the grand flight of steps leading up to the *Trinità dei monti* is occupied by a jolly old fellow, who runs about the landing places on his hands and knees, to which are strapped pieces of wood. He bids a cheerful good morning to every one who comes down or up the *scala*, and clatters up to them † on his wooden shod extremities, expressing his pleasure that they are going to have such a fine day to see the beautiful city, and finishing his gossip with the laughing inquiry, 'and how much is your generous excellency going to give me this morning?' Half a cent makes him very contented, and he will readily change a whole one, returning a half cent with profuse thanks. He is said to have become quite rich at this business, and to have lately given his daughter a wedding portion of five hundred dollars."*

Speaking of the Italian wines, our author makes a very judicious remark, which has often struck us with great force, as to the influence of their general use on the great cause of temperance. Drunkenness is a vice almost unknown in France, Spain, Italy, and other wine countries; and we have no doubt that this circumstance, together with the greater cheerfulness and sociability of the people, is owing in a great measure to the general use of wine, not so much as a beverage as an article of diet. He says:

"The great cause of temperance among us would receive extensive and permanent benefit from the cheap manufacture, from our native grapes, of similar beverages, as harmless, if not beneficial, in their effects, as they are agreeable in their flavor." †

He admits also—though we really can not award him much credit for the admission—that "the monasteries were the asylums of learning during the dark (!) ages;" and adds: "Nothing has been made in vain—not even monks—and few bodies of laymen have left behind them more titles to the gratitude of posterity than the much abused wearers of the monastic robe and cowl." Of the mendicant friars he does not entertain so high an opinion, though he admits that "they conduct themselves with extreme outward propriety, and are seldom seen in the streets after dark, or in any place of public amusement;" and that "though much is said of their immorality, nothing is proven." ‡ One would think that Christians, and especially charitable ones, should not charge on others crimes of a

* P. 159-60. † Another grammatical error.

* P. 158-9. † P. 129. ‡ P. 154-5

grievous nature, without sufficient proof, and on mere suspicion; yet the contrary practice prevails to a deplorable extent, and this is precisely the reason why most of our fashionable books of travels paint Catholic countries in colors so dark and hideous.

Our New Yorker devotes a chapter to the Vatican, of which he furnishes us with perhaps as good an account as could have been given in so contracted a space.

"By the side of St. Peter's," he says, "stands the vatican palace; and it is a worthy companion of the great cathedral, not so much for its architecture, or its extent, ... as for its unparalleled collections of sculpture and painting. The statues from Greece and ancient Rome, the antique sarcophagi, vases, candelabra, altars, and inscriptions, the paintings of the 'divine Raphael,' and the like, here fill galleries, saloons, halls, and temples, worthy of the priceless treasures, and have all been collected into this focus of splendor by the liberality and taste of successive popes, who have thus made the vatican even more famous as a metropolis of art, than it was in former days as the spiritual forge from which were fulminated the terrible bulls against heresies and insubordination, which 'with fear of change perplexed monarchs.'"*

Were all these invaluable treasures to be found in England or America, no one would probably be admitted to see them unless on condition of paying a good round sum for admittance. Thanks to the liberality of the papal government, and to the fact that it has not advanced so rapidly as its neighbors in the golden career of enlightenment, this is not the case at Rome, nor in any other Catholic country with which we are acquainted. The curious traveller may visit all the churches, palaces, villas, libraries and museums of Rome, without paying one dollar. Thus the vatican museum, decidedly the richest and first in the world, is thrown open to the public on the evenings of two days in each week, Mondays and Thursdays. In the magnificent villa Borghese there is a Latin inscription, of which the following is a translation:

*P. 67.

"The guardian of the villa Borghese makes this proclamation. Whoever thou art, if free, do not here fear the shackles of the law. *Go where thou wilt, seek what thou wishest, depart when thou pleasest. These things are prepared for strangers rather than the master.* He forbids me to impose severe restrictions on a well-mannered guest. Let good intents here be the only laws for a friend. But if any one wilfully, knowingly, maliciously, should break the golden laws of urbanity, let him beware lest the provoked keeper should in turn break his *tessera* of friendship."*

If one of the haughty English aristocracy, or even if one of our own nobility of wealth and rank should issue any such proclamation as this, how we would all stare, and how unmeasured the strains in which his praises would be sounded by every mouth! It would, indeed, be a moral phenomenon; a refreshing exception to the iron hearted mammonism which freezes the sympathies, withers the feelings, and crushes the very heart of our *enlightened* age.

Our author says that, with the exception of theological study and its cognate branches, "every other species of knowledge is not merely neglected, but positively discouraged;"† yet, in almost the same breath, he admits that "instruction in the mere elements of knowledge — reading, writing, arithmetic — and religion is indeed bestowed on the people with great copiousness, since in Rome, with a population of one hundred and fifty thousand, (nearer one hundred and sixty thousand,) there are *three hundred and eighty primary schools*, which employ four hundred and eighty teachers, and receive fourteen thousand scholars;"‡ and he might have added that Rome has, moreover, twenty-four colleges, one university, and many excellent schools of the fine arts. He attempts to explain away this palpable contradiction between his theory and his facts, by the assertion that those schools are "under the direction of the priesthood," who take

*P. 167. †P. 195. ‡P. 196.

this singular means to discourage learning and keep the people in ignorance!

Of the present pope he says:

"His holiness, Gregory XVI, is an old man of seventy-eight, with very white hair, and a rubicund face, from which projects a long and red truly *Roman** nose. His benevolence, learning, and honesty of purpose, have secured to him the love and respect of the people in an unusual degree, but he is too feeble and infirm to hope to enjoy it much longer. As he entered he blessed us all, making the sign of the cross in the air with his finger, kneeled a moment before the altar, and was then assisted to mount his episcopal throne..... Each of the cardinals in turn, with their trains unfolded by their valets, slowly walked up to the pope, kissed his hand (not his toe), and returned to their seats. Then followed the music of the famous Sixtine choir, unparalleled in any other part of the world."†

Of the cardinals he says:

"There are seventy cardinals,‡ most of whom were present, and displayed a venerable array of grave, intellectual heads, framed, as it were, in their gorgeous vestments. § ..... Most of them are of a highly dignified and noble presence, but among them was a small, quick moving personage, with a face full of queer knobs and angles, who was pointed out to me as Cardinal Mezzofanti, the most accomplished linguist in the world. He is said to be master of an incredible number of languages, and he speaks English, the most difficult of all, with wonderful correctness. His words are each uttered separately with the most perfect precision, though he says that his only teacher has been Sheridan's Pronouncing Dictionary, and it is by the cadences of his sentences alone that he can be detected as a foreigner."‖

We can confirm these statements, and we are quite sure that if our author had chanced to make the acquaintance of Cardinal Mezzofanti, his opinion of his prodigious talents would have been even increased.

We had marked several other passages for quotation or animadversion; but we have already transcended our prescribed limits, and we close our notice with the concluding remarks of the author, which contain a sort of *resumé* of his work. If he will condescend to correct the more palpable faults of his book, and to extend somewhat those portions of it which are most correct, and valuable, and creditable to himself, we shall welcome with pleasure a second edition.

"We have now concluded our survey of the leading objects of curiosity in the eternal city; and, superficial as it has necessarily been, we may yet readily conceive how *each day, which an American passes in Rome, adds a year to his intellectual life.* He comes from a world discovered only three and a half centuries ago, to a city the history of which goes back twenty-six hundred years, and which has impressed its characteristics in each epoch of that long period upon still existing reliques, scattered over the vast area once covered by its monuments. Every where he is met by thrilling memorials of great events, which he had read of in childhood, as of things of another world. Each day is crowded with incidents; and the differences of customs, and the power of associations, lend a charm to even the most common place occurrences. He finds the flood of new ideas so copious and rushing as to be actually oppressive. His mind is stimulated and heated almost to the excitement of fever. Even in the churches he can not find relaxation; for the striking ceremonies of the ritual are inconceivably powerful in impressing the soul through the eye and the ear. If he enters even when the altars are deserted by their officiating ministers, his eye will be caught and his admiration aroused by some masterpiece of painting. The fine arts, whose trophies meet him every where, indeed create in him a new sense; and, far from palling on his appetite, their beauty grows more and more upon him as his acquaintance with them increases, till they become at last so indispensable to his enjoyment, that their want leaves an aching void in his daily life. The noble language, too, is no small item among his minor pleasures, and he learns to love its very sound, as with a personal affection. The attributes of the people harmonize with it, and he receives constant and exquisite gratification from the general development of beauty and grace, which is an almost universal result of that innate sensitiveness to their elements and their effects, which pervades all ranks.

* We believe his nose is neither peculiarly *red* nor *Roman*.

† P. 92.

‡ When there are no vacant hats.—Ed.

§ P. 91.

‖ P. 153.

'With slow, reluctant, amorous delay,' he leaves the paradise of taste, and, although he has learned to prize more highly than ever the political and religious privileges of his own free land, still, when he calls to mind the proud memories which have been inherited by the Romans—the bounties lavished by nature upon their lovely country—the genius and beauty which seem their birthright—what they have been and what they may again be, and, beyond all doubt, eventually will be—he is tempted to exclaim, in imitation of Alexander to Diogenes, 'If I were not an American, I would be a Roman.'"*

* Pp. 204-5.

THE ROMAN PRIMACY.

The Roman Primacy. The True Catholic: Baltimore, December, 1845.

UNDER this head, a correspondent of our neighbor *The True Catholic*, (*utinam!*), reviews at considerable length the recent work of the bishop of Philadelphia in vindication of the primacy of the apostolic see. The editor gives the communication in the "miscellaneous" class, for which he declines being responsible, we know not whether from any secret leaning to the doctrine which is assailed, or from disapproval of the mode of attack. The writer is not entirely free from suspicion of Roman tendencies, since he holds it to be indisputable that each bishop of Rome had authority in the church of God, and he intimates that no one disputes the proposition of Bishop Kenrick, and states that "nearly all that he undertakes to prove may be safely admitted," and seems to regard it superfluous labor to have accumulated such a vast amount of authorities and facts as are spread over 488 pages of closely printed octavo. The Roman episcopate he admits to be of divine institution, which avowal he accompanies by claiming the same origin for all episcopacy: the Roman patriarchate he considers an ecclesiastical arrangement for the more convenient exercise of the episcopal powers: but the papacy fills his imagination *with frightful spectres*; fiends from the abyss rise before him, and he gives expression to his horror in terms that may create fears for the soundness of his mind.

"The papacy," he cries, "is the devil's happiest device for the corruption of the truth, for the subversion of Christ's kingdom, and for the entire reëstablishment of his own kingdom of darkness."

Loud complaints are made of the want of a definition at the commencement of the work. As the taste for scholastic studies is being revived among the disciples of the Oxford school, it may be regretted that a definition in strict form was not premised: but this the critic thinks would have proved fatal to the undertaking; "a definition in the beginning would have killed the book." Let the reader make the experiment. Suppose the primacy had been declared to be the office of chief bishop in the church of God, could any objection be reasonably made to this definition, or any hindrance thence arise to the array of evidence which is presented? A fuller definition is, in fact, given: "Among the bishops, one presides over the rest to preserve faith in its integrity, to maintain order, and unite all in the bonds of religious communion." This, however, does not satisfy the critic, who, notwithstanding his complaints, discovers another definition on the first page, which to him appears pregnant with treason.

"It is believed," says the author, "that Christ delegated to Peter a governing authority, to be exercised for the benefit of

the church at large, according as the variety of times and places may require."

"This," the reviewer cries, "is the definition of the papal authority, made, not in the middle ages, but in 1845. It is a power absolutely unlimited, except by the capacity to enforce it."

There is, then, no lack of definitions; but one is too vague, the other too comprehensive. He is alarmed, however, without fear. The spectres of the middle ages, which haunt his imagination, have not been conjured up by Bishop Kenrick. The governing authority admits great variety in its exercise, since, in the infancy of the church, it may not be wanting precisely in the same form and degree as in its maturity. It was not equally necessary for the direction of the apostles as of their colleagues and successors. It is not to be employed in the same manner in the founding of churches by missionary bishops as in their government after their organization under a local hierarchy. It is not to be exercised to the same extent when subordinate governments exist, embracing large portions of the general territory, as when these have been swept away by the besom of the destroyer, and the supreme power alone survives, charged with the direct solicitude of all the churches. It is not equally necessary, when local and general councils can be convened, to enact laws and adopt measures for the common interests, as when these are impracticable, in consequence of the rage of persecution, the jealousy of civil rulers, the prevalence of wars, or other hindrance. Its ordinary exercise in times of tranquillity must be far less marked than its extraordinary display at a crisis of unprecedented danger. There was then some occasion for giving a comprehensive definition of a power which must be adequate to every emergency: but there was clearly no design on the part of the author to leave an opening for any undue or extravagant assumption, much less for the usurpation of temporal dominion. In the preceding sentence he had declared the objects to which the authority was necessarily *confined, and he elsewhere* says: "There is necessarily implied a limitation of the power to the maintenance of truth, virtue, order, and unity."* The means, like the end, must be such as the apostles employed. "The weapons of our warfare are not carnal, but mighty to God unto the pulling down of fortifications, destroying counsels, and every height that exalteth itself against the knowledge of God, and bringing into captivity every understanding unto the obedience of Christ."

The definition of the papal authority made in the council of Florence, and recited in the chapter on papal prerogatives (p. 355), may be transferred to the beginning of the work without any detriment to the proofs detailed in it. But this would scarcely satisfy the critic. It is not enough that the full power of governing the church of God be affirmed to have been given to the Roman pontiff in the person of Peter: all this means nothing, and presents no certain, no defined authority, because its extent and limits are not pointed out with theological precision! According to this view, it can not be proved that a king is an essential part of the British government, until the precise extent of royal prerogative is stated and established. To us it appears that the main point was properly presented for consideration in the first place, and the divine institution of a ruler of the universal church, having all necessary power for its government, was proved before questions of secondary importance were entertained.

The reviewer complains that the bishop makes the issue lie between the papacy and radicalism, and does not present it as between the papacy and Episcopalianism. We shall give him the full benefit of his own statement of this latter system.

"The bishops," he says, "are the equal successors of the apostles, and wherever a bishop is, there is the fulness of this authority. But the church is one, and the authority of each bishop is, therefore, necessarily limited by the equal authority of each bishop. The equality of the

* P. 153.

bishops and the unity of the church necessarily gave to them a mutual visitorial power for heresy or immorality. Other natural results of this equality and unity were provincial and national councils, the representative authority of metropolitans and patriarchs, and a continued correspondence between the several dignitaries of the church." *

This theory might have been presented by Bishop Kenrick as an antagonist system, without embarrassing his defence of the Catholic doctrine. It might, indeed, puzzle his readers to comprehend how bishops endowed with the fulness of apostolic authority were necessarily limited in its exercise by the equal authority of each other. We can understand how they might agree among themselves to exercise their powers within certain limits; but we can not conceive that the limitation of this exercise should necessarily arise from the fact that they equally possessed the same powers. Magistrates in a city might be limited by law to the exercise of the attributes of their office within a certain district or ward; or might agree among themselves on such limits: but if no such limitation be placed by the law or constitution, the fact of there being several invested with like powers, would not confine any one of them to their exercise within any special limits. The right of interfering with another bishop in case of heresy, or immorality, can not exist, if all are equal by the institution of Christ. Zeal may warrant admonition and every charitable effort for the correction of the offending brother; but superior authority is necessary for effectual interposition. Those, then, who maintain the equality and fulness of apostolic power in all bishops, must consider diocesan episcopacy as a matter of amicable arrangement, a human attempt to supply what Christ did not provide for. To imagine it possible to maintain unity of doctrine on such a plan, is an illusion easily dissipated by the notorious fact that it has proved unequal to its maintenance, even in the insular church of England, or in her American daughter. It was surely unnecessary for the author to point to the hollowness of this theory, whilst he demonstrated the solidity and harmony of Catholic authority. "Christ," says Augustin, "commended to us unity in the person of Peter. There were many apostles, but to one he says: 'Feed my sheep.'" *

The inconsistency wherewith Bishop Kenrick is reproached as alleging the exercise of the primacy by Peter in the council of Jerusalem, and apologizing for its non-exercise, will disappear on reading the passage. Its exercise is proved from the cessation of strife as soon as Peter had spoken; wherefore Cave, an Anglican divine, considers him as "the leading character in the council," and Barrow himself can not dissemble the prominent part he took in it, and the ancient fathers, Greek as well as Latin, Tertullian, Chrysostom, Jerom, Theodoret, ascribe the decree to him. For such as think it inconsistent with the prerogative claimed for him, to have his views seconded and carried out practically by a fellow apostle, or to send forth the decree in the name of the whole assembly, Bishop Kenrick remarked that "forms" (not *points*) "are of little importance where the authority is fully respected and admitted." It requires sharp sight to discover in this an apology for the non-exercise of the primacy!

The great effort of this writer is not to combat the doctrinal positions of Bishop Kenrick by fair and manly argument, but to dissemble the force of the proofs, and assume that they only show the exercise of episcopal or patriarchal power, and to divert attention from them by placing in an odious light the views of the author in regard to the acts of the popes in the middle ages. The advantages derived to liberty and humanity from their intervention, which are fully acknowledged by most eminent Protestant writers, are but faintly admitted by the reviewer, who would

*P. 369.

† Serm. xlvi. de pastoribus in Ezech. xxxiv, inter serm. de verbis Domini.

have them regarded as good drawn by Providence out of evil. He refers to page 293 for proof that one of the pontiffs declared it to be a heresy to deny the deposing power. On turning to the passage, we find that it regards the power of excommunicating kings, which is altogether distinct, being an exercise of spiritual authority, to which kings, as well as the lowest of their subjects, are amenable. The privileges of the church of God are proffered to all alike, and their forfeiture is a penalty which may be inflicted on any one of her members who violates the terms of her communion. The social consequences annexed to this spiritual censure, at a time when the Christian nations, bound together in unity of faith, acknowledged the pontiff as father and judge of all, can not be identified with it: whence the most determined opposers of the deposing power have not hesitated to acknowledge the right of the church, by her chief bishop, to exclude from her communion a flagrant delinquent, even adorned with a crown.

In undertaking to solve the problem, how it happened that several pontiffs, eminent for sanctity and learning, pronounced sentence of deposition on sovereigns, Bishop Kenrick has pressed on the footsteps of many learned writers, Protestants as well as Catholics. He has not presented himself as the organ of his colleagues in the episcopate, or claimed for his own views any importance; but with becoming freedom and independence, and with diffidence withal, he has offered a probable solution. In addition to all that has been said of the consent of princes and nations, whereby an adventitious power of a civil kind was insensibly added to the ecclesiastical character of the chief bishop, he conceives that the sentence of deposition, in whatever language it may have been clothed, and with whatsoever temporal sanctions it may have been enforced, was, in the main, a declaration of right, an authoritative judgment on the extent of moral obligations, a decree for the relief and direction of conscience. He has brought the testimony of cotemporary writers to show that the people felt themselves released from their engagements to their sovereigns in consequence of the violation by these of their coronation oath, and that they often rose in arms to dethrone the oppressor, long before the pontiff pronounced the sentence which they eagerly implored. For this reason the author considers the sentence, which was grounded on the facts of each case, as an authoritative declaration that the oath, made in the confidence of royal protection and just government, had ceased to bind. But then, remarks the critic, the right of pronouncing judgment on a moral obligation is inseparable from the office of spiritual chief. It is, indeed, his inalienable prerogative, in conjunction with his colleagues in the episcopate, to declare moral obligations divinely imposed, and to condemn what conflicts with the divine law: but the conventional engagements made among men, and the disputes between the governors and the governed, come under the cognizance of the church only by the act of the parties interested, who in former ages implored that judgment which they now utterly deprecate. The general usage of Christian nations—the highest source of public law—then constituted a special jurisprudence, which has since been repealed and reversed, so that now a peace-tribunal, such as Leibnitz desired might be established in the centre of the Christian commonwealth, is only the day-dream of enthusiasts.

There is nothing in the work on the primacy calculated in the least degree to warrant the imputation of a disposition on the part of the author, or of his colleagues, or of the Catholic body, to admit any foreign intervention in the affairs of our confederacy: there is no principle of Catholic faith or teaching which leads to such admission. The critic has borrowed from his fancy in representing papal intervention between the contending parties of our republic as a consequence of a recognition

of a spiritual chief, and has done gross injustice to Bishop Kenrick in charging him with maintaining such doctrine. When argument fails, vulgar prejudices are appealed to.

"Bands of Jesuit emissaries from this foreign potentate *now* occupy all the prominent positions of our country, preaching the doctrine of papal intervention which Bishop Kenrick has avowed. Hordes of alien emigrants, accustomed to the sway of this power, stand ready to vote the doctrine which the Jesuit preaches. Under such tuition may we not expect to see the national freedom of our institutions vilely caricatured, and the government which our fathers devised converted into the wild dominion of mobs and demagogues?"

In the efforts of the reviewer to gather constructive treason from the work on the primacy, we discover something of the ingenuity of an Irish attorney general endeavoring to prove a constructive conspiracy. It would have shown more confidence in the strength of his cause if he had grappled with the bishop on the main point, and calmly canvassed the evidence adduced to show that an efficient primacy in ecclesiastical government had always been claimed by the bishop of Rome, as of divine right, and had been exercised with the assent of the whole Christian world.

It is time to abate the *odium theologicum*, and canvass controversy with calmness and courtesy. A good example has been set by the Oxford school, who have long since purged out the bitterness of sectarism, and cherished the charities of Christianity even before they were fully disabused of their prejudices. "We should love," says Dr. Pusey, whose letter follows the review of the primacy, "the Roman church, her saints, and holy teachers; prize, if we know it, every thing which is of the Spirit of God in her." Whilst Mr. Newman, and a host of others, with thankfulness for the light that has shone on their minds, kneel to do homage to the successor of the fisherman, it does not become those who have accompanied them almost to the portals of the holy city, to rail at the authority which has won their reverence. Better to pray for increased light, and, in the meantime, to abstain from condemning what is admired by men so pure and so devoted, as the institution of divine wisdom for the unity of the church.

THE BAPTISM OF CLOVIS.

A BALLAD OF THE MIDDLE AGES.

BY FRANCIS DIMOND.

CLOVIS I, the first Christian king of France, succeeded his father Childeric I in the year 481, when he was but fourteen years of age. In 486 he defeated Syagrius, the Roman general, at Soissons. The power of the Romans being thus destroyed, the French found themselves masters of all the provinces situate between the Rhine and the Loire. In 493 Clovis married Clotilda, daughter of Childeric, formerly king of Burgundy. She was a lady eminent for her beauty and goodness, and, being a zealous Christian, used all her influence to induce her warlike husband to become a Christian, but apparently without effect. In 495, on the plains of Tolbiac, twenty-four miles from the city of Cologne, he fought a great battle with the Allemanni, in defence of his kinsman, whose dominions they were ravaging. Being hard pressed, he invoked the God of the Christians, vowing, if he were victorious, that he would become a Christian. He rallied his troops, and obtained a signal victory. In 496 he was baptized with solemn magnificence in the cathedral of Rheims, with three thousand of his subjects, by St. Remigius or Remy. On this occasion St. Remy preached a sermon on Christ's passion. At the most pathetic part of it Clovis is reported to have cried out: "If I had been there with my Franks, this had not happened!"

I.

What moveth all the people
  Of the ancient town of Rheims?
Why towards her old cathedral
  Do they flow in living streams?
To-day we are rejoicing,
  For the leader of the Franks—
The conqueror at Tolbiac—
  Doth join our Christian ranks!

II.

In that fierce battle, when he saw
  The Allemanni proud
Bear down his gallant Salian Franks,
  He prayed to God aloud,
To his beloved Clotilda's God,
  For aid—for victory;
And vowed that, if it were vouchsafed,
  He should a Christian be!

III.

And then he raised his rally shout,
  And spurred his fiery steed,
And through his foes a path he clove,
  With lightning force and speed!
Behind his rallied squadrons come,
  Like whirlwinds, rushing on;
They wheel again, and charge amain,
  'Till victory is won!

IV.

And whether that great victory
  Was granted by our Lord,
Or whether it was sternly won
  By the good Frankish sword,
We wot not well; but this we know,
  For all the people say,
That Clovis with three thousand Franks
  Will join our ranks to-day.

V.

Within that vast cathedral
  A mingled multitude
Of polished Gauls and warlike Franks
  In expectation stood;
In deep and solemn silence stood,
  While from the altar rose
The "Deo Gratias!" in response
  To the last Gospel's close.

VI.

Then from his seat that warrior king,
  With solemn step and slow,
Passed onward to the sacred font.
  Whereat he knelt him low:
And good Saint Remy asked him there:
  "What wouldst thou have with me?"
And Clovis meekly answered him:
  "I would a Christian be!"

VII.

The sacred boon was not withheld;
  The saint baptized him there.
With water and with holy chrism,
  With exorcism and prayer;
And loud the *jubilate* rang,
  And loud the anthem's strain,
As the Christian monarch back was led
  To his lofty seat again.

VIII.

The anthem ceased, and all was still
  Those spacious aisles along;
You might have heard a pin drop there
  Amid that mighty throng;
And all their eyes were upward turned
  To where Saint Remy stood,
Upon the roodloft's sacred height,
  Beside the holy rood.

IX.

And, nailed unto that rood, there hung
The image of our Lord,
As when he, in his agony,
His life—our ransom—poured;
No blood-gouts stained the God-like brow,
As from the thorny crown,
And from the yet unwounded side,
No blood drops trickled down.

X.

It was the dying, not the dead,
That was depicted there;
The lips were slightly parted yet,
As if they murmured prayer;
The eyes were closed, but o'er the brow
The scanning eye might see
A wavy line—the only sign—
That told of agony.

XI.

The form was not the athletic mould
Of gladiator rude:
It spake of peace and gentleness,—
A ministry of good;—
The thin, worn frame—the love that dwelt
Around the deep closed eyes,
Could move in even the hardest hearts
The generous sympathies.

XII.

Meet place it was for minister,
(So thought our sires of old,)
To stand beside the holy rood,
And Gospel truths unfold;
Appealing as from Calvary,
By image and by sign,
That in their moving silence speak
With eloquence divine.

XIII.

Beside the rood Saint Remy stood,
In silence, for a while,—
I said you might a pin drop hear
Throughout the mighty pile,—
Then o'er that deep and solemn hush
His silvery accents stole,
As music o'er a moonlit lake,
Entrancing heart and soul.

XIV.

He spoke of heaven, of paradise;
Of our first parents' fall,
Of their posterity enslaved
In Satan's cruel thrall;
Then, urging on his theme sublime
To our redemption won,
He showed the birth, the life and death
Of Christ, God's blessed Son.

XV.

How men his gracious acts repaid
With base ingratitude,
And scourged and scoffed and spat on him,
And nailed him to the rood;
And yet to all their bitter rage
With meekness he replied;
Invoked forgiveness for them all,
And, murmuring blessings, died!

XVI.

Saint Remy paused—as well he might;
Tears filled his aged eyes,
And all around was heard the sound
Of sobs and bursting sighs!
Strong breasts there shook in agony,
And eyes were filled that day
That ne'er had quailed or wept, I ween,
In storm, or sack, or fray.

XVII.

In sooth it was a moving scene!
That scene—the theme—the hour
Made stout King Clovis' heart to own
The holy teacher's power;
For, when the good Saint Remy paused,
The monarch slowly rose,
His left hand pressed upon his breast,
To still its heaving throes.

XVIII.

His strong and sinewy frame, the while,
Shook with indignant ire,
And from his deep set, fine blue eyes
Shot forth the glancing fire;
And, reckless of the gazing throng
Of paladins and lords,
His gallant soldier zeal found way
In stern and burning words:

XIX.

"Ha! would to God I had been there
With these, my valiant peers!
Our axes good have burst ere now
Through ranks of Roman spears!
To grind to dust that rabble rout;
To form an iron ring
Of strong arms and devoted hearts
Around our Saviour King!

XX.

"To rescue—succor—worship him!
Him on our shields to raise,
As our dear Lord and Suzerain,
Had been a work of praise!
O Christ! thou knowest we would have died
Ere one loved lock were shred,
One single hair! by traitor hands
From thy most sacred head!"

XXI.

In answer to their chief's appeal
Up rose his warlike lords,
And, by the same hot impulse moved,
Drew forth their gleaming swords,
And, for their loud and stern "amen!"
Their swords on bucklers rang,
Till arch and roof and pillared aisle
Sent back the martial clang!

XXII.

The good Saint Remy smiled, and blessed
The generous Frankish blood;
Its keen, quick-springing sympathies
He blessed, and called them good;
He loved—and who would not so love?—
The ardent heart and strong
That burns with ready zeal to bring
The swift redress for wrong.

XXIII.

For, though it need both curb and rein,
Like the strong high-mettled steed,
When gently broke to the Christian yoke,
'Twill serve in fearful need;
But the cold or weak who fears to speak,
When right and justice will,
Like the sorry steed of ignoble breed,
Hath little for good or ill.

NORRISTOWN, Pa., *January 6th*, 1846.

XXIV.

And in those fiery neophytes
Saint Remy's eyes might see
Foreshadowed far, through peace and war,
What their future France should be:
Chivalric France—who raised her lance
The first in the bold crusade,
When the Moslems' brand made the holy land
Appeal to the west for aid!

XXV.

Old Christian France—whose fervent sons
With loftier courage bore
The Holy Word, without spear or sword,
Benighted nations o'er;
And freely 'dewed with their martyr blood
The young, life-giving grain:
The goal they won—their works live on—
They did not live in vain.

XXVI.

And brave "young France" who then will gird
The sword on her children bold,
When the northern czar makes coward war
On women and friars old!
Then couch the lance, chivalric France!
As well for right you may:
Your ancient blood is as warm and good
As it was in Clovis' day!

PÈRE JEAN, OR THE JESUIT MISSIONARY.

A CATHOLIC STORY FOUNDED ON FACTS.

(Continued from page 35.)

CHAPTER IV.

Night upon the waters.

SEVERAL days were happily passed in this manner, and, although the progress of the party had been regular, the declining sun of the fourth day found them still distant from the sheltering walls of Montreal. As they were now in the most dangerous portion of their passage between the two forts, it was determined not to land, but to continue their voyage during the night; the Indians relieving each other at the paddle, and snatching a moment's repose, while the canoes proceeded slowly, and with diminished force, up the river.

Stretching themselves upon the bottom of the canoes, Father Laval and René Bourdoise prepared to sleep, having committed themselves to the keeping of God. The novice had already become in a manner accustomed to the novelty of his situation, and its danger from familiarity began to lose the terror which it had at first possessed. Sleep soon closed his eyes, for his heart was pure, and he had learned to look on death too long in the stern training of the Christian soldier to dread his approach, come apparelled as he might.

Even reflecting upon life the Jesuit is

taught to look to its last end, to value it as a means, worthless in itself, priceless when laid down to purchase immortal bliss. Death has no pangs for him; for him it can not sever any earthly ties; the only tie that binds him to this earth leads through the portals of the tomb to heaven. Those gates, to most men so dark and gloomy, are but the triumphal arch through which he shall pass when the victory over sin and hell is won for him. Constant meditation has cooled his passions, stemmed their rapid flow, and taught him well the utter worthlessness of earthly pride and pleasures and possessions. He follows the command of the Saviour to the youth who sought the rule of perfection. He strips himself of earthly riches. He is ready then to go forth upon the world, without staff or scrip or raiment, to do God's work, prepared for life or death in obedience to the will of his divine Master.

Calmly and sweetly, trusting in the loving care of the mother under whose powerful intercession he had placed himself, the novice slept the sleep of youth. Soft tones, old and fond remembrances, kind voices and familiar names seemed once more to mingle in his slumbering sense, with the light murmur of the rippling wave and the low music of the zephyr that fanned his cheek. Dear faces beamed upon him. He sat again beside the well worn and familiar hearth, and his gray-haired father smiled once more upon the son he loved, the son of his old age vowed to the service of his God. For such was the youthful René: from childhood dedicated to the altar, breathing the pure atmosphere of its unpolluted precincts, conscious even in his father's house and in his early years of the solemn duty which lay before him for his future life. Sweetly came the recollection of his childhood's home, and those dear old faces, with their beaming smiles, melting from beneath the frosts of years, of stern study and deep holy meditation, which had schooled his heart into higher, nobler *thought, of sweeter, purer* love—love to the Father of all fathers, engrossing and sublimating all true love in his young heart. But now in dreams fondly retracing many a thousand league, and many a toilsome year, the human spirit, true to its human nature, back to its old affections and its mortal ties went hurrying—but not forgetful of its own heavenward destiny. It was pure happiness, pure infantile joy, such as in childhood he had felt—for now it seemed to him that once again he was a child—a thoughtless, gay, and cheerful child—without a care, without a fear, with no responsibility and with no feeling but of the present moment. The waters of the flowing river murmured in his ear, and fancy broke the changeless sound into some sweet old melody once sung to him by fond maternal lips. The light but quivering stroke of the bending paddle, swaying the fragile bark, and its soft and gentle motion as it cut the waters, rocked him sweetly till he lay like an infant slumbering on its mother's breast. Thus slept the youthful novice.

Father Laval had more care upon his mind, and it was long before he gave way to the weariness that hung upon his eyelids. He felt that the critical hour had arrived; for if the company once reached Montreal and commenced to ascend the Ottawa, there was less danger of being attacked by a force more powerful than their own. At length he too composed himself to slumber, confiding himself to the protection of an all-seeing God.

As leader of the party, Ahasistari, insensible to fatigue when the safety of his charge might be at issue, watched all night. To the enduring nature of the Indian this was little, and his band only sought occasional repose, in order that a portion might be fresh and prepared for any event. From the prow of his canoe, which had drawn from the rear to the head of the line, the chief scanned, with keen and watchful eye, either shore of the river as they ascended. But all nature slept, and it seemed as if with nature even the fell heart of man was at rest. No mark or

trace of an enemy met his eye; for even in the dim light of the stars the wondrous sense of an Indian warrior might detect the presence of his foe, and the slightest sound, the breaking of a twig might be heard in the stillness of the hour over the murmuring waters. But all things were silent, and the chief began to hope that perhaps no Mohawks were out lying along the river, and that their passage would be made without difficulty or danger. But he did not become less watchful.

At length the dark starlit canopy began to lighten up faintly towards the east. Dim and almost imperceptible was the first precursor of the dawn, merely a lesser darkness. Thus it passed for many minutes, making the summits of the far hills sharper and more distinct, and shrouding the lower forest in deeper gloom. Gradually the view became more distinct, and a quick eye might barely trace the forms of nature. The canoes were now approaching a narrower portion of the river, and Ahasistari became more watchful than before. At length his eye seemed to fix upon a portion of the forest that overhung the river above them on their route—then he raised it up towards the sky above the woods. The scrutiny did not seem to satisfy him, and, guiding the canoe from the shore so as to bring the object more to the light, he watched it as the barks moved on. The warriors in the rearward canoes observed the motion, but, with apparent indifference, still urged on their frail vessels knowing the skill and coolness of their leader. In a little while the motion of the canoe brought the top of that portion of the forest opposite a bright clear star, and across its face for a single instant came a dimness like that caused by a thin, wiry column of smoke or vapor.

"Ugh!" exclaimed the chief, in the deep guttural tone peculiar to the Indian, and, with a sudden motion of his paddle, he sent the canoe whirling in towards the southern shore under the shadows of the hills. Then staying its progress, he crouched close to diminish the risk of observation by any wandering eye that might be upon the shore. His example was silently followed, and soon the line of canoes lay within the verge of the dark shadows motionless and seemingly unoccupied. Not a question was asked: no anxiety or curiosity was manifested; the warriors coldly and impassively waited the motions of their chief.

The keen eye of Ahasistari still scanned the forest with quick and suspicious glances, when a slight sound struck upon his ear: it seemed like the snapping of a twig beneath a light and cautious tread. The sound was very faint, but it did not escape the ear of a single warrior, the youngest and least practised. The Jesuit, who lay in the canoe of the leader, began to turn uneasily in his sleep affected by the change from motion to rest, and his breathing seemed to grow louder in the stillness of things around. Ahasistari pointed with his finger to the sleeping missionary, and Haukimah, the neophyte, stooped down low over the good father, and gently laid his hand upon his shoulder. In a moment Father Laval opened his eyes with a slight start, but the low "hist!" and the finger of the neophyte pressed upon his lips, instinctively visible in the grey light, immediately recalled him to consciousness. A single glance enabled him to catch at least a general idea of the situation of affairs, and, raising his heart in prayer, he awaited with resignation the end, whatsoever it might be. Similar was the awakening of René Bourdoise. The young novice, we have said, had sooner fallen into a deep and refreshing slumber, and the first checking of the speed of the canoe had startled him, and its ceasing had aroused him. Observing the state of preparation around him, his young French blood, fiery yet in spite of its cold training from worldly feeling, began to glow as he thought that the enemies of France and the foes of his religion might perhaps be at that moment lying within reach, and that battle between man and man, in which he durst bear no part, might soon

take place before his eyes. It was not without an effort that he succeeded in restraining these feelings, and giving himself up to the weapons of prayer and humiliation of spirit. A young, bright, glowing heart had René Bourdoise. Watook, his pupil, who sat by his side, observed the mental struggle of the young ecclesiastic, and marked the sparkling of his eye, and his heart swelled with a deeper affection as he beheld the subdued workings of the noble spirit within.

"Will the young blackgown share Watook's weapons?" he said in a low whisper; "Watook has a keen and polished knife, and his carabine is sure—they shall be his brother's. Watook will use the weapons of his people." As he spoke, the generous young warrior drew the knife from his belt, and tendered the arms to the young novice.

A deep blush suffused the fine face of René Bourdoise. It is impossible to tell what feeling most predominated in the inward struggle, and sent the evidence of shame tingling to his cheek; whether was it the manhood and the spirit of flesh yet unsubdued within him, that scorned to act like a woman when the strife should come, and yet durst not receive the proffered weapons which must remain so idle in his hands; or was it a conscious shame that his demeanor, forgetful of the bearing of the Christian messenger of love and faith, had wakened in the heart of the savage such thoughts as caused his offer, when he should have been preparing with silent prayer and resignation to win his martyr's crown? He gazed upon the weapons for a moment, but the training of the novice amidst silence and contemplation, was too strong for the impulse of the passions, and putting them aside he said:

"Keep your arms, my brother! They would be useless in my hands; I know not how to wield them. I am a man of peace. None vowed to the service of the altar may stain their hands in human blood, but must submit to the trials which *are given them.* Oh, my Father!" he continued mentally, "who readest all hearts, forgive the sinful thoughts which carried me away, and stirred up the evil of my nature;" and bowing down his head, he sat composed and motionless, not less the wonder than the admiration of the man who saw that fear had nothing to do with conduct, to him, hitherto little acquainted with the missionaries, so inexplicable.

As the canoes swung in towards the shore impelled by an occasional stroke of the paddle, the current bore them somewhat lower down the river. The descent was evident; for the trees upon the bank seemed slowly to pass by them, as it were, giving the appearance of rest to the canoes. The Indians did not endeavor to keep them on their former course, but permitted them to drop gently down the stream. Father Laval kept his eye intently fixed upon the forest; but he found it difficult to penetrate the darkness which shrouded it. The canoes had now reached a point where the underwood was not so thick as that above, and where there was but little danger of an ambush. Ahasistari again emitted a low exclamation, and pointed towards an open part of the forest. The eye of Father Laval followed the direction, and up the stream, in the rear of the heavy underwood, he caught a momentary glimpse of the dying embers of a fire. The thick trunk of a tree in the next instant concealed it from his sight. There was no sign of life or motion near it or around it. He again assumed his place at the bottom of the canoe from which he had raised himself to look around. The eye of the chief was now turned upon the portion of the forest immediately before them, and he held a consultation in low tones with the old warrior by his side.

"Haukimah, the trail is there," he said, pointing to a spot which seemed to the Jesuit, who again raised his head as the chief spoke, to present no marks by which to distinguish it from the banks above or below it.

"Yes, the Mohawk has left it broad—

a yengeese might follow in it: the Mohawk is cunning!"

"He is a wolf, but he leaves his trail like a bear."

The old Indian shook his head doubtingly, and, after a moment's pause, replied:

"The Iroquois can hide his trail if he will—he is strong; he has left a broad trail."

"No, he would have concealed it then."

"Yes, if making an ambush; but he is strong and fears not pursuit; his fire is burning out; he has gone;" and Haukimah pointed towards the south.

It did not seem impossible that the party of Mohawks had passed on by that route during the night, leaving their fire behind them unextinguished, and their trail so broad as to negative the idea of an ambush at that spot; yet the chief determined to reconnoitre more closely before he ventured to pass onwards in front of the suspicious spot, and thus expose his party to the certainty of discovery and pursuit.

The light had already become more distinct, and the marks about which the warriors differed became at last visible to Father Laval himself, though, had not his attention been directed to the spot, he could not have discovered their existence. The low bushes on the edge of the water were displaced and beaten down, though portions seemed as if carefully replaced, while the underwood above on the higher portion of the bank, which extended upwards a few feet from the surface of the water, presented on their lower branches bent and broken boughs and torn leaves, as if done by the grasp of persons carelessly ascending. The canoes still continued to near the shore, and were kept by the occasional stroke of the paddle from descending farther down the current. They were now within a very short distance of the bank, but it was impossible to discover there the least evidence of life or motion, and the two Frenchmen began to comfort themselves with the reflection that the Indians had departed, and that nothing was to be apprehended. The Hurons, however, were still silent and watchful, cautiously concealing as much of their bodies as they could in their canoes. The chief again turned, and spoke in a low tone to Haukimah.

"How many does my brother count upon the sand?" and he pointed to the bank at the edge of the water.

The old warrior held up three fingers.

"Yes, there were but three canoes of them," said Ahasistari; "there is nothing to fear."

Father Laval looked in wonder for the indications from which the warriors had drawn their conclusion, but in vain. To the Indian they were plain enough. It seemed that the Mohawks, if Mohawks they were, had proceeded with an utter disregard of the usual precautions which Indians, especially in an enemy's country, adopted to conceal their path. On the sand the prints of moccasined feet were stamped deeply, but were scarcely perceptible in the dim light, and in three places, close together, the indentures made by the bow of a canoe, carelessly dragged from the water, were indistinctly seen. Whilst the two chiefs more closely examined the shore to discover if any deception were practised upon them, the canoe in which the novice was placed shot up towards them, and the young Indian Watook, uttering a hiss like that of the water snake,—so like that Father Laval involuntarily started with disgust at the seeming proximity of the imaginary reptile,—exclaimed, "The Mohawk!"

Every eye followed the direction of his extended hand, and at the moment a dusky form was seen darting rapidly from one tree to another, lower down and nearer the canoes. An instant after a wild yell broke from the forest; the flash of rifles lit up its dark shades and gleamed upon the waters; a cloud of arrows rattled down upon them, and half stifled groans arose from the canoes. Every shot came from above, none as yet from the forest in front or below the canoes. None was returned.

Covered with dense smoke, and concealed in their coverts, the unseen foe would have suffered little from the fire of the canoes had they returned it. The moment that the yell broke out, Father Laval felt the light boat spring suddenly in the water, impelled by the powerful arms of the Hurons, who sternly and silently bent to their paddles, hoping to reach a cover, and make successful defence. The discovery, the war-cry, and the rattling volley followed each other almost instantaneously; but the impulse to the light barks had been so quick and strong that, ere the volley pealed, they had cleared half the space towards the shore. It was a fortunate movement; the rapidity of their progress had rendered the aim of their ambushed foes uncertain, with the clumsy and unsure weapons with which the Dutch of New York scantily furnished them in their trade. But the speed of the canoe began to relax, broken paddles floated in the water, and the Indians who had borne them crouched low, grasping their arms, and watching intently for some object, head, leg, or arm, to aim at. The Jesuit felt the water slowly rising around his feet—the canoe was riddled, and was filling fast. Little better was the fate of the rest. It seemed as if the foe had aimed principally at the canoes, as if to prevent escape, and, had all their shots taken effect, they must have sunk at once.

It was a moment of intense anxiety—death from the ambush, death from the wave, was before them and around. It was doubtful whether they could reach the shore. In the midst of danger there was one thought more painful to the Jesuit than the thought of death. There were those around him who had not yet been baptized, and with agony he reflected that each pealing shot, each hissing shaft, might send one of these unfortunate children of the forest, unwashed from the dark stain of sin, to the presence of his God. The shots that every instant whistled around him had no terrors for him: the deep responsibility of human souls was upon him.

The old warrior Haukimah sat motionless before him. His face was rested on his hand, his rifle lay across his knee—he looked steadily in the face of the priest, and marked with deep concern the pain which shot across his features. The hunting shirt of the warrior was dripping with blood, yet no sign of pain escaped, but a wistful glance lingered upon his face as he fixed his eyes upon the countenance of the Jesuit.

"You are wounded?" said Father Laval.

"The Indian slowly and somewhat painfully bowed his head.

"And seriously—it is near your heart!" continued the priest.

"Haukimah's last fight is fought," replied the Indian patiently: "he will go to the spirit land."

"And, alas! you have not yet been baptized."

"I have sought it—I wait!".

"Yes, it has been delayed that you might be further instructed: you have been instructed—it can be delayed no longer."

A faint smile of joy passed over the stern features of the wounded man, and their look of fixed determination relaxed into a softer expression.

"It is good," he said quietly.

"Do you repent for all your offences against the good Spirit?"

"I have ever loved him; if I have offended, I am sorry," he said faintly.

There was no space for further questioning, and the good priest arose, his large form presenting a fair mark to the foe; heedless of danger, he stooped and filled his hand with water from the river, and, pouring it upon the upraised forehead of the warrior, pronounced the holy and mystic words of the sacrament. The eye of the dying Indian again lit up—a joyous smile passed once more across his features; his lips, motionless before, opened, and faint indistinct words of prayer escaped them. Then a gushing sound was heard; his hand moved wanderingly towards the

wound—the blood was bursting from it in a dark and bubbling stream. His head sank upon his breast, and the spirit of the "regenerated" had taken its flight.

"May he rest in peace," mentally ejaculated Father Jean Laval as he cast his eye once more upon the scene around. It had now become terrific. The fragile bark was sinking beneath them; escape by the river was impossible: escape by the shore seemed already doubtful. The brave Hurons, taken at disadvantage, were unable to display their accustomed valor. At a signal from the chief, two warriors sprang from the canoe, and thus lightened and buoyed up the sinking bark, at the same moment, almost, a few strokes sent it within fording of the land. Every man made for the shore, grasping his rifle in his left hand, while his right brandished his tomahawk. Ahasistari bounded to the beach. Bidding Father Jean Laval to follow him, it was but a moment's work to reach a cover in the woods. He was followed by a number of his braves, and ere the last canoe had touched the shore, the sharp crack of the Huron carabines was heard on the flank of the Iroquois. As suddenly the firing ceased. The Iroquois, surprised by the unexpected activity of the Huron movement, clung close to their coverts, and for a time a fearful and unbroken silence hung upon the scene of death.

Upon the shore, by the side of a dying Indian, knelt Father Jean Laval. The cross of Christ was in his hands, and the eyes of the departing rested on it. Words of holy comfort flowed from his lips; the solemn absolution was pronounced, and, anointed and annealed, the spirit of the Christian warrior took its flight, in the midst of the stern silence that momentarily reigned around that scene of strife, to regions where neither battle nor death can come. As the last convulsive throb of dying agony ceased, and the muscular limbs of the warrior fell back motionless from the death struggle, the priest arose from his posture by the side of the lifeless body. "Have mercy on him, Oh Lord!" he said in a low, sad voice, and turned away towards the forest.

CHAPTER V.

The Conflict.

SILENCE and darkness on the scene!

Not a movement in the forest—not a ray of light, save the dim grey of the far off sky—no sound but the half hushed moan of pain, jarring sadly with the soft music of flowing waters. It was a living solitude. No voices were heard where there were many ready to break forth in fury; and where there were many glowing with the flame of human passion, no forms were seen but one. That form enclosed a gentle spirit.

The Jesuit strode towards the forest.

Gloom was upon his path, but an invincible tranquillity reigned within his breast. Over the stillness, more startling by its sudden contrast with the wild peal of battle which had ceased so suddenly, came now and then the rustling of leaves, as the ambushed foes fell guardedly back, assuming new positions, and manœuvring with the cautiousness of Indian warfare. It was at the mingling of night and morning, and the fading stars looked sadly down their parting, as it were, into the soul of the dark river.

The priest pressed on, heedless or unconscious of the danger that lurked within the forest. He gained the opening of a slight ravine—as he stepped forward an obstacle caught his foot, and he fell to the earth. Putting out his hand to raise himself, it rested upon a cap—he held it up to examine it—it was the cap of René the novice. A shudder passed through his frame—there was a murmur of sorrow and prayer, a sinking of the heart—but he still passed on. A few feet further lay a wounded Huron. A low sigh escaped the lips of the warrior, and he endeavored to turn himself upon the ground, but in vain. The Jesuit bent over the Indian, and, in a low whisper, asked him: "Son, hast thou been baptized?"

"No, my father!" he said in a faint and weak voice.

The place they occupied at the bottom of the ravine was somewhat covered from the position of the Iroquois. There was yet time for Father Laval to seek cover in the rear of his Hurons, and perhaps escape would have been possible; for the Iroquois were now busily occupied in slowly and cautiously extending their forces in order to outflank, and thus drive the Christian warriors from their covers. So guarded had been the movements of both parties, and such the gloom, that, as yet, neither Huron nor Iroquois had gained an opportunity of firing with any certainty of aim, and both were too wary to throw away a shot, and, at the same time, discover their whole manœuvre to the foe by the flash of their fire-arms.

Father Laval arose and crept lightly towards the river. As he passed by a little hillock or mound, he was startled by the cracking of a twig and a low hiss like that of a serpent. Hesitating a moment, he recollected the sound he had heard in the canoe, and, reassured, fixed his eye upon the spot until he distinguished a dark object moving towards him, and slowly erecting its head from the ground as it approached. In a moment more Ahasistari was at his feet, and in a low voice addressed him:

"Father, hasten; there is yet time to fly! Follow me!"

"I can not," said the Jesuit; "there are souls to be saved—the dying to be baptized! Fly you, and save yourself!"

"No. Ahasistari will not fly without his father," said the Indian, drawing himself up proudly from the ground.

"Go, chief; you have your duties, I have mine; the brave man does his duty, and leaves the rest to God. Go you to yours—leave me to mine."

"You will not follow me?"

"I dare not," and the Jesuit pointed back to the spot where he had left the wounded Indian. The chieftain turned his eye towards it.

"It is not far from the end of their line! You will do your duty. Ahasistari will do his by your side ——. Hist!" hesaid, suddenly interrupting himself, and raising his finger to demand silence. Father Laval listened intently, and discovered the light trampling of moccasined feet; then the low cry of an owl struck upon his ear, and again all was silent.

"They are gathering for a charge," said the chieftain. "Ahasistari must be there to meet them. When you hear the war cry of the Hurons, know that your children are fighting to save you. Hasten along down the shore and seek a hiding place." The chief stretched himself upon the ground, and was soon lost in the obscurity which still pervaded the scene.

With a rapid step the Jesuit turned towards the river, lifting up his heart to God, as he went along, for assistance in this trial. To fill his cap with water, and retrace his steps to the side of the wounded Indian, was but the work of a moment. The eyes of the warrior fastened upon the cooling liquid that oozed from the cap; and with a supplicating look, he laid his finger upon his parched and feverish lip, and uttered the single word "water." The Jesuit raised his head upon his arm, and applied the cooling draught to the sufferer's mouth. A grateful expression passed across his countenance, and Father Jean laid his head once more upon the turf; and, having uttered a prayer, stretched forth his hand, about to pour upon his head the regenerating waters of baptism. At that moment a heavy grasp was laid upon his bared head, which was drawn backwards till his uplifted gaze rested upon the fierce countenance of an Iroquois, whose right hand brandished above him a scalping knife already dripping with blood. A fiendish smile played upon the features of the savage as he paused to contemplate his work. There was time!—A moment! oh, inestimable moment! worlds could not purchase thy value. There was time. The baptismal water laved gently the brow of the dying, and the

words of the sacrament arose—"O, God! I thank——" exclaimed the Jesuit; and the knife of the savage began to descend. A single shot pealed suddenly upon the silence.

Ahasistari, the fearless chief of the Hurons had crept back swiftly to the position of his warriors, and prepared to meet the expected onslaught of the Mohawks. With the quick and ready skill of the Indian, he determined to entrap the foe when the assault should begin, and had already placed himself, with a few chosen men, stealthily in advance, in a near and more favorable position, when his eye, wandering uneasily in search of the Jesuit, rested upon the spot where he had left him. Dimly it caught the form of the priest, bent back by the strong grasp of the savage, and the uplifted knife suspended. He sprang forward. To fire was to disclose his stratagem to the foe; to desist would be death to the priest. He sternly swung his carabine into rest—his sinewy hands grasped it as firmly as if the muscles had been steel. Thus it rested for a moment, motionless; then came the clicking of the trigger and a cloud of smoke, with a sheet of flame from the muzzle swept over his still form. The blow of the Iroquois descended: but it was the harmless falling of the lifeless arm—the bullet of the Huron had passed through his heart. He fell forward heavily upon the priest.

Out broke the fierce war whoop of the Mohawks—shots pealed and arrows flew. Then came the wild rush, the trampling of many feet bursting through the forest covers, and the clash of many weapons. Hand to hand, Mohawk and Huron fought. The occasional flash of fire-arms blazed around, lighting up the scene with its lurid rays, which glanced upon the plume of the warrior as he sprang forward to the charge, and sparkled upon his uplifted weapons, made the waving forest spray glow as if touched with liquid fire, and dancing madly along the rippling waters of the dark river. Over the wild music of battle, which man in his strength and passion loves, came subdued the sorrowful moaning of the wounded.

A few rapid bounds brought the Huron chief to the side of the priest. Raising him up gently, he said, when he saw him recovered from the effects of the incident:

"Father, go now! Far down the bank of the river you will find the undergrowth thick and heavy—keep by the edge of the water. We are outnumbered; our only hope is in flight. The Hurons will remain while you remain. When you have fled, we also will seek safety."

"Then I must go!" said the Jesuit, and gathering up around him the long black gown which he wore, he prepared to fly from the spot.

Ahasistari stooped down and grasped the scalp lock of his foe, and was about to pass his knife around the skin to tear it from his head. His hand was arrested by the priest—

"Do not violate the dead, my son!"

"He is a Mohawk, my father!"

"He is a man—you have killed him in battle—do not mutilate his body. It is not Christian."

The warrior raised himself from the body of his foe, and reverently made the sign of the cross upon his forehead: then, pointing the way to the Jesuit, bounded back to his first position amid a shower of balls and arrows that whistled around him as he emerged from the ravine. Looking back, he caught a glimpse of the form of the Jesuit hurrying down the path he had designated. In the next moment the Huron chief was in the thickest of the conflict.

Gathering new spirit from the presence of their leader, the Christian warriors still made good their position against the foe; but it was evident that the struggle could not be long protracted. Yet each moment gained served to increase the distance between the Iroquois and their father of the black gown. At length the thinned numbers of his warriors gave notice to the chief that retreat could not longer be delayed. At the signal, the Hurons sprang

back from tree to tree, securing cover as they retired, and, battling thus each foot of ground, they made the advance of the Mohawks slow and cautious.

Ahasistari approached a well tried warrior and whispered a command in his ear —the Indian hurried to the rear and turned towards the river. A moment after, a little below the landing, along the shore where the rippling waves broke in a line of light upon the sands, a dark form seemed to rest for a moment prostrate upon the grass, then with a quiet motion rolled slowly down the slope to the river's bank, and, without a single splash, disappeared beneath the water's edge. An upturned canoe was floating by the spot: imperceptibly its motion appeared to quicken, and when it had gained some distance from the shore, it was suddenly righted and an Indian carefully crept over the side. A yell broke from the forest proving that he was discovered, and a few shots whistled around him: but seizing a paddle, which had been fastened in the canoe, he whirled it in defiance at the foe, and then urged his bark down the river.

At length time enough had elapsed for Father Laval to gather a sufficient start, and Ahasistari and his Hurons betook themselves to flight, having selected the spot opposite their last bivouac as the final place of rendezvous for those who might escape. The main band shaped their course somewhat from the river, while Ahasistari, accompanied by a single warrior, hastened to the spot to which he had directed the Jesuit to proceed.

Father Laval had turned away from the scene of strife, and was hurrying down the shore, when he heard the groan of a wounded Indian whose strength had failed him as he crept towards the river bank. He paused. How could he fly? How leave behind him so many souls to whom his ministry was necessary? He turned from his path, he knelt by the side of the Huron, and he left him not till the shout of the pursuers, driving deeper into the forest, became faint upon his ear. At length he arose, and heedless of the words of the chief, retraced his steps to the now silent scene of battle. Many a time he knelt and shrined the dying Christian warrior, or baptized the departing neophyte, and uttered words of hope to the wild savage. Kindly and gently, and with almost a warrior's touch, he laved the parched lips and throbbing brow of the wounded and soothed their pains. Absorbed in this work of holy love, he heard not the approaching steps of a form that soon gained his side.

"Oh, my father, I came to seek thy body—and, joy, I find thee safe!"

"Ah! René, my son! heaven bless thee," said the Jesuit as he gazed affectionately upon the youth. "I believed thee dead —see, I found thy cap upon the field. I mourned for thee, my son."

"Yes, I lost it in my rapid flight. The young Indian Watook hurried me to the shore, and led me to the rear. There, in safety, I watched the progress of the fight, until it became necessary for me to fly deeper into the woods. Making a detour as the foe went off in pursuit, I came hither to seek thee."

"It is well: we will die together, comforting each other."

"If it be the will of Providence, my father." And the Jesuit and the novice betook themselves to their office of love.

A young Iroquois warrior, wounded severely, but not fatally, had fainted from loss of blood. He now began to revive; and an involuntary groan broke from his lips. René Bourdoise raised his head from the ground, whilst the Jesuit endeavored to staunch the wound. The effusion had been great, and if it continued longer would prove fatal. No mean surgeon was Father Jean, and he worked with a charitable heart. Whilst the two Frenchmen were thus engaged, the loud shouts of the returning Mohawks broke upon their ears. The savages had observed the escape of the Huron in the canoe, and, fearing that succor might be near, dared not protract the pursuit too

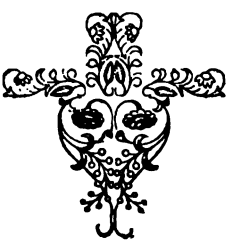
long. Redoubled yells of joy came forth as they caught a glimpse of the two most highly prized of their foes, whose escape they had feared. Bounding forward, two warriors were about to grapple with them; they came with uplifted arms, but the Jesuits, unmoved, continued to perform their charitable labors. Father Jean had just succeeded in staunching the flow of blood, and was smoothing down the bandage that compressed the wound; René Bourdoise laved the brow of the Iroquois.

The two warriors stood still, astonished, and then, uttering the deep, low guttural exclamation peculiar to their race, their only expression of surprise, dropped their arms, and, turning, gazed on one another in unmingled wonder. They were soon joined by their companions, who gathered near by this scene so new to them, and the same low exclamation ran around the group. In sooth it was an unwonted contrast: man the fiend, and man the angel—the warrior, red with blood, smoking with slaughter, and the priest, calm and passionless, breathing peace and charity to all men, binding up the wounds of his enemy. Father Jean arose, with his arms crossed upon his breast, his benign features glowing with a holy enthusiasm. The priest and the savage stood face to face. The dark flashing orb of the warrior slowly yielded to the softening influence of the mild and gentle eye of the Jesuit; suddenly he turned away his glance, and approached the wounded man, he laid his hand upon his brow, as if to discover that there was no deception. Then he coldly watched the face of the sufferer. The novice still supported his head, and laved his brow and lips. In a moment more the wounded man opened his eyes and a faint smile played across his features.

"Good, Kiskepila!" muttered the Mohawk chief, and turned away.

Father Jean had now time to look about him, for he was left unmolested. The Mohawks had made several prisoners in the pursuit, whom, six in number, some of the conquerors had just dragged up, bound tightly and securely. In an hour more the last straggling pursuer had returned, the dying Hurons had been scalped and tomahawked, the bodies of the fallen Iroquois buried, and the conquerors and their prisoners, marching in single file and with a party in advance, bearing their wounded upon litters made of boughs, left the banks of the St. Lawrence where they had concealed their canoes, and struck off deep into the forest, towards the Mohawk villages.

TO BE CONTINUED.



A FORTNIGHT AMONG THE CHIPPEWAS OF LAKE SUPERIOR.

BY PROFESSOR DUCATEL.

(Continued from page 28.)

MAY be said of the Indians that, either by temperament and some peculiarity of physical structure, or from a moral propensity, they are essentially a sluggish race—exhibiting none of that restlessness of the white man which is ever in quest of something beyond the complete gratification of the wants of the body. Hunger rather interrupts than overcomes their habit of bodily indolence; but it is a peculiarity of the Indian character to remain as long as possible in a state of quiescence. Hence they are essentially too improvident. The only provisions that are made for the long and dreary winter of their climate consist in planting and gathering a few potatoes and a very little corn; the only summer gifts that are hoarded are the wild rice and whortleberries, dried and put by, not as a delicacy, but for nourishment. The maple sugar is more an object of traffic than a provision. They rely, in fact, mainly upon game and fish. Some of the least improvident prepare a little smoked deer's meat, or other game, and render the tallow or lard of the slain animals, which they put in holes called *câches*. In these caches they also bury fish for great emergencies.

The only industrial arts practised by the Indians are canoe building, making of nets and mats, and the manufacture of a variety of useful and ornamental articles with the birch bark. The birch, indeed, seems to have been made expressly for the Indian. With its bark he makes his canoe, named by him *gemaun*; the frame work of which is of yellow cedar, bound together with the fibrous roots of the spruce pine, and this is covered over with birch bark, rolled into sheets of various sizes that are sewed together with cords or threads of the spruce root; finally, the seams are covered over with gum, made of the exudation of the spruce boiled down to a proper consistency, to which is added powdered charcoal from the pine, to give color to the mastic. The birch bark is made into troughs (*pisketahnahgun*) in which the maple sugar (*sinzibuckwud*) is gathered in March and April, by merely cutting a gash in the tree from downwards up, and putting into it a chip of wood to direct the sap into the trough. With the birch bark is also manufactured the sugar basket (*mukkuk*), and a variety of other baskets and boxes for useful purposes. There are some families that possess as household utensils from one to two thousand birch troughs, used to collect the saccharine juice of the maple. The *wegewan* is built of birch bark, and out of this bark the Indian makes himself a scroll (*totem*)* upon which, in hierogly-

*"Among the Indians of the Algonkin stock," says Dr. James, "every man receives from his father a *totem* or family name. They affirm that no man is, by their customs, allowed to change his totem; and as this distinctive mark descends to all the children a man may have, as well as to all the prisoners he may take and adopt, it is manifest that, like the genealogies of the Hebrews, these totems should afford a complete enumeration of the stocks from which all the families have been derived. It differs not from our institution of surnames, except that the obligations of friendship and hospitality, and the restraint upon intermarriage, which it imposes, are more scrupulously regarded. They profess to consider it highly criminal for a man to marry a woman whose totem is the same as his own, and they relate instances where young men, for a violation of this rule, have been put to death by their nearest relatives. They say, also, that those having the same totem are bound, under whatever circumstances, as they meet, even though they should be of different and hostile bands, to treat each other not only as friends, but as brethren, sisters, and relatives of the same family.

"Of the origin of this institution, and of the obligation to its strict observance, the Indians profess to know nothing. They say they suppose the totem was given them in the beginning by their Creator. Like surnames among us, these marks are now numerous, and, as in the case of our surnames, it is difficult to account for their multiplicity, without supposing a time when they might have been changed, or new ones adopted more easily than at present.

"It is not as yet well ascertained that any of the North American Indians, except those of the

phics of his own invention, he inscribes his coat of arms, a bird, a bear, a beaver, an owl, a fish, or animal of any kind, and marks down the number of members, old and young, belonging to his family. The bark is also used in preference to any other substance for kindling fires: it burns with a bright flame that adapts it for use as a torch-light in taking fish by night. The Indian seems to be aware of the peculiar adaptation of this tree to his wants; for, if he has any thing of value to preserve, he wraps it up carefully in its bark. The wood, too, is useful in its juice as a beverage; its young shoots collect a number of rabbits, and wild pigeons are particularly fond of its blossoms.

In the ornamental articles of Indian manufacture that serve as portions of their dress, such as the ties or garters for leggins, the belts, saches, pouches, &c., that are made of colored beads, a prevailing idea of the cross is observed, probably imitated from the vestment of the Catholic priests who first settled among them, from whom also they have acquired many usages not originally theirs. The moccasins worn by the females are frequently very neatly lined with blue cloth, and tastefully ornamented with bead work. Those of the men are decorated on the fore part of the foot, like the worked cloth slipper of the civilized gentleman. The most desirable article of female dress appears to be a shawl of superfine blue cloth, which is more frequently borne upon the head than the shoulders. Whether it be that the women have not so readily the means of procuring them, they do not wear as many ornaments as the men; but they are pleased to deck their children with them.

A very remarkable trait in the character of the Indian mother is her excessive fondness for her children, who are indulged in every way, are never chastised, and whose loss is bewailed with great demonstrations of sorrow. The men play with the young children, but take no notice of the growing up boys, who are suffered to do just as they please, and are very mischievous. When the men are too much annoyed by them, they knuckle them on the head, but have never recourse to flagellation. In this latter respect they have certainly an advantage over the white man, who has not yet discarded from his system of discipline the ferule and the whip. The Indian is also fond of his dogs; whenever a canoe is met coasting the shores of the lake, the sire is at the helm, the squaw and grown up boys or girls are paddling, the helpless children and a pack of dogs are the steerage passengers. The dogs have their litter in the wigwam; but if one is accidentally killed, or if necessity compels his slaughter, he is boiled into soup, and feasted upon as a great delicacy. The Indian pets them, as the white man does the lamb, and feeds them to gratify his appetite.

The Indians are certainly not what the French would call *gourmets*, but rather *gourmands*; in other words, whenever the food is provided for them, they are great eaters, and not dainty at that. Their culinary art is even more circumscribed than their handicraft, since it extends no further than boiling their meat, fish and vegetables in one promiscuous *chowder*, with not even salt as a condiment. This disrelish for salt, or perhaps it might be better stated, this indifference to the use of it, is equally

Algonkin family, have these peculiar genealogical marks. Those of the great Chippewaian family, in the north, we are well assured have them not. From long acquaintance with the Dahcotah bands of the Mississippi, and St. Peters, in which designation we include the Hoochawgenah or Winnebagoes, and the Iowas, and, from a more transient sojourning among the Otoes, the Kansas, the Omaw-hawes, the Pawnees, and other western tribes, we have, with careful inquiry and search, been able to collect no intimation of such a custom among them. But of the western Indians we can not speak with entire confidence, as we recollect to have heard Renville, an interpreter for the Sioux, after much puzzling and cross-examination, admit that something of the kind might exist among that people. It may be observed that the Algonkins believe all other Indians to have totems, though, from the necessity they are in general under of remaining ignorant of those of hostile bands, the omission of the totem in their picture writing serves to designate an enemy. Thus those bands of Ogibbeways, who border on the country of the Dahcotah, or Sioux, always understand the figure of a man without totem to mean one of that people."—*Tanner's Narrative*, p. 313.

remarkable amongst the half breeds, and even with the Canadian "voyageurs" of Lake Superior, who seem to be quite satisfied with what is contained of it in the packed pork, of which they are so fond as to have richly merited the cognomen of "*mangeurs de lard.*"

At the distribution of the rations, during their sojourn at the post where the annuity is paid off to them, other traits of manners are observable, not at all of a disparaging character, as they evince a spirit of concession, and a sense of justice, which, on the contrary, are highly creditable to them. The rations are dealt from the store house of the American Fur Company, upon a requisition given by the Indian agent to the chief of each band, who sends the women and children to receive them—the drudgery of domestic affairs always devolving upon the women. It is amusing to see them trudging along under their load of provisions that are very liberally distributed, the little naked "papooses," with their stomachs inordinately distended by a previous feeding, and carrying nearly their own weight of provender. The women have a full share of the burden, though, if a barrel of flour form a portion of the allotment, the chieftain, or his male subdelegate, faithful to his disrelish of manual exercises, kicks it to its destination. Arrived at their camping ground, the women and young members of the clan seat themselves in a circle two or three deep, and the chief proceeds in the distribution according to families, the whole procedure being conducted with much order, apparent mutual satisfaction, and without noise.

The only disturbances noticed during the encampment at Lapointe, took place once on the occasion of a trader beating his squaw, and then the excitement seemed to be principally amongst the travellers, who indignantly protested against this summary mode of punishing a refractory wife. The Indians took no part in the excitement, because it was understood that the *discipline had been recommended* by the woman's own parents. The poor thing was perfectly submissive under rather an unnecessarily severe castigation. The Indians themselves never beat their wives. On a second occasion, during a thunder storm of great violence which raged through the night, the whole camp suddenly became dreadfully distressed, the men expressing their alarm by yells, the women and children by moanings and loud sobs, as if they had already realized some dreadful calamity. At every vivid flash of lightning, as if to efface its trace, they would fire off volleys of musquetry, and each rolling peel of thunder was accompanied by shouts and whoops, calculated if not to drown, at least to divert the attention from the raging of the elements. There was some danger in this strife; for the unprotected store house contained a large number of powder kegs, whose explosion would have made sad havock in the camp.

But a much more melancholy occurrence took place on the last night of the "payment." It is a very judicious custom with the Indian agents to withhold the specie payment of the annuity until the final day, so as to prevent as much as possible any impositions to be practised by the white traders upon the Indians, or to guard against any allurements by the unprincipled conduct of some of these mercenary venders, in the way especially of the sale of liquor. The cupidity of a few, however, will defy all laws, and, notwithstanding the penalty of confiscation of their entire stock in trade, they contrive to introduce ardent spirits amongst the Indians, which is dealt out somewhat in this style. A whiskey vender, standing upon a raised platform behind his groggery, lures them on, one by one, to a taste of his "vinegar," knowing full well that the unfortunate savage, when he has once tasted of it, can no longer control his thus excited insatiable appetite for more. The vender is of course willing to "accommodate" him for the trifling sum of fifty cents a gulp, and, in the same accommodating spirit, repeats it until his victim from a

savage has become a brute. One of the traders of notorious villainy had succeeded in introducing the poison into the camp, the consequences of which were exceedingly distressing if not alarming. Some of the men became infuriated, destroying their own lodges, to the great terror of their families, whilst others, completely unnerved, lay down to whine and drivel. The first care of the women, on such occasions, is to conceal the knives and other dangerous weapons, and they show the same solicitude that might be expected from a Christian wife.

Within what is called the Indian territory, the introduction of spirituous liquor is prohibited; but at places under the jurisdiction of the states, the federal government has not interfered, and can not; so that at Mackina, Green Bay, and the Sault, the excesses growing out of the use of ardent spirits are very great, and the women, and even the young people, are likewise maddened by it. The post, under such circumstances, becomes a true pandemonium. When in a state of intoxication, the women especially give vent to their sorrow in melancholy chantings and a profuse flow of tears; the burden of their songs being the death of their friends or other misfortunes. One who listens to these lamentations while darkness and distance interpose to conceal the too often disgusting objects who utter them, and to soften down and mellow the tone of high-pitched voices, will often find something affecting in their honest and unpremeditated complaints. Before the whites introduced among them intoxicating drinks, it is probable that assembling together for feasts was their principal and most favorite source of excitement in times of peace, and comparative inactivity; for they are exceedingly fond of feasts, of which they have a great many, and at all of which they gather principally to eat and smoke. They seem to have a peculiar relish for the meat of dogs, which they simply boil without any salt. The soup is served up in a tin pan, from which each one, after taking a long sup, passes it to his next neighbor, and then falls to smoking. In no instance were they heard to enliven their conviviality by the help of a song.

Although the Indians, as before stated, are great eaters, yet they enjoin upon young and unmarried persons, of both sexes, rigorous and long continued fasts, that are begun at a very early age. "The parent," says Dr. James, "in the morning, offers the child the usual breakfast in one hand and charcoals in the other; if the latter is accepted, the parent is gratified, and some commendations, or marks of favor, are bestowed on the child. To be able to continue long fasting confers an enviable distinction. They therefore inculcate upon their children the necessity of remaining long without food. Sometimes the children fast three, five, seven, and some, as is said, even ten days; in all of which time they take only a little water, and that at very distant intervals. During these fasts they pay very particular attention to their dreams, and from the character of these their parents, to whom they relate them, form an opinion of the future life of the child. Dreaming of things above, as birds, clouds, the sky, &c., is considered favorable; and when the child begins to relate any thing of this kind, the parent interrupts him, saying: 'It is well, my child, say no more of it.' In these dreams, also, the children receive impressions which continue to influence their character through life. A man, an old and very distinguished warrior, who was some years ago at Red River, dreamed, when fasting in his childhood, that a bat came to him, and this little animal he chose for his medicine. To all the costly medicines for war or hunting, used by other Indians, he paid no attention. Throughout his life he wore the skin of a bat tied to the crown of his head, and in numerous war excursions he went into battle exulting in the confidence that the Sioux, who could not hit a bat on the wing, would never be able to hit him. He distinguished himself in many battles, and killed many of his ene-

mies, but throughout his long life no bullet ever touched him, all of which he attributed to the protecting influence of his medicine, revealed to him, in answer to his fasting, in boyhood. Of Net-no-kwa, his foster mother, the author of the foregoing narrative relates that at about twelve years of age she fasted ten successive days. In her dream a man came down and stood before her, and, after speaking of many things, he gave her two sticks, saying: 'I give you these to walk upon, and your hair I give it to be like snow.' In all her subsequent life this excellent woman retained the confident assurance that she should live to extreme old age, and often in times of the greatest distress from hunger, and of apparent danger from other causes, she cheered her family by the assurance that it was given to her to crawl on two sticks, and to have her head like the snow, and roused them to exertion by infusing some part of her own confident reliance upon the protection of a superior and invisible Power."

Another occasion of excitement with the Indian is during the dying moments of one of the family, when, having satisfactorily proved the inefficacy of their *gushkibitagun*, or medicine bag, they have recourse to the *bwinahkeek*, or medicine drum. The entrance to the lodge is then closed up with a black bear skin, and within its vitiated atmosphere a continuous drumming upon a tight skin is kept up, without intermission, for hours, accompanied by a monotonous chant, until the miserable sufferer is distracted first, and then literally asphyxiated. No sooner dead than he is buried; or rather is most usually laid out upon the surface of the ground, and simply protected by a roof-shaped covering. Their *wake* over their dead takes place after this mode of burial, and consists in the lamentations of the women over the entombment for the rest of the day. This is what they are observed to do when thrown in the midst of a civilized settlement; but it is probable that when left to themselves their ceremonials, on such occasions, may be very different. Dr. James, who, in his publication of Tanner's Narrative, has furnished many interesting accounts of the manners and customs of the Chippewas, observes as follows: "In many of their customs relating to the treatment of the dead we can discover not only the traces of kind feeling, but a strong confidence in a future existence, and the belief that their departed friends can know and estimate the value of friendly offices rendered them after their departure. At the time of the great council at Prairie du Chien in 1825," says Dr. James, "a Sioux chief of the remote band of the Sissitong, sickened and died of a bilious fever. He had been a distinguished man among his own people, and, as he had come a great distance from his own country, in obedience to the call of our government, the military commandant at this post was induced to bury him with the honors of war. The men of his band were gathered around his body in the lodge where he died, and when the escort arrived they raised him upon his bier, a hundred manly voices at the same time chanting forth a requiem, thus rendered by a person well acquainted with their language:

'Grieve not, our brother! the path thou art walking
Is that in which we and all men must follow.'

And this they continued to repeat until they reached the grave."

There is something impressive and affecting in their habit of preserving the *jebi*, or memorial of the dead, which like our weeds and crapes, finds a place in many a dwelling where little of mourning is visible. Yet, though the place which death had made vacant in their hearts, may have been filled, they seem never to forget the supply they consider due the wants of the departed. Whenever they eat or drink, a portion is carefully set apart for the *jebi*, and this observance continues for years, should they not, in the meantime, have an opportunity to send out this memorial with some war party: when, if it be thrown down on

the field of battle, as they aim always to do, then their obligation to the departed ceases.

In sickness, the Indian is very desponding, and if relief be speedily administered to him, is equally grateful. He acknowledges services thus rendered to him, in manner and kind, to the utmost of his abilities. He seems to have fallen heir to all the diseases that afflict the human race, and is not known to have any one peculiar to his condition. In their own original and genuine custom, when the doctor—*muskekiwainni*, literally medicine-man—is called in, it is usual to present him, as he enters the lodge of his patient, a kettle of the best food they are able to procure, and it is very generally the case that the medicine-man commences his treatment by assuring his patient that he is suffering from the malice of some enemy. He may possibly go still further, and not satisfied with telling his patient that he is under the influence of the incantations of some body, will name some person, either his own or his patient's enemy, as he may think most for his interest. In other words, the Indian medicine-man is a rank impostor or quack.

After the distribution of the fresh blankets and new clothing, the Indian encampment assumes a gayer aspect. The women turn out in their newly acquired finery, displaying all the coquetry of their sex, in which the men are by no means deficient, except that with an inherent love, as it were, of paint, they daub their white blankets with red, blue and black earths, with grotesque representations of all sorts, which speedily brings them into the condition of dirty clothes, even before the time of departure for their forest homes.

Taking a final leave of the Chippewas, a few reflections may be indulged, as respects the efforts to introduce our Christian civilization among them. It must be conceded, in the first place, that the Catholic missionaries have been most successful. And in reference to missionary labors, generally, among the Indians, it has been justly said that "they originate as well in a diffusive and amiable benevolence as a feeling of justice, and severe, though tardy compunction, which would seek, at this late day, to render to the starved and shivering remnant of the people who received us to their country in our day of small things, some recompense for the fair inheritance which we have wrested from their forefathers. The example of the Cherokees, and some others in the south, has been sufficient to prove that, under the influence of a mild climate and a fertile soil, these people can be taught habits of settled, if not persevering industry. From this condition of things we can already see how, among that people, habits of mental enterprise and industry are to spring up, and we look forward with confidence to a source of continued improvement. That all the other bands and tribes, under similar auspices and similar influences, would pursue a similar course, can not be doubted. Philologists and speculative theorists may divide and class as they please; to the patient and industrious observer, who has mingled intimately with this race in the low and fertile districts of the Mississippi, in the broad and smiling plains of Arkansas and the Red River, in the forests of the Upper Mississippi, and among the pines and the mosses of the upper lakes, it will be evident that the aboriginal people of the United States territory are all of one family, not by physical constitution and habit only, but by the structure and temperaments of their minds; their modes of thinking and acting; and, indeed, in all physical and mental peculiarities which set them apart from the remainder of the human family as a peculiar people. Whatever course has, in one situation, proved in any measure effectual to reclaim them from their vague and idle habits, will certainly succeed in another situation, though perhaps more slowly, as they may be influenced by a less genial climate, or more barren soil."—*Dr. James, in Tanner's Narrative.*

PARAPHRASE OF PSALM CXXIX.

Out of the depths, O Lord! to thee
  I raise my feeble cry;
And while I suppliant bend the knee,
  O let thy grace be nigh.

If thou, O Lord, wilt mark our sin,
  Before thee who shall stand?
Yet mercy all from thee may win,
  And gain the heavenly land.

My soul hath trusted in thy word,
  Which stands for ever sure;
My hopes have been in thee, my Lord,
  Thou refuge of the poor!

Let Israel ever trust in thee,
  From morning dawn till night;
Because he shall thy mercy see,
  And in thy grace delight.

From all iniquity my soul,
  O God! thou wilt redeem;
And while eternal ages roll
  Thy grace shall be my theme. V. D. B.

Louisville, August 24th, 1845.

THE LIVING ROSARY.

AS THE devotion of the living rosary is daily becoming more popular among the piously inclined, the readers of the Magazine will doubtless be pleased with an account of its origin, its nature, and its advantages.

This admirable devotion commenced in the city of Lyons in the year 1826. It owes its origin to the same pious individual whom the Lord had chosen, four years before, to be the foundress of that great work of religion, the Association for the Propagation of the Faith. A few years after the devotion had been established, it attracted the attention of Cardinal Lambruschini, who was then nuncio of the holy see in France. On his way through Lyons the cardinal had an opportunity of making himself acquainted with the forms and rules of the devotion, and was delighted to witness the abundant fruits of virtue which it had already produced. Having returned to Rome, he gave an account of it to his present holiness, Pope Gregory XVI, who was graciously pleased to give it his solemn sanction and approbation, and to enrich it with the following indulgences.

"We grant to all the faithful of Christ of both sexes, who are enrolled amongst the servants of the Virgin according to

the practice of the devotion, which they call of the *Living Rosary*, a plenary indulgence, which can also be applied to the deceased, on the first festival day after having undertaken this pious work, provided that, truly penitent, they shall have duly purified themselves by the sacraments of penance and the eucharist.

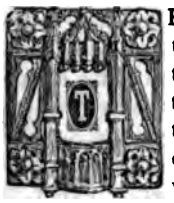
"Moreover, besides the indulgences, which the Roman pontiffs, our predecessors, have decreed for the reciting of the Rosary, we grant an indulgence of a hundred days as often as on week-days the part of the Rosary assigned, according to the regulation of the pious exercise, may be recited, and an indulgence of seven years with as many quarantines, if the same work be religiously performed on Sundays and festivals throughout the year, upon those even from which the precept of hearing mass has been taken away, and during the octaves of the Nativity of our Lord Jesus Christ, the Pasch of the Resurrection, Corpus Christi, Pentecost, and the Assumption, Nativity and Conception of the blessed Virgin Mary.

"But for the more solemn days of the Nativity, Epiphany, Circumcision, Pasch, Ascension and Corpus Christi, likewise for Pentecost Sunday, and for the feast of the august Trinity, also for all, even the lesser festival days, of the blessed Virgin Mary, also on the festival of the holy apostles Peter and Paul, and on the third Sunday of every month, we grant a plenary indulgence which can be applied for the deceased, provided both, that the appointed reciting have been made attentively and piously, every day, for at least a month before, unless a person should have been prevented by some lawful cause, and that the sacraments of confession and communion have been received on the aforesaid days, and that devout prayers be offered in some church; which indulgences, however, we advertise to be gained by those who, either from weak health, or prevented by any just cause, can not repair to a church, *some other work being* substituted, according to the discretion of the confessor."

The living rosary consists in the union of fifteen persons, who form themselves into a company, and divide among themselves the fifteen mysteries of the Rosary of the Blessed Virgin, assigning by lot one to each person. By thus reciting each one a decade or one *Our Father* and ten *Hail Marys*, with a *Glory be to the Father*, in honor of their respective mysteries, the members of the company keep up the daily recitation of the entire rosary. A number of companies, united under a clergyman as director, constitutes a sodality. Each company has a president, by whom the mysteries are distributed by means of printed tickets. The persons who receive the first joyful mystery of the rosary, recite, in addition to the above mentioned prayers, the *Creed*, an *Our Father*, and three *Hail Marys*. The holy sacrifice of the mass is offered for the temporal and spiritual welfare of the members, on the third Sunday of every month, the day of the plenary indulgence. The members give a small donation at the monthly meetings for defraying the expenses of printing and stationery, or for the decoration of the sanctuary.

The devotion of the living rosary is substantially the same as the ordinary rosary, the nature and advantages of which have been already explained in the second volume of this Magazine. The peculiar advantages of the living rosary consist, first, in the assigning of a small portion of the rosary to each person, and thereby inducing a greater number of individuals to unite in it; secondly, in bringing together a number of pious Christians in the exercise of prayer, and thirdly, in causing the members of each company by this means to become partakers of each other's prayers and devotions, and to acquire individually the merit of reciting the whole rosary, from the circumstance of its being recited by the band to which they belong. Christians, therefore, have the strongest inducements to join in the devotion of the living rosary. E.

THE GRAND CHARTREUSE.



THERE are few finer things in Europe than the monastery called by this name. It stands on the very edge of France, close to the borders of Savoy, amongst the mountains which form the lowest and most western line of the great chain of the Alps. It is distant about sixteen English miles from Grenoble, the chief town of the department of the Isere, and about twelve from Les Echelles, in Savoy, a small town on the great road from France to Italy by mount Cenis and Turin.

Les Echelles stands in a plain quite surrounded by high mountains, on a river called the Guiers Vif. It is like the situation of Beddgelert, in Carnarvonshire, except that the mountains are nearly twice as high as those in Wales. When you set out for Les Echelles to go to the Grande Chartreuse, you cross the Guiers Vif, and enter France immediately; for this little river here divides the two countries of France and Savoy. You then go along the plain, for about three or four miles, towards the mountains which surround it, and which rise so high and so steep, and so without any apparent opening, that you can not fancy where the road will carry you. At last, when you are come close under them, you find that an enormous notch, as it were, has been cut down into them from top to bottom, just wide enough to leave room for a roaring mountain torrent which comes hurrying down, and presently falls into the Guiers Vif. This torrent is called the Guiers Mort, or the Dead Guiers; as the name of the other means the "Quick," or the Living Guiers. Up the banks of this Dead Guiers you are now to make your way, in the deep notch above mentioned; so deep that in winter the sun can hardly be seen over the tops of the cliffs, and so narrow that there is only room for the chafing torrent, and a narrow road, or rather track, cut through the wood along its side. The trees, all the way, are magnificent, chiefly pines and beech, and the timber grows to an enormous size. You go in this sort of scenery for about seven or eight miles, ascending all the way, and in some places the track is very steep, and is cut in zigzags to ease it; for you are going up towards the source of the Dead Guiers, and sometimes the ground falls, or rather rises to you, so rapidly that the stream comes down in a succession of waterfalls; and, as you have to follow the course of the stream, your track is steep in proportion. At last, when you have thus got up to a great height, you find an opening in the mountains on your left hand, where another little torrent comes down into the Guiers; and this is not such a mere notch as the glen up which you have been toiling, but is wide enough to have some pasture in it, and the green open fields look quite cheerful amidst the dark masses of wood which form a ring round them. You turn up this opening and ascend some way farther, and then, just at the head of this little valley, under high walls of cliff which rise up abruptly out of the pines, and stop all farther progress, you see the monastery of the Grande Chartreuse.

It is a very large pile of buildings, like one of our colleges, enclosing a great oblong square or cloister, the length of which is six hundred and seventy-two French feet, or nearly seven hundred and fourteen English. At each corner the roof runs up very high to a point, like the two wings of the Tuileries at Paris. Your guide takes you to a large out-building, where you leave your horses, and where you are met by one of the lay-brothers, who conducts you to the monastery, and shows you into the strangers' room. Here you may dine, if you require it; but no meat is allowed to be eaten at the

Chartreuse, either by the monks themselves or by others. The lay-brother then returns to take you round the building. The cells of the fathers are ranged along the sides of the great cloister, with little mottos from holy Scripture, or from some religious book, painted outside on the doors. Each cell includes two rooms and a sort of closet for books, besides a lumber or wood-room on the ground-floor, opening into a little garden, enclosed within four stone walls; but when you look beyond the walls, or rather up into the sky, you see the magnificent boundary wall of cliff, crowned with pines on its summit, and a cross affixed on the highest peak of all. By each cell door is a small hole in the wall, at which the father's provisions are given in to him; for they only dine in the hall on Sundays and holidays, and even then they do not speak to one another; for the rule of the Carthusians, as they are called, is one of the strictest of all the monastic orders, and they may not speak either to one another or to strangers, without the leave of their superior.

Before the first French revolution the monks had a very considerable property in the forests which surround their monastery. But at the revolution they were deprived both of their forests and of their monastery; the former were sold to different individuals, but the latter never could find a purchaser;—its remote situation rendering it unfit for any other purpose than that for which it had been originally designed. Accordingly, when the Bourbons came back in 1814, the monks returned to the Grande Chartreuse, and to the possession of the meadows immediately around it, with the liberty of getting their fuel from the adjoining forests. In 1830 there were about one hundred and fifty persons belonging to the monastery, including the fathers and the lay-brothers. They visit the sick, and perform spiritual duties in the small chapels and churches scattered over the surrounding mountains. For eight months in the year the snow lies all round the monastery, and of course the climate is too cold either for corn or fruit; but in the summer months, when strangers commonly visit it, the bright green of the pastures, and the magnificent size of the buildings, seeming like a little habitable and humanized spot in the midst of the forests and cliffs, form a scene not only most sublime, but even cheerful and delightful.

The monks of the Grande Chartreuse, living in the midst of a wilderness, with winter lasting for two-thirds of the year, eating no meat, wearing horse-hair next their skin, and depriving themselves of one of the greatest of earthly blessings, that of social intercourse, and being in all things bound by the strictest and most precise rules,—are one extreme of human life. The colonist of a new country, under a fine climate with a rich soil, surrounded by the restless activity of a growing settlement, with a low standard of public morals, small restraints of law and few of religion, eating and drinking to his heart's content, quarrelsome and insolent out of the very plenty of his condition, talking much, reading little, thinking less, and the efforts of his mind reaching no farther than to political abuse or election squabbles,—is a specimen of another extreme. The idler in luxurious cities, hurrying from one false excitement to another, living amidst a constant round of dinners and routs, passing the night in gilded saloons where the passion for gain assumes its most hideous form of selfishness at the gaming-table, clinging to his bed till the meridian sun has seen the daily task of the industrious more than half finished—this man is a specimen of a third extreme. But as long as we have any notions of what is noble—as long as we feel that the character is exalted by every effort, and injured by habits of mere enjoyment—so long will the extreme of self-denial be judged by all good and wise men to be more respectable, and therefore more useful than the extremes of self-indulgence.—*Weekly Instructor.*

CURIOSITIES OF FASHION.

IS true that a fashion always becomes more fashionable as it becomes more ridiculous. People cling to it as they pet a monkey, for its deformity. The high head-dresses of France, which must have been a burden, made the tour of Europe, and endured through a century. The high heels, which almost wholly precluded safe walking, lasted their century. The use of powder was universal until it was driven out of France by republicanism, and out of England by famine. The flour used by the British army alone for whitening their heads was calculated to amount to the annual provision for fifty thousand people. Snuff has been universally in use from the seventeenth century; and the sum spent on this filthy and foolish indulgence, the time wasted on it, and the injury done to health, if they could have been thrown into the common form of money, would have paid the national debt of England. The common people have their full share in this general absurdity. The gin drunk in England and Wales annually amounts to nearly twenty millions of pounds sterling; a sum which would pay all the poor rates three times over, and, turned to any public purpose, might cover the land with great institutions—the principal result of this enormous expenditure now being to fill the population with vice, misery, and madness.—*Blackwood.*

TIME.

SAY, is there aught that can convey
An image of Time's transient stay?
'Tis a hand-breadth; 'tis a tale;
'Tis a vessel under sail;
'Tis a courier's straining steed;
'Tis a shuttle in its speed;
'Tis an eagle in its way,
Darting down upon its prey;
'Tis an arrow in its flight,
Mocking the pursuing sight;
'Tis a vapor in the air;
'Tis a whirlwind rushing there;
'Tis a short-liv'd fading flower;
'Tis a rainbow on a shower;
'Tis a momentary ray
Smiling in a winter's day;
'Tis a torrent's rapid stream;
'Tis a shadow; 'tis a dream;
'Tis the closing watch of night
Dying at the rising light;
'Tis a landscape vainly gay
Painted upon crumbling clay;
'Tis a lamp that wastes its fires;
'Tis a smoke that quick expires;
'Tis a bubble; 'tis a sigh:—
Mortal, be prepared to die!—*W. Instructor*

INTELLIGENCE.

FOREIGN.

GERMANY.—A letter from Berlin of the 8th inst., in the *German Universal Gazette*, states that all the Protestant princes of Germany have resolved in their quality of chiefs of that religion, to convoke deputies to deliberate on the affairs of the Protestant church.

A meeting of Lutheran ministers has lately taken place at Wirtemberg, to deliberate whether Protestantism should express any interest in Rongeism. It was unanimously resolved that the "movement" should neither be checked nor promoted, but should be left to itself, in the hope that "the word of God would not be found wanting to itself." In fact, all partisans of every creed seek to disclaim the loose theological rabble of rationalists and infidels who have gathered round the banner of Ronge for no other reason than that it is displayed against that which was obnoxious to them all.—*Correspondent.*

The *Deutsche Allgemeine Zeitung* recently published *in extenso* a letter addressed by the Archbishop of Posen to the King of Prussia respecting the new dissenters. In that letter his grace particularly urged the necessity of forbidding the followers of the modern creed to call themselves "Catholics." The archbishop concludes his letter in the following terms: "Through such a prohibition the due right of the Catholic church would be maintained without in any way infringing the legal liberty of conscience of any individual, and a wholesome restraint would be imposed on sectarians by removing a snare which they employ for the deception of the unwary; for, although up to the present time their manœuvres have found but little response in this province, and only a few tepid and thoughtless Catholics, comparatively speaking, have joined them, they are not by any means discouraged, but, on the contrary, are unremitting in their exertions to propagate their principles." The prelate next censured the local authorities of Potsdam and the legislature of the province of Prussia, assembled in Dantzic, for having encouraged the sectarians by *expressions of sympathy*, and by pecuniary contributions. The archbishop expresses his conviction that the new sect is chiefly composed of persons who are partisans of religious licentiousness (*ungebundenheit*) and indifferentism, and that it comprises many individuals favorable to radicalism and communism, who meditate political changes under the mask of religious innovation. There can be no doubt that the archbishop's letter will receive due attention from the king, as his majesty is incontestably hostile to the sect. The *Silesian Gazette* states that a follower of Ronge and of Dowiat, in Dantzic, a priest named Rudolph, has abjured his errors and returned to the "one fold of the one Shepherd."

The Rev. Dr. Keiner and the Rev. M. Nitschke were excommunicated at Breslau on the 9th inst.

Mixed marriages in the Grand Duchy of Baden.—A conflict has arisen between the government of the Grand Duchy of Baden and the archbishop of Friburg, similar to that which has existed between the archbishop of Cologne and the government of Prussia. The prelate of Friburg having commanded his clergy not to celebrate any mixed marriages without his license as metropolitan, the government issued a declaration that this order was null and void, as being contrary to the usages of the country. Notwithstanding this, the archbishop has reiterated his order, and enjoined his clergy to a strict observance of it, under the faith of the oath they took when they were ordained, if the parties do not agree to bring up the children in the Catholic faith. Steps are to be taken against the bishop in the course of the approaching session.

ENGLAND.—*Roman Catholic statistics.*—During the last six years, 54 new Roman Catholic churches have been erected in England. Many of them, especially those in London, Liverpool, Birmingham, Manchester, Derby, Nottingham, Newcastle, Macclesfield, and Coventry, are on the largest scale of parochial building in this country. Seven religious houses have been erected; nineteen new communities of

nuns, and nine houses of religious men; and nearly two million volumes of Catholic publications have been printed in the same period. According to Mr. Pugin, the architect, St. George's Roman Catholic church, in London, when completed, will, next to Westminster Abbey, be the largest Gothic structure in the metropolis.—*Chronicle.*

State Religions.—A recently issued parliamentary paper informs us that during the fifteen years, from 1830 to 1844, the amount of public money granted in aid of religious purposes was 2,745,853l. 8s. 1d. Of this sum there was 88,742l. 17s. 5d. spent abroad, as the expenses of the clergy connected with foreign embassies and missions. The grants to the church of England amount to 4,441l. 3s. 2d., and those to the church of Ireland to 0l. 0s. 0d. But the clergy in Ireland received for them 957,496l. 13s. 7d., and grants to the clergy of England in tithe matters amount to 624,403l. 5s. 1d., to which must be added 7,199l. 1s. 10d. for the expenses of bishops and clergy on their journeys of visitation, and passages out and home, which, with the 88,742l. for the clerical expenses of embassies and consulates, will make a total of 720,345l. The tithe commission is included in this amount; and from 1837 to the close of 1844, it cost the country the sum of 317,800l. 10s. 3d. In England, during the fifteen years included in the return, the amount spent in building and repairing churches and chapels, including drawback of duty on the materials used, has been 226,952l. 18s. In Scotland, during the same period, and for the same object, the sum of 65,791l. 5s. 9d. has been spent; in Ireland, only 277l. 7s. 9d., which was in the year 1833. Increase of stipends in Scotland has taken 2000l. a year, the procurator of the church and his subordinates, the royal chaplains, the dean of the Thistle, and the itinerant preachers ordered by the general assembly, make up the annual charge to government to about 23,000l. The only consulate chaplaincy, in connection with the church of Scotland, is at Buenos Ayres, the cost of which, since 1835 to 1844, is stated at 2,549l. The annual amount paid out of the public funds to Protestant Dissenters in England is 1,862l., but in Ireland it amounts to 24,629l. Consequently, while Dissenters in England have, in 15 years, received 27,514l., *those in* Ireland have received 424,261l. *The "church of Rome in Ireland"* has, during the same period, received 136,162l., paid in annual sums of 8,928l. (The Dissenters in Ireland are about 700,000, the Catholics are nearly 8,000,000!) From a supplement to the same return, we find that, in 1818 and 1822, two acts appropriated 1,500,000l. for the building and enlargement of churches in England; which, with 34,782l. 17s. received as interest, and 53,619l. 1s. 10d. as drawback on materials used in building, gives a total of 1,588,401l. 19s. 7d. appropriated for this purpose. During the same period, there was 68,564l. 15s. 6d. applied in the same way in Scotland; and 2,113l. was allowed for the building and repair of Roman Catholic chapels. The total amount from 1800 to 1829 was 2,290,712l.; from 1830 to 1844, as already stated, it was 2,745,853l.—*Chronicle.*

The subjoined account of a Catholic marriage in Staffordshire, England, is of so interesting a character, and reminds one so much of the spirit of the "ages of faith" as to require no apology for its insertion at large.

Wolsley Hall.—A Catholic marriage.—On the morning of the 22d ult., Caroline, the beautiful daughter of Sir Charles Wolsley, bart. (of Wolsley Hall, Staffordshire), was married to Marmaduke Salvin, Esq., of Burahall, Durham. On this occasion, the ancient Catholic spirit, for which Staffordshire was once so renowned, was displayed in a very interesting manner. The marriage ceremony took place at the Catholic chapel of Stafford, that of Heywood, which is the only one in the parish licensed for marriages, not being completely finished. A large marquee or tent was erected in front of Wolsley Hall, and there all the poor of the locality, including Colwich and Great and Little Heywood, were plentifully fed with roast beef and plum pudding. Nor were the numerous poor Irish at Rugely forgotten by the worthy and most generous baronet on this joyous occasion. They, too, had a good and substantial meal. All the tenants dined in the servants' hall—and, in addition to some remarkably fine March ale, which was also given in abundance to those in the tent, the tenants were allowed to drink the health of the bride and bridegroom in old Port wine, which had been in Sir Charles' cellars over twenty years. Nor was the church forgotten on this auspicious day, for the Rev. J. Levi, the pastor of the mission, received for himself 25l. at the offertory, likewise 25l. towards the

purchase of a bell, and a magnificent suit of vestments for the new church now in progress of erection. Twenty-six young girls, chosen from the poor school of St. Benedict's priory, of which the sister of Mr. Salvin is the subprioress, were entirely clothed in handsome dresses and bonnets at the expense of the bridegroom, the number corresponding to the age of the bride; and these innocent and happy looking young creatures added considerably to the festivity of the scene. In fact, many years have elapsed since a marriage so truly Catholic has been witnessed in that part of Staffordshire. We understand that Sir Charles, the father of the happy bride, who is now in his 77th year, is about to resign Wolsley Hall, the family mansion, to his only son, lately returned from the continent, and that he is about to establish himself at a neighboring seat, ("the Sparrow's Nest,") which is but a short distance from the hall, being merely separated from it by the beautiful river Trent. No man in the county is more remarkable for benevolence and hospitality than this venerable baronet, who is one of the late accessions to the Catholic church.

IRELAND.—*Famine.—Public Prayers in the Catholic Churches.*—The Most Rev. Dr. Murray has ordered the special collect to be said in deprecation of approaching famine.

Public Prayers in the Established Churches.—"The second prayer appointed to be used in time of famine has been ordered by the primate and several bishops to be offered in the churches during the present month."

Meeting of the Roman Catholic Bishops.—The *Dublin Evening Post*, of Wednesday, has the following:

"The annual synod of the Catholic prelates of Ireland was held on Tuesday, at the presbytery of the cathedral, Marlborough street. The prelates assembled at eleven o'clock, and remained in deliberation until six o'clock in the afternoon, when they adjourned. Their lordships had another protracted sitting yesterday. The principal subject which engaged the attention of the prelates, was the academical education act. The following is a transcript of the proceedings on this important question, and also in reference to a state provision for the Catholic clergy. Upon this vital subject, the prelates unanimously declare that their opinions, often before promulgated, are 'unchanged and unchangeable.' The Most Rev. Dr. Crolly in the chair. It was moved by the Most Rev. Dr. M'Hale, and seconded by the Right Rev. Dr. M'Nally:

"*Resolved*, That the archbishops and bishops of Ireland, having resolved that the measure of academic education proposed by the government was dangerous to faith and morals, while the securities which they required for the removal of those dangers were refused by the government and the legislature, we, as guardians of the faith in Ireland, and anxious to preserve the unity of the spirit in the bonds of peace, lay before the holy father our former resolutions, and their application to the act in its present form, together with the grounds on which those resolutions were founded, in order that we may all receive the decision of his holiness, and recognise the voice of Peter in the person of his successor. Dissentient, because we consider the following resolution, proposed and supported by us, is a more accurate statement of the case, and more respectful to the holy see:

"*Resolved*, That the bill for academical education in Ireland, proposed by the British government, together with the memorial of the assembled prelates in May last, and the bill in its amended form, be submitted to the holy see for its consideration and decision. W. Crolly, D. Murray, J. Ryan, P. M'Gettigan, J. Browne, Kilmore; C. Denvir.

"Proposed by the Right Rev. Dr. Kinsella, and seconded by the Most Rev. Dr. Crolly:

"*Resolved unanimously*, That our resolutions, adopted at different periods, condemning a state provision for our clergy, be now republished, in order to inform our people that our opinions on the subject are unchanged and unchangeable. Most Rev. M. Slattery, chairman; Right Rev. V. L. O'Donnell, secretary.

"*Resolved* on the 10th November, 1841, his Grace the Most Rev. Dr. M'Hale in the chair. Moved by his Grace the Most Rev. Dr. Crolly, and seconded by the Right Rev. Dr. Foran:

"*Resolved unanimously*, That his Grace the Most Rev. Dr. Murray be requested to call a special general meeting of the prelates of all Ireland, in case that he shall have clear proof or well-grounded apprehensions that the odious and alarming scheme of a state provision for the Catholic clergy of this portion of the empire shall be contemplated by the government before our next general meeting. John,

archbishop of Tuam, chairman; T. Feeney, secretary.

"At a general meeting of the archbishops and bishops of Ireland, held in the parochial house, Marlborough street, the following resolution was proposed and adopted:

"*Resolved*, That, alarmed at the report that an attempt is likely to be made during the approaching session of parliament to make a state provision for the Roman Catholic clergy of Ireland, we deem it our imperative duty not to separate without recording the expression of our strongest reprobation of any such attempt, and of our unalterable determination to resist by every means in our power a measure so fraught with mischief to the independence and purity of the Catholic religion in Ireland. D. Murray, chairman; P. Kennedy, secretary.

"At a meeting of the Catholic archbishops and bishops of Ireland, held in the presbytery house, Marlborough street, on the 15th day of November, 1843. Moved by his Grace the Most Rev. Dr. Murray; seconded by his Grace the Most Rev. Dr. Slattery:

"*Unanimously resolved*, That the resolutions of January, 1837, and of November, 1841, be now re-published, in order to make known to our faithful clergy and people, and to all others concerned, that our firm determination on this subject remains unchanged, and that we unanimously pledge ourselves to resist by every influence we possess, every attempt that may be made to make any state provision for the Catholic clergy, in whatever shape or form it may be offered.—John, archbishop of Tuam, chairman; John Madden, secretary."

Father Peter Kenny, S. J.—The *Freeman* says: "Mr. Del Vecchio, of Brunswick street, has just executed a bust of the late celebrated Father Peter Kenny, S. J., the head of the order of Loyola in Ireland, and so well known as a scholar, revered as a Christian pastor, and admired for his eloquence. Mr. Del Vecchio, it appears, has got orders for a bust of this distinguished divine from the Jesuit establishments in Ireland and England, as well as individual admirers of the deceased. The likeness is taken from a cast, or mask, moulded from the face immediately after death, and the likeness is striking."

Religion in Dublin.—Some time ago the Catholics of Dublin were driven by persecution to hold divine worship in obscure hovels—*in by lanes of* this city. On one occasion an old house, in which they were gathered together for this purpose, fell, burying many beneath its ruins. This calamity raised a blush on the face of persecution itself, and the law by which Catholic chapels were closed up was in some slight degree relaxed, by permission of the authorities. But it was not till the administration of Lord Chesterfield, one hundred years ago, that its enforcement was at last discontinued. Now, however, thanks to the patience and perseverance of the good and true of those times, to their prayers, and the prayers of the saints, and to the Almighty's crowning blessing upon all, the most distinguished and prominent edifices in the second capital of the British empire are the churches of the Catholics.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.

Regulations for the ensuing Lent in this Diocess.

1. All the faithful who have completed their twenty-first year are, unless legitimately dispensed, bound to observe the Fast of Lent.

2. They are only to make one meal a day, excepting Sundays.

3. The meal allowed on fast-days is not to be taken till about noon.

4. At that meal, if on any day permission should be granted for eating flesh, both flesh and fish are not to be used at the same time.

5. A small refreshment, commonly called *collation*, is allowed in the evening; no general rule as to the quantity of food permitted at this time is or can be made. But the practice of the most regular Christians is, never to let it exceed the fourth part of an ordinary meal.

6. The quality of food allowed at a collation is, in this diocess, bread, butter, cheese, all kinds of fruit, salads, vegetables, and fish, though not warm, but fish previously prepared and grown cold. Milk and eggs are prohibited.

7. General usage has made it lawful to drink in the morning some warm liquid; as tea, coffee, or thin chocolate, made with water, to which a few drops of milk may be added, serving rather to color the liquids, than make them substantial food.

8. Necessity and custom have authorized the use of hog's lard, instead of butter, in preparing fish, vegetables, &c. &c. &c.

9. The following persons are exempted from the obligation of fasting: young persons under twenty-one years of age, the sick, pregnant women, or giving suck to infants, those who

are obliged to hard labor, all who through weakness can not fast without great prejudice to their health.

10. By dispensation, the use of flesh-meat will be allowed at any time on Sundays, and once a day only on Mondays, Tuesdays, and Thursdays, with the exception of the first four days, and all Holy Week, including Palm Sunday.

† SAMUEL, *Archbishop of Baltimore.*

Given at Baltimore on the Feast of Saint John Chrysostom.

Annual Report of St. Mary's Female Orphan Asylum, Baltimore.

RECEIPTS FOR 1845.

Annual and monthly subscriptions,		$ 560 77
Donations as follows: Catholic society,		50 00
A gentleman of New Orleans,		200 00
Various persons,		410 00
Children's parents,		131 00
Charity box,		81 21
Proceeds of sales of Orphans' work,		82 61
" Orphans' press,		64 97
Sewing society, &c.,		69 79
		$1,650 35

EXPENDITURES FOR 1845.

Groceries, provisions, &c.	$1,105 00	
Clothing, shoes, &c.,	544 00	
Fuel,	122 38	
Repairs and incidental expenses,	176 94	
		$1,948 92
Number of orphans in the Asylum,	69	
Do. orphans placed out,	9	
Do. orphans received,	22	
Do. day scholars,	100 to 150	
At the commencement of the year there was a balance in the Treasurer's hands of		$1,147 34
Amount of expenditures over and above receipts,	$298 57	
Amount paid towards completion of building,	500 00	798 57
Balance,		$348 77

The new addition to the orphan house, a spacious three story building, has been erected and completed within the past year, the entire cost of which is	$6,000 00
The whole amount of contributions received for this object is	$2,500 00
Amount borrowed on mortgage,	3,000 00
Amount applied out of balance in Treasury,	500 00
	$6,000 00

Balto., Jan'y 17, 1846.

The names of the subscribers to the Orphan Asylum will be given in a future number.

Interesting Correspondence.—Our readers no doubt remember the letter which was published in the Magazine of September last, addressed to the Rev. Roman Weinzœphlen, by a committee of Catholic young men, on the occasion of presenting him a chalice, in the name of the Catholic young men of Baltimore. The chalice was transmitted through the medium of the Very Rev. Dr. Spalding of Kentucky, and designed by the donors as a "testimonial of their respect" for the character of the Rev. Mr. Weinzœphlen, "and of their sympathy for the sufferings from which he was but recently relieved." The Rev. Mr. Spalding, in a letter dated December 26th, 1845, communicates to his correspondents the gratifying intelligence that the chalice had reached its proper destination, and also transmits a highly interesting acknowledgment from the Rev. Mr. Weinzœphlen himself, addressed to the committee of the Catholic young men of Baltimore. The following is the correspondence as above stated.

LOUISVILLE, *December 26th*, 1845.

GENTLEMEN:—I have the honor of transmitting herewith a letter addressed to you by the Rev. Roman Weinzœphlen in acknowledgment of his having received the beautiful and appropriate present which you sent him through myself some time last summer. Though dated December 9th, as you will perceive, I received it only on yesterday evening. Mr. Basil Elder, of Baltimore, one of your number, handed me the chalice for Mr. Weinzœphlen early in September last, and a few days thereafter, being in Madison, Indiana, I placed it in the hands of the Rev. Julian Delaune, with the request that he would forward it to its destination by the earliest safe opportunity. At the same time I wrote to the Rev Mr. Weinzœphlen, advising him that I had received the present for him, and that he might expect it in a few days. But owing to circumstances beyond the control of Rev. Mr. Delaune, the

chalice was not received by Mr. Weinzœphlen until the 29th of November last. He used it in offering up the holy Victim on the following morning, the feast of St. Andrew the apostle; when, you may rest assured, he did not forget his kind friends in Baltimore and elsewhere.

And I have to thank you for having thought proper to make me the medium for transmitting your present to Rev. Mr. Weinzœphlen, and to unite with him in praising you for the noble and truly Catholic spirit which prompted you to make it, and for the excellent taste evinced in its selection.

I remain, gentlemen, truly yours, in our Lord, M. J. SPALDING.

Messrs. Owen O'Brien, Geo. W. Webb, John Sharky, John A. McGreevy, William J. Barry, M. D., D. J. Foley, Michael Connelly, Basil T. Elder, Wm. G. V. Hull, Charles Heuisler, *Committee on behalf of the Catholic young men of Baltimore.*

NOTRE DAME-DU LAC, Dec. 9th, 1845.

Mr. O'Brien and the gentlemen of the committee appointed by the Catholic young men of Baltimore, &c.

GENTLEMEN AND DEAR FRIENDS:—It did not take me thus long to appreciate the distinguished favor which your piety has inspired you to confer on me, and to become sensible of all the obligations I had the happiness of contracting towards you, by such an honorable token of your friendship and regard. From its first intelligence have I anxiously waited for the moment when I could both express to you the feelings of my respectful gratitude, and acknowledge the reception of the precious memorial of your exalted charity.

The Very Rev. Dr. Spalding had been pleased to inform me himself in September last that he had placed the present in the hands of my best friend, the Rev. Mr. Delaune, at Madison, who would transmit it here by the next safe conveyance. But considering its intrinsic value, and the many special interests that were to endear it to me, he found no one trustworthy enough until some days ago, when it was brought here by a young man of his place.

I have received the marked testimonial of your kind sympathy for my unjust sufferings with the esteem and respect due to your persons, and to the noble sentiments of all who concurred in your generous exertions; but with such emotions of joy, that I did not experience the like even on that night when the Rev. Mr. Delaune came to surprise me with the news of my release from prison. You have set the crown to all the consolations with which, from all sides, I have been favored throughout my difficulties, though they have been so great and abundant that I was often tempted to fear lest God was already in this life imparting to me the full reward of my sufferings for justice' sake, had I not rather viewed the whole as a special disposition of his Providence for glorifying in the end his church against her revilers, and for signalizing in the meanwhile, by this striking instance, that unity of spirit so characteristic of her. A feebler member has been chosen to undergo the persecution, that, the most honorable members suffering with it, they might the more evidently appear to be influenced by no personal merit or qualification of the sufferer, but by the purest motives of that divine charity which animates this body.

No sooner had the unbiassed public examined and repudiated the foul calumny than its victim was surrounded by the general attention and tender solicitude of all ranks. The reverend clergy of Indiana and Kentucky seemed almost vying with one another who could the most effectually comfort and assist me. To describe what the Rev. Mr. Durbin and F. Larkin, and one specially known in your city, have in particular done for me, I would need their own heart and science. On the side of the laity have been evinced no less numerous proofs of the same Christian love, among which indeed shines forth most brightly that so justly admired in you, and also that of the Hon. B. Thomas of Vincennes, by his disinterested and unshaken devotedness to my cause. O happy communion of a church that gives such proofs of the spirit of charity dwelling in her! Unspeakable was the delight with which I learned in my prison that one of our first prelates had condescended to desire his reverend clergy to offer up the holy sacrifice in behalf of the persecuted, and that his desire, as by inspiration, reechoed and was responded to throughout the different States. It is owing but to the fervent prayers which, from all quarters, were poured forth to God that the repeated efforts of my Protestant and Catholic friends obtained my liberation from unjust confinement, and that finally the whole

scheme of the conspiracy was so completely manifested by its own unhappy author. This wonderful issue which divine bounty has made to our tribulations, must confirm in us the cherished hope that the many fervent prayers, which still continue to be offered *for those who calumniated and persecuted us*, will likewise obtain their salutary effect.

It was on St. Andrew's day that I was able to use for the first time your precious chalice in the holy sacrifice; but I beg you to believe that it was not then for the first time I began to respond to your pious request of being remembered in the sacred mysteries, with all those most near and dear to you. Unable, as I consider myself, ever to acknowledge worthily the immense services which I have received, I feel too happy *to call upon the name of the Lord* in the daily oblation that *he may pay* my debts to my countless benefactors. And who should have a greater share *in the sacrifice of praise* than those who, in exchange for the cup of bitterness, have presented me with *the chalice of salvation?* The Rev. F. Sorin, my superior, has readily consented that a special mass of thanksgiving should be celebrated in the chapel of the noviciate on the lovely day of the Immaculate Conception, and that a general communion should be offered by the pious brothers according to the intention of all our friends of Baltimore.

As long as it shall be given to me to offer up the holy sacrifice, this chalice, which I dearly preserve as a monument of your edifying love for our holy religion, shall always remind me of the duty of beseeching the adorable Victim to impart to you all the abundance of his graces and heavenly blessings.

Please to receive, dear friends, and to convey to your beloved fellow Catholics, the assurance of my profound consideration and warmest affection, and to favor me with the continuance of your pious prayers.

Your servant in Christ, and devoted friend,
R. WEINZŒPHLIN.

☞ AT a meeting of the *Young Catholics' Friend Society*, the following resolutions were, on the announcement of the death of their late secretary, unanimously adopted:

Resolved, That we have learned with feelings of deep regret the intelligence of the decease of our late much esteemed and respected fellow-member, PHILIP P. ECKLE.

Resolved, That whilst we lament his death, we have the consolation of believing that his pious and exemplary life has gained for him the rewards of heaven—a consolation which must also soothe the grief of his relatives and friends.

Resolved, That we sincerely sympathize with his afflicted sister and brother for the loss they have sustained in the demise of one so much and so deservedly beloved by them.

Resolved, That a committee be appointed to have the solemn sacrifice of the mass offered for the repose of his soul, in the name of the society, at which the members be requested to attend.

Resolved, That a copy of these resolutions be forwarded to his relatives, and published in the U. S. Catholic Magazine.

FRANCIS E. BOYLE, *Rec. Sec.*

DIOCESS OF NEW YORK.—*Ordination.*—The Rt. Rev Dr. McCloskey conferred the order of priesthood on the Rev. W. Quinn, of St. John's College, on the 17th inst., in St. Patrick's cathedral.—*Herald.*

Half Orphan Asylum Society.—A society of this name has been recently started in New York, whose objects are thus stated in the Freeman's Journal: The objects of the contemplated aid embrace a wide class of Catholic poor, whose early instruction, besides the immediate removal of so large an amount of destitution, must exercise the most important influence on their future lives. We earnestly hope the society will receive a degree of public support worthy of the comprehensive spirit of benevolence which appears in the plan of its formation.

DIOCESS OF DETROIT.—*Dedication of a New Church.*—A correspondent of the *Catholic Herald* states that on Sunday, the 30th of November, the Rev. Mr. Sorin, superior of the priests of the Holy Cross, dedicated to the Immaculate Heart of Mary, a new church at the Indian settlement in Pokagon, Berrien county, Michigan. This settlement has a resident priest, the Rev. Father Marevault, one of the Fathers of Notre Dame, who is already able to preach to his beloved Indians in their own language, to whom he devotes nearly all his time. There are also at this settlement two of the Sisters of the Blessed Virgin, who devote themselves to the instruction of the Indian females, not only in keeping a school, but also in household and domestic employments. —*Boston Pilot.*

Diocess of Pittsburg.—*Taking the Veil.* On Tuesday, the feast of the Epiphany, Miss Frances Browne (Sister Mary Theresa), Miss Mary McCaffry (Sister Mary Liguori), Miss M. Fennissy (Sister Mary Stanislaus), and Miss Ann Caulfield (Sister Martha), received the white veil in the chapel of the convent of the Sisters of Mercy, Pittsburg, from the hands of the bishop.—*Pittsburg Catholic.*

Diocess of Chicago.—We learn from the pastoral letter of the bishop of this new diocess that the new building of the theological seminary which is in progress of erection, is so far advanced as to be under roof. There are at present twelve students in the seminary, pursuing a course of theological studies, whilst eleven have completed their term, and been ordained priests, and are now employed on the mission.—*Herald.*

Confirmation.—We are informed that the bishop of Chicago visited Galena towards the close of last month, and spent nearly two weeks in attending to the spiritual affairs of that important section of his diocess. Whilst there, the bishop of Dubuque arrived, and at the request of the bishop of Chicago, administered the sacrament of confirmation to a large number of children, and to some adults. Both prelates preached during the day, and their discourses are said to have imparted much instruction, and to have given much edification. —*Truth Teller.*

New Catholic Church.—We are further informed that a new Catholic church is being built in the thriving city of Galena, the foundation of which is of stone, and the walls of brick. The population of Galena is 4,000, the majority being Catholic! The *lead mines*, no doubt, have attracted to that place great numbers of the laborious class of Irishmen, all of whom are Catholics, and hence the preponderance of numbers in favor of Catholicity. During the last year *the mines* have been unusually productive, and as the president of the United States, in his late message, has recommended the sale of these lands, it is to be hoped that Irishmen will not be blind to their own interest, but will make an effort to become the owners of property that teems with riches and hidden wealth.—*Ib.*

New Catholic Church at Vinegar Hill, Ill.—A new Catholic church has been recently erected at the above named place, through the *zealous and indefatigable* exertions of the Rev. John Brady, of Galena. The Catholics cooperated with him cheerfully, and contributed to the extent of their means.—*Ib.*

Diocess of Louisville.—*Ordination.* On the 22d December, feast of St. Thomas, an ordination was held in the church of St. Thomas, near Bardstown, by the Rt. Rev. Dr. Chabrat, bishop coadjutor of Louisville, when the holy order of deacon was conferred on Messrs. Lawler and Heymann. On the 26th, feast of St. Stephen, Messrs. McNanahan, McNicholas, and Vol, received the tonsure and minor orders, Mr. Caughlin the minor orders. Messrs. Lawler and Heymann the holy order of priest.

On the 27th, feast of St. John, Messrs. Caughlin, McNicholas, and Vol, were ordained subdeacons.—*Catholic Advocate.*

Diocess of Vincennes.—*Ordination.*—On Sunday, December 21st, the Rt. Rev. bishop of Vincennes held an ordination in the cathedral, at which nine candidates for the sacred ministry were presented. Priesthood, Messrs. Daniel Molony and Patrick McDermot; subdeacons, Messrs. Ernest Audrian, Ed. Foller, Andrew Bennet, and John Ryan; minor orders, William Doyle; tonsure, Philip O'Connell and Bartholomew Piers.

The bishop had previously conferred the minor orders, subdeaconship, and deaconship, on Mr. McDermot, and deaconship on Mr. Molony, at ordinations held December 13th, the 3d Sunday of Advent, and Saturday of Ember-week. On the day of the grand ordination, the prelate was assisted in the sanctuary by six priests: Rev. Messrs. Martin, M. E. Shawe, A. Deydier, J. B. Chasse, M. Stahl, and J. Masterton. The ceremonial was conducted with that scrupulous attention to the ritual of the apostolic see for which the cathedral of Vincennes is conspicuously eminent.—*Catholic Advocate.*

A correspondent of the *N. York Freeman's Journal*, writing from Bertrand, says that "at vespers on Christmas day, three young ladies took the habit of the Sisters of the B. V. of the Holy Cross from the hands of the Rev. Father Sorin, superior of Notre Dame du Lac. The names of the young ladies were Miss Margaret Gleeson, from Chicago, now Sister Mary of the Compassion; Miss Mary McIntire, from St. Louis, now Sister Mary of the Conception; and Miss Coffee, from Fort Wayne, Ia., now Sister Mary of St. John. On the

next day we had the happiness of seeing a whole family received into the church, and many more were preparing to do the same."

Diocess of St. Louis.—The Catholic News Letter informs us that a branch of a charitable association, known in France by the name of the "Society of St. Vincent de Paul," has been established in the city of St. Louis, with the approbation of the Rt. Rev. Bishop of that diocess. The object of this association is a union of individuals for the exercise in common of prayers and works of charity, thus sustaining one another in the practice of virtue. This is the first branch of this society established in this country.

Diocess of Little Rock.—*Ordination.*—On the first Sunday of Advent (Nov. 30th), the Rt. Rev. Dr. Byrne admitted Mr. John Monaghan to the minor orders of exorcist and acolyte, and on the following day, feast of St. Andrew the apostle, the same gentleman received the holy order of subdeacon.

MISCELLANEOUS ITEMS.

Dangers of Jesuit Instruction.—A pamphlet, with this title, was recently published in St. Louis, purporting to be a sermon preached by the Rev. Wm. Potts. The design of the sermon was to deter Protestants from sending their children to Catholic schools, and a copy of it was sent to one of the editors of the *Alton Telegraph*, whose children are now in Catholic institutions at St. Louis. The editor, in reply, nobly vindicates himself as well as the institutions that are assailed by the pen of bigotry, and we are confident that the following extracts from his article will be read with interest, coming as they do from a Protestant pen. We quote from the *News Letter*.

Every parent has to answer to his child, and to his own conscience, for the manner in which that child is educated; and we hold it to be an imperative duty every good citizen owes to his country to give to those committed to his charge the very best education in his power, and which the means within his reach will justify. If, then, in a community where a parent resides, greater inducements are held out by Roman Catholic than by Protestant institutions, for the education of youth, we hold it to be the bounden duty of that parent to give the former the preference over the latter. Upon this principle have we acted thus far through life, and shall continue so to act, until those whom we have been the means of bringing into existence, shall all have been educated. When we send children to school, it is not for the *purpose of having them taught* religious tenets, or making them theologians: they are sent there for the purpose of *education* and education alone. * * * * *

So far as the hypothesis of Dr. Potts is concerned, that the schools of the present day are, generally speaking, nurseries of sectarianism, we regret that we are compelled to concede that to a great extent it is true. Candor, however requires us to say that twelve years' experience in the education of children, during ten of which we have employed Protestant teachers, and two Roman Catholic, has disclosed to us the fact that there is far more sectarianism, far more proselyting, far more interference with the religion of a child, in Protestant than in Roman Catholic schools. And we know it to be the fact that Protestant teachers of different denominations have been guilty of the very fault charged by Dr. Potts against Roman Catholics, to direct the religious bias of a child, so as to comport with that of the teachers, though *they knew* at the time it was weaning the child from the religion of its parents, and impressing it with the belief that the teachers, and they alone, were in the right road to heaven.

Against such a course, be it pursued by whom it may, we protest; and in our judgment, if there is any one thing more than another that is operating prejudicially to Protestant institutions of learning, especially in the west, it is the narrow, contracted, sectarian rules by which they are controlled. Most of them are made hot-beds of religious controversy, crying down all other religious denominations but their own, and appealing to the prejudices and passions of each peculiar sect for the support of its institution of learning; instead of relying on its own intrinsic merits, and the liberality and generosity of an entire community, irrespective of sectarian considerations. In both the St. Louis University, and the Visitation—in each of which we have a child—we have found less interference with the religion of their pupils, than in the Protestant schools we have heretofore supported. The teachers have discharged their duty faithfully by our children, whose improvement has been greater, more thorough, and to us more satisfactory, than in any school we have ever before patronized. When Protestants hold out the same inducements for educating the youth of the land that the Roman Catholic institutions of the west do, then we will give them the preference. But so long as they are divided among themselves, exhausting their energies in doctrinal controversies, seeking to proselyte, instead of educating those committed to their charge, dividing and subdividing into new sects, each with some new doctrine of belief, they can neither expect the institutions of learning, under their auspices, to flourish, nor those who desire the thorough education of their children to patronize them.

* * * * *

On the 17th page Dr. Potts attempts to assign his reasons why Protestants should not sustain Roman Catholic schools. He proceeds to show that, as a sect, they are seeking to

control, in a political point of view, England, France, Switzerland, &c.; and thus alludes to their designs upon the United States: "*They will involve this land in troubles and conflicts, just as certain as that like causes produce like effects.*" And then the author propounds the following inquiry:

"Where is the American parent, let alone the Christian under vows, *who, knowing these facts*, will turn over his child to be trained up by men who will use him afterwards as their tool to ruin the liberty, civil and religious, which our fathers transmitted a priceless boon to us?"

We answer unhesitatingly, that "*American parent*" does not live, who would support a Roman Catholic school, did he believe that the design of the Roman Catholics was "to ruin the civil and religious liberty" we as a people in this nation enjoy. Nor will we insult the intelligence and good sense of Dr. Potts to believe that even *he* entertains any such opinions seriously. It is an *ad captandum* argument, thrown into the sermon of this leading divine of the Presbyterian denomination, to alarm the credulous and the timid, and to turn their attention to the *religious obligation* they are under to sustain Presbyterian, instead of other schools. It is an unjust and undeserved aspersion upon the Roman Catholics as a body, which the history of our revolution, as well as the experience of the present day, triumphantly refutes. They are as devoted to our institutions, desire as ardently their perpetuity, obey with as much alacrity the calls of their country in the hour of danger, and fight as bravely, as those who are so prone to array and condemn them without the shade of a shadow of proof. Such declamation may answer the end of alarming women and children: but as in this case, when unsupported by the slightest testimony, will create no impression upon a reflecting, unprejudiced, well balanced mind.

We regret that our space will not allow further extracts from this well written remonstrance, which is equally creditable to the judgment, candor and patriotism of Mr. Davis, the junior editor of the *Alton Telegraph*.

Religious Newspapers in the Family. "The more we consider the wants of Christian families, the deeper is our impression of the importance of a well-selected newspaper for their instruction and permanent welfare. Parents must not thrust in every publication upon their children without examining its character; but must endeavor to make such a selection as will best supply their real necessities. Sound doctrinal and practical instruction in religion; well condensed and ample religious and secular intelligence; chaste and elegant literary selections and original compositions seem to be absolutely necessary at the present day to guard our families from error; to guide them in the acquisition of knowledge; to make them useful in the church, and establish them in the glorious principles of our fathers. For this purpose, the religious newspaper should command the noblest and most popular talent in the country. Without this, however good its intentions, it is not worthy of an introduction, because it is not qualified for its office."

The above, which we have extracted from an exchange paper, is well worthy the attention of families. In our next we shall allude more fully to this subject.

Mysteries of the India Rubber.—An India rubber factory in Providence, R.I., manufactures six hundred pairs of shoes daily. The India rubber, being first mashed, is dissolved in camphine, and passes several times between two iron rollers. It is then run off in a very thin web by passing it between heavy rolls upon cloth, where it is kept in place until several layers are made, so as to obtain the desired thickness. During this operation, the material is made warm by steam. One girl makes from ten to fifteen pairs of men's rubber shoes per day after the material is prepared.

RELIGIOUS DENOMINATIONS IN THE U. S.

	Churches.	*Ministers.*	*Members.*
Catholics,	740	762	1,062,760
O. S. Presbyterian,	2,329	1,746	204,000
New School do.	1,500	13,00	121,000
Other Classes do.	1,150	700	106,000
Congregationalists,	1,440	1,400	203,100
Dutch Reformed,	280	275	32,000
German Reformed,	760	200	76,000
Evangelical German,	805	260	24,000
Lutherans,	1,150	520	150,204
Episc. Methodist,	13,820	12,935	1,139,587
Protestant do.	763	1,350	72,000
Reformed do.	435	82	4,110
Wesleyan do.	——	650	25,000
German do.	1,820	530	19,300
Associate Baptists,	7,501	5,444	651,392
Independent do.	250	155	10,000
Anti-Mission do.	1,978	990	68,611
Seventh day do.	60	74	5,996
Free Will do.	1,165	921	61,372
Reformed do.	2,500	1,750	200,000
Other Baptists,	157	129	11,614
Moravians,	25	30	7,200
Swedenborgians about	50	45	6,000
Episcopalians about	1,300	1,250	70,000
Unitarians,	950	1,030	66,000
Mormons about	——	1,400	50,000
Universalists about	600	250	60,000
Jews,	——	——	35,000

MORTALITY AMONG RELIGIOUS NEWSPAPERS.—A gentleman, who has been connected with the religious press for the last eighteen years, informs the Hartford Herald that during this time more "than four-fifths of the religious newspapers established in the Presbyterian and other corresponding churches have failed for want of due patronage."

JEWISH STATISTICS.—According to *The Faithful Watchman of Zion*, the organ of the orthodox German Jews, there are in Italy 50,000 Israelites, in Holland and Belgium 80,000, in England 30,000, in Denmark and Sweden 5000, in Russia 60,000, in Poland 1,500,000, in Hungary 160,000, in European Turkey 300,000, and in other parts out of Europe about one million. The *Voice of Jacob* says: "There are at present in Galicia 294 large synagogues, and 100 smaller ones (*schulen*), in Hungary, all places of worship inclusive, 142, in Moravia 52, and in Bohemia 39 large synagogues. *Minyanim* are not allowed in Galicia except by special license of the departmental authority. Among the 80,000 inhabitants of Bagdad there are at present 10,000 Jews. Twenty years back, before the plague swept away two-thirds of the inhabitants, Bagdad numbered twice as many Jews."

JEWS TURNING PROTESTANTS.—From the following statement which appears in one of our exchanges, a wonderful reform is taking place among the Jews:

"The Jewish Sabbath has been changed from Saturday to the Lord's day by the Jewish reform committee in Frankfort."

"Among their proceedings, they voted that 'there is nothing obligatory in the use of the Hebrew in their worship, and accordingly that it was best to retain it, only in part, as a badge of their nationality and a bond of unity. Also, on full discussion, that the Messiah is *already come*. The present toleration and comfort they enjoy being what is meant by the promised Messiah.'"

Such proceedings partake equally of the ludicrous and the grave, in our opinion, exhibiting as they do the odd freaks and melancholy errors of the human mind, when it undertakes to reform religion. These votes or resolutions, however, of the Jewish convention at Frankfort, are far from equalling, in either respect, the resolutions of our *National Sabbath conventions* and *Presbyterian conferences*, in reference to the observance of Sunday and the baptism of the Catholic church.

PRIMITIVE METHODIST CONNECTION.—The statistics of this body, published by its last conference in June, are as follows: total number of members 87,770, itinerant preachers 560, local preachers 7,794, class leaders 5,089, Sabbath scholars 81,455, gratuitous teachers 15,266, connectionally chapels 1,189, rented rooms, &c. 3,652, Sabbath schools 994.—*Primitive Methodist General Minutes*, 1845.

CHURCHES IN NEW YORK.—The number of churches in the city, of all denominations, is as follows: Reformed Dutch 18, Episcopal 38, Lutheran 5, Moravian 1, Presbyterian 32, Reformed Presbyterian 3, Associate Presbyterian 3, Associate Reformed Presbyterian 2, Baptist 29, Congregationalist 5, Methodist 40, Roman Catholic 20, Jews' Synagogues 9, Friends 4, Unitarian 2, Swedenborgian 2.—Total 213.

The statement here given by the *New York Evangelist*, in regard to the Catholic churches, is incorrect. There are only *fifteen* in the city of New York.

A CROTCHET.—There is a hymn in one of the New England "collections" commencing, "purge me with hyssop, make me clean," which was given out one Sunday morning. The precentor set the hymn to a wrong tune; a fact which he did not discover until he had twice or thrice endeavored to execute the first sentence, "purge me with hyssop," &c. At length, out of all patience, an old maid, who led the treble, whined out, "*Hadn't you better take some other yerb, Mr. B—?*

CORRESPONDENCE.

Messrs. Editors:—In the *Boston Daily Journal*, of the 25th of November last, I discovered a very curious article extracted from the *N. Y. Evening Gazette*, in relation to the Jesuits. It appears from this paper that the Jesuits must consent to be again held responsible for every atrocious crime committed upon earth, and, like the devoted victim of old on the solemn day of expiation (Levit. xvi, 21), to be burthened with the sins of all the people. Their name must still be used as a scarecrow for the ignorant and credulous. They must be traduced as guilty of "persecutions, barbarities, bloodshed," etc., that is, as the authors of the crimes which are committed against them by anti-christian intolerance or sectarian bigotry, and of which they have every where been the innocent victims. Thus it was with the ancient Christians, of whom Tertullian says that, if any calamity happened to the empire, they were sure to have it laid to their charge by their pagan persecutors. (Apolog. n. 40.) So

was it also with Christ himself, when brought before the Roman governor by his implacable enemies, (Luke xxiii, 1, 2,) and hence did he say: "If they have persecuted me, they will also persecute you." (John xv, 20.)

The two papers above mentioned enlarge, in a very confident tone, upon the contradictions and sufferings which the Jesuits have had to undergo in various countries, as if these evils proved them to be wicked men! It would be just as logical to say that the persecutions formerly raised by the whole Roman empire against the Christians were good evidence against Christianity. The Jesuits have indeed been persecuted, but how? In France they were assailed by jealousy or infidelity; in Switzerland by bigotry; among the Iroquois by savage ferocity. Therefore we have reason to fear them and to hold them in detestation! Therefore we should act towards them after the manner of the French infidels, the fierce Zuinglians of Switzerland, and the barbarous Indians of 1682! A beautiful inference indeed! How flattering to the intelligence and liberality of the American people in this boasted age of light and freedom!

But this is not all. We are told that "the principles of the Jesuits do not accord with those professed and received by the friends of republican government." Where is the proof of this assertion? Can the editors of the *Boston Journal* and *New York Gazette* have the presumption to suppose that their mere *ipse dixit* will be deemed sufficient evidence on this point?

They tell us also very gravely that the Jesuits "owe allegiance to a foreign government (the government of the pope, as appears from the context) which is despotic in the extreme." But who does not know that the government of the pope, as a temporal sovereign, extends not beyond the centre of Italy, and that, far from being "despotic in the extreme," is, on the contrary, extremely indulgent?

To cap the climax, it is said that, because the Jesuits are building churches and chapels, we have cause to fear, particularly judging from history, (it might be asked what history?) lest they "get possession of the government" in America. Were the subject less serious in itself, we should really be much amused at this singular idea. How marvellous, in fact, *would it be to see forty or fifty* Jesuits, with their woolen cinctures and their breviaries, undertaking to set aside the established order of things, abolish the two houses of congress, overthrow the constitution, and subdue the whole country with its twenty millions of inhabitants! Must not our Boston and New York editors have supposed in their readers a vast deal of stupidity, to swallow such nonsense, and credit such startling absurdities? VERAX.

To the editor of the Catholic Magazine:

I enclose the following extract from the "Presbyterian," to show how quickly its editor will run off with the wrong end of a story, and convert an innocent *jeu d'esprit* into a grave charge.

"*Romish Baptism.*—M. Boquet remarked, in his last lecture, that a question lately propounded for discussion in a Roman Catholic seminary in France was, *whether baptism could be performed with soup?* One of the students answered that, if the students' soup were meant, it could be; if the bishop's, it could not! We do not mention this as a specimen of French wit, but as a commentary on the condition of that church, one of whose doctors could seriously propose such a question. And yet this is but one case out of thousands. Can we wonder at the late decision of our general assembly?"—*Presbyterian.*

The "question *lately* propounded" is an old joke as current among theological students in France as the story of *wooden hams* and *nutmegs* in this country, and means nothing more nor less than that seminary or college broth is near akin to *pure water*. Seeing that this stale pleasantry has been taken in earnest, we are puzzled which to admire the more, Mr. Boquet the lecturer for his wonderful discovery, or the sapient editor who is thrown into such a pious convulsion from M. Boquet's premises. We remember to have read of an ancient philosopher who, hearing one man asking silly questions and another giving foolish answers, "propounded for discussion" this query—Which is the greater dunce, he who wants to milk an ox, or he who is waiting to catch the milk in a sieve?

"Mutato nomine de te
Fabula narratur."

TO CORRESPONDENTS AND READERS.—We are much indebted for the following communications:

1. *The Christmas Holydays in Rome*, a review of a work with the same title, by the Rev. Mr. Kipp, a clergyman of the High church.

2. *American Literature*, in which the writer passes a severe, but just criticism, upon the address recently delivered by Prof. Reynolds before the literary societies of Pennsylvania college.

3. *Brazil and the Brazilians*, a review of Mr. Kidder's late work, entitled "Sketches of residence and travel in Brazil," 2 vols.

4. *Lord Baltimore and Catholic Liberality*, a timely critique of the discourse recently delivered by the Hon. J. P. Kennedy, before the Maryland Historical Society.

5. *California and its Missions*, an interesting paper on the natural aspect of the country and the labors of the Catholic missionaries.

In reply to *Carolan*, we beg leave to say that our rule forbids us to notice anonymous communications.

From the numerous papers on our table, we shall make such a selection for our March issue, as circumstances may seem to require.

OBITUARY.

Died, at Dubuque, Iowa territory, on Sunday evening, December 14th ult., of consumption, Sister MARY FRANCES RIELLY, at the sisterhood, St. Mary's convent, in that city, aged 22 years.—*St. Louis News Letter.*

Departed this life, on the 30th of December last, the Rev. F. O'DONAGHUE, late pastor of the Catholic church of Lynchburg, Va. He was born in the year 1791, in the town of Killarney, county of Kerry, Ireland, and was ordained in the year 1817, and emigrated to the United States in the year 1821.

In Washington, D. C., on the 19th January, JAMES HOBAN, Esq., Attorney of the District. Mr. Hoban was a distinguished member of the bar.

At his residence near the Navy Yard, Washington, on Sunday evening last, SALVADOR M. CATALANO, sailing-master of the U. S. Navy, aged 70 years, a native of Palermo in Sicily, but for the last 41 years a resident of Washington.

SECULAR DEPARTMENT.

THE proceedings at Washington present no great novelty since our last notice. The Oregon Question still appears to engross almost the entire attention of our legislators.

Senate.—Since our last remarks on congressional affairs, Mr. Calhoun has defined his position on the Oregon Question, and has introduced a series of resolutions of a highly pacific character, which, we trust, may receive that respectful consideration which every thing emanating from so high and wise a source is entitled to. We insert the last of his series of resolutions.

"Resolved, That the president of the United States, in renewing the offer in the spirit of peace and compromise to establish the 49th degree of north latitude as a line between the two countries to the said territory, did not abandon the honor, character, or the best interests of the American people, or exceed the powers vested in him by the constitution to make treaties."

Mr. Fairfield from the committee on Naval Affairs has reported a bill authorizing an appropriation of five millions six hundred and seventy-five thousand dollars to enable the president to cause steam vessels of war to be built and equipped.

House of Representatives.—In this branch of congress, the question of terminating the joint occupancy of Oregon now existing between our country and Great Britain is the fruitful cause of endless eloquence. Every speaking member appears determined to take this opportunity of exhibiting his oratorical powers, and we can not expect so vital a question to be settled till every orator in the hall has had his turn in the debate. Such is the taste of our people that they will not be satisfied till each political performer has made his recitation; like the Chinese emperor, whose passion for music was so great that he would not be satisfied till each of his three hundred performers had favored him with a solo. While the debate is progressing, the wits of our ingenious citizens are at work to devise means of effectual resistance to foreign aggression. One gentleman has submitted to congress a steam invention for harbor defence, by which one vessel, on his plan, will be able to defend the harbor of New York against the attack of any fleet. Another gentleman has submitted a memorial to congress asking to submit to their notice his system of bay and harbor defence by means of *fire-ships*. The following are the remarks of Mr. Smith of Illinois in presenting the memorial:

Mr. S., in presenting the memorial, made a few remarks, the substance of which was, that the invention of Mr. Brown was tested by several satisfactory experiments made in the presence of a large assemblage of the citizens of Baltimore in 1814, and a model of his boat was examined by a number of scientific citi-

zens, by officers of the army and navy, naval architects, and civil engineers, and by them highly approved. This invention was brought to the notice of congress in 1814, and in the house referred to the secretary of the navy, who made a favorable report on the subject. In 1827, the secretary of war transmitted to the house of representatives a report from the chief engineer, and another from General Bernard, both of which were favorable to the invention. In 1828, the committee on naval affairs reported a bill making an appropriation, and recommended that experiments should be made to test its practical utility for harbor and coast defence. Again; in 1836 the committee on naval affairs reported a bill for the same object; but none of these bills passed both houses.

Mr. S. said he did not think our government had shown itself liberal towards men of genius who had spent whole lives in bringing to light new and valuable inventions. He believed we were behind every other civilized government on earth in this respect; and, while he was in favor of the most rigid economy in the expenditure of the public funds, he nevertheless believed that sound policy dictated a reasonable appropriation to test such inventions as would tend to benefit the whole country, and more particularly so, when the object of the invention is the protection of our towns and cities in time of war. If Mr. Brown's invention answers the purpose claimed for it by its friends, we could in twelve months' time put our whole seacost and lake harbors in a condition to defy the combined navies of Europe. If (said Mr. S.) we act upon the old and wise maxim, "in time of peace prepare for war," there was, in his opinion, no time to lose.

The memorial was referred to the committee on naval affairs.

Mr. Owen of Indiana, a highly influential member, submitted a resolution asking an inquiry into the expediency of making an addition to the capital to contain *a new hall of representatives*, the present chamber to be *converted into the library* of congress, and the library to be appropriated as a supreme court room.

Mexico.—The last advices from Mexico represent that country as on the eve of another revolution headed by General Paredes. Its object is represented to be, to subvert the present government, which is unpopular. This news, if true, makes the prospect of a treaty with that power, on the subject of the Texas and Californias, entirely hopeless. Even the present government, though favorably inclined to this country, report says, has been afraid to receive our minister, Mr. Slidell. There can of course be no prospect of effecting any thing *with the powers* that are to supplant the present *authorities.*

Maryland Legislature.—A resolution was offered in the Maryland legislature, the object of which was to test the sense of parties there on the Native American question. The vote upon this resolution indicated that this humbug had not a single friend in the house of delegates.

Late Intelligence from Europe.—*Recent Conversions to Catholicity in England.*—Rev. Michael Watts Russell, rector of Benefield, with his lady and sister—Rev. W. Marshall, curate to Archdeacon Wilberforce—Mr. Hutchinson, of Trinity college, Cambridge. The *Tablet* mentions the Rev. J. M. Glenie, perpetual curate of Marks, Somerset; Rev. T. W. Marshall, vicar of Swallow Cliffe and Ansty, Wilts; Rev. H. G. Coope, Salisbury; Rev. Mr. Birks, of Arley, Cheshire; Mr. Woodmason, jr., of Lettlemore, as being at St. Mary's, Oscott.

Changes in the British Ministry.—Late arrivals had brought us the intelligence that Sir Robert Peel and his ministry had resigned, and that Lord John Russell had been appointed to form a new cabinet. From the last advices we learn that Lord John could not succeed in getting a ministry, in consequence of which Sir Robert Peel has resumed his former station, surrounded by all his old colleagues, except Lord Stanley, who is replaced by Mr. Gladstone.

Visit of the Russian Autocrat to Rome.—One of the most important items of intelligence by the last packets, is the visit of the emperor to the pope. The following extracts from the *Tablet* contain the substance of what has transpired in reference to it.

"We are happy to have to record that after all Nicholas was not greeted with illuminations and public rejoicings, as had been falsely stated in several continental journals, Catholic and other. So at least we gather from the most recent accounts that have yet been published. No special mark of respect was shown to the august tyrant, either by the Roman government or by private individuals. The emperor visited the pope twice, but his holiness did not return the compliment. If a letter from Florence, copied from the *Journal des Débats*, may be credited, his reception by the inhabitants of Rome was equally cold and unsatisfactory.

"It would appear, therefore, that from the Roman population, unlike the English, the utmost pecuniary liberality could not extort any homage or admiration for the flogger of women, the robber of Poland, the torturer and murderer of Minsk, and various other places. The Roman aristocracy and the Ro-

man populace appear to have some notions of the dignity of human nature. Our English aristocracy, Protestant and (in part) Catholic, licked the dust before a well-dressed, powerful, and wealthy ruffian. The representative of brute force and accumulated treasure extorted reverence from minds so well fitted to appreciate them.

"No exact account has yet been published of what passed at the conference, but we are happy to say that in an allocution, speedily to be published, it is expected that the substance of what passed will be communicated to the world. All accounts agree in commending the frank, forcible, and dignified tone adopted by his holiness in his remonstrances with his imperial visiter. The visit was sought by the latter, but it was assented to by the venerable head of the Catholic church, as affording an opportunity for a vigorous and emphatic exposition to the emperor in person of the perfidies and horrors of his reign. For the present, and in the absence of any authentic information, we abstain from quoting details which may, or may not, be accurate. For these, such as we have been able to collect them from various sources, we refer to another column; and, for the present, we only dwell upon what, by common consent, is said to have been the result of the interview. The language employed by the holy father is said to have produced a great impression on the mind of the emperor. 'He was much affected at these words,' says one account. 'He clasped the hand of his holiness, which he kissed most affectionately. He then promised to act in conformity with the wishes of the pope, and withdrew.' The language of his holiness to the czar, says another account, 'was firm, affectionate, and severe, but profoundly melancholy; and produced, it is said, a strong impression upon the emperor Nicholas.'"

LITERARY NOTICES.

A National Geography for Schools; illustrated by 220 Engravings and 33 Maps, &c. By S. G. Goodrich, author of Peter Parley's Tales. New York: Huntington and Savage. 4to. pp. 108.

The plan of this work unquestionably imparts to it considerable merit as a school book. The intermingling of maps with the context renders it very convenient for use, and the illustrations are well calculated to please the youthful student, and to impress the knowledge of things on his mind. The globe-map, which accompanies the book, has also many advantages as a substitute for the artificial globe. This work, however, is not free from error, although in regard to religious information it is perhaps less tinctured with anti-Catholic prejudice than some other productions of Peter Parley. In glancing over the book, we noticed the following mistatements: that the Roman Catholics who settled Maryland "came from England in 1663!" (1633.) Secondly, that Dr. Francia, late ruler of Paraguay, was a *Jesuit!* (p. 66.) Such errors are unpardonable in one who pretends to be a teacher. We know not what the reader will think of the following contradiction, p. 84: "Though the Italians are indolent and *imbecile*, yet such are the advantages of the country, that it furnishes many valuable articles of export. The people are *full of genius, excelling in the fine arts*," &c.

Page 105, it is asserted that the Sandwich islands are particularly interesting from the "natives having been *converted* to Christianity and civilization by the American missionaries." This statement contains more than one inaccuracy. It is well known that the system pursued by the Protestant missionaries in these islands, has rather *perverted* the condition of the natives than introduced among them the real blessings of civilization. *And why should* Mr. Goodrich lead his readers to suppose that the knowledge of Christianity was imparted only by the American missionaries, when it is a notorious fact that many thousands of these savages have been reclaimed from idolatry by Catholic priests from Europe? Mr. Goodrich shows himself little disposed to exhibit the statistics of the Catholic church in a fair light, or he would not tell us on page 107 that the number of Catholics in the whole world amounts to 140,000,000. The veriest tyro in geography must know that the lowest estimate carries the number of Catholics to at least one hundred and sixty millions, and that, according to the most probable accounts, it falls little short of two hundred millions. With these exceptions, which a discriminating teacher will not fail to point out to the pupil, the work before us is certainly a well contrived manual for the geographical student.

Introductory Lecture of G. S. Bedford, A. M., M. D., professor of midwifery and the diseases of women and children in the N. York University. Session 1845-46.

The perusal of Dr. Bedford's lectures has always afforded us the highest gratification. They invariably exhibit the characteristics of the accomplished gentleman, the finished scholar, and the learned professor. The earnest manner in which he develops his subject, proves that he is justly sensible of the grave responsibilities accompanying the medical profession, and that a proper appreciation of its elevated calling is, in his estimation, an essential qualification of the useful physician. This conviction imparts to the instructions of Dr. Bedford a lively interest, which is enhanced in no small degree by the perfect mastery which he possesses of the topics under consideration, and by the charms of language in which he presents his ideas. But we are still more pleased with the tone of Christian

philosophy which pervades the medical lectures of Professor Bedford, which enables him to discover in the phenomena of the human organism the most unequivocal evidence of a divine Providence directing the destinies of man, and which also leads him to reprobate, in the strongest terms, and irrespectively of views too prevalent among physicians, practices which he considers equally at variance with the dictates of humanity and the precepts of religion.

An Introductory Lecture delivered in the hall of the medical department of the St. Louis University, Nov. 4th, 1845. By M. L. Linton, M. D., professor of the principles and practice of medicine, St. Louis.

The professor has here thrown together some excellent observations on chemistry, anatomy and physiology, with particular allusions to the advantages of the institution in which he lectures. We are pleased to find in the St. Louis university, under the charge of the Jesuits, ample facilities offered to the medical student. The lecturer, in the conclusion of his address, reproves in merited terms the bigotry of those who are hostile to the faculty on the ground of its being connected with a Catholic university.

Discourse on the Life and Character of George Calvert, first Lord Baltimore, made by John P. Kennedy before the Maryland Historical Society, December 9th, 1845. Baltimore: J. Murphy.

We have read this discourse with no little surprise at the coolness with which the orator has proceeded to demolish the character of Lord Baltimore, and, in the spirit of a *philosopher of history*, to substitute in its stead the creations of his own surmises and fancies. Upturning the facts recorded by Calvert's biographer, he makes his hero a cringing sycophant, who, Catholic though he *alleges* him to have been all his life, would still prevaricate and conceal his sentiments by an outward conformity to popular prejudices for the sake of office and its emoluments. And yet the discourse winds up by asking if George Calvert is not in some honorable degree entitled to a portion of the praise which the speaker awards to a Jason, a Columbus, and a Washington? The character of Lord Baltimore cuts a very sorry figure in the hands of his new eulogist, which proceeds from the single fact that the discourse falsifies the word of Fuller as to Calvert's conversion. Restore to its proper authority the fact, *not the surmise* of the cotemporary biographer of Calvert, and there is not an inch of ground left for a single one of the author's positions to stand on. But even take Fuller's biography according to the estimate the discourse puts upon it, as well as the other circumstances of the address upon which this biography of the nineteenth century is predicated, and the attentive reader will see that it is a weak and sickly production which would fall from its own imbecility were it not supported by the crutches which a great name has given it. The spirit of Cecilius Calvert will no doubt quake at the assurance that there is to be a discourse on his character from the same high quarter, and the genius of Maryland may tremble for the review of the act of 1649 which is also promised from the like source.

Sadlier's illustrated edition of Alban Butler's Lives of the Saints. New York. 8vo.

We are indebted to Mr. Murphy for the first part of this edition of the *Lives of the Saints*. Of the merit and utility of this excellent work it is needless to speak. The whole Catholic world has borne testimony to its high worth, and established its strong claims to public favor. The peculiar features of the present edition are its completeness, being a reprint from the best European publication, and its beautiful execution in a mechanical point of view. The paper and typography are such as to invest the work with powerful attractions, that are considerably enhanced by the engravings and illuminated title-page. The work will consist of twenty-five parts, one of which will appear every two weeks, and will be embellished with a fine engraving.

The Life of St. Patrick, apostle of Ireland, &c. Baltimore: John Murphy. 12mo. pp. 192.

In this volume, which is neatly executed, the reader will find an interesting sketch of the wonderful labors of Ireland's great apostle, with a variety of information relative to the ecclesiastical history of that country. The work is embellised with a handsome engraving of St. Patrick.

A History of Ireland, from its first Settlement to the present time; including a particular Account of its Literature, Music, Architecture, and Natural Resources, with upwards of Two Hundred Biographical Sketches of its most eminent Men; interspersed with a great number of Irish Melodies, original and selected, arranged for musical instruments, and illustrated with many Portraits of celebrated Irishmen, and a series of Architectural Views. By Thomas Mooney, late of the City of Dublin. Boston: by the author. 8vo. pp. 1651.

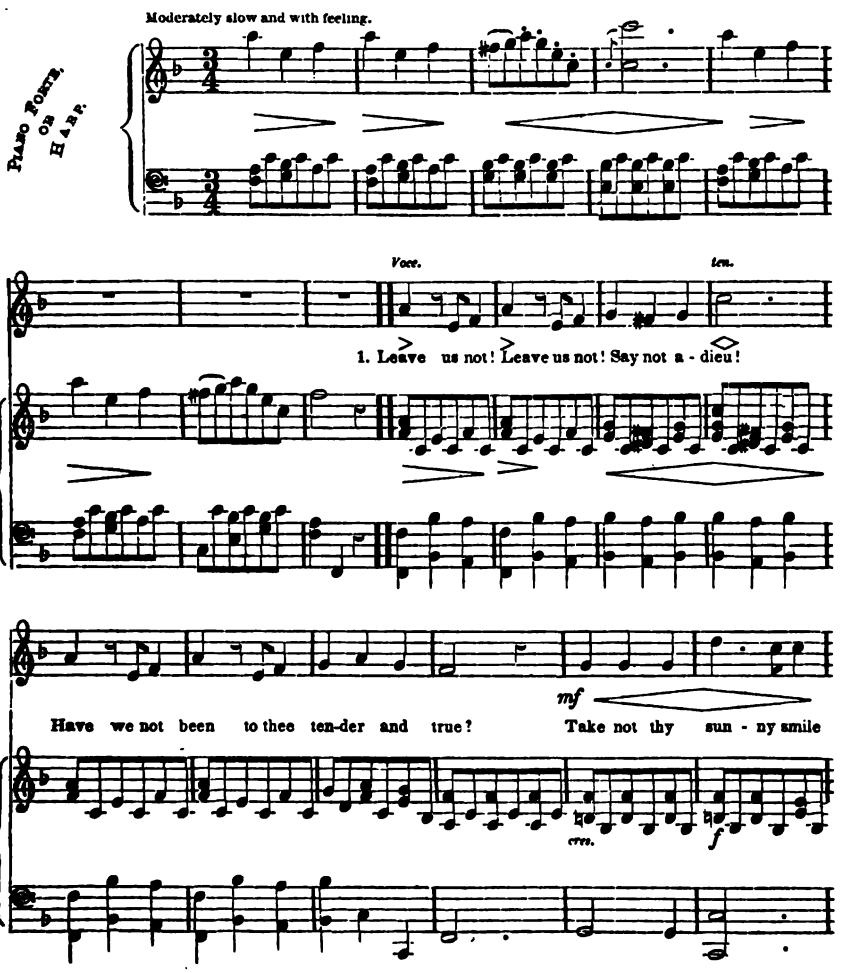
We have not had time to wade through the massive volume which Mr. Mooney has given to the public; but, so far as we are acquainted with the work, we consider it a very useful production. It is not a thoroughly digested history of Ireland, but it embodies a series of very interesting and instructive lectures on the history of that country, which has always occupied so distinguished a rank among civilized nations, and still forms so prominent an object of solicitude among all who value the blessings of civil and religious freedom. In the work before us, Mr. Mooney has sought only to render a true service to his country, by diffusing more widely the knowledge of its early condition, its refinement in the arts, the valor and patriotism of its people, their ardent attachment to religious truth, and their devotion to the cause of popular liberty, and, though the author has doubtless fallen into some inaccuracies, his labors will not be unacceptable to the friends of Ireland, or the readers of history.

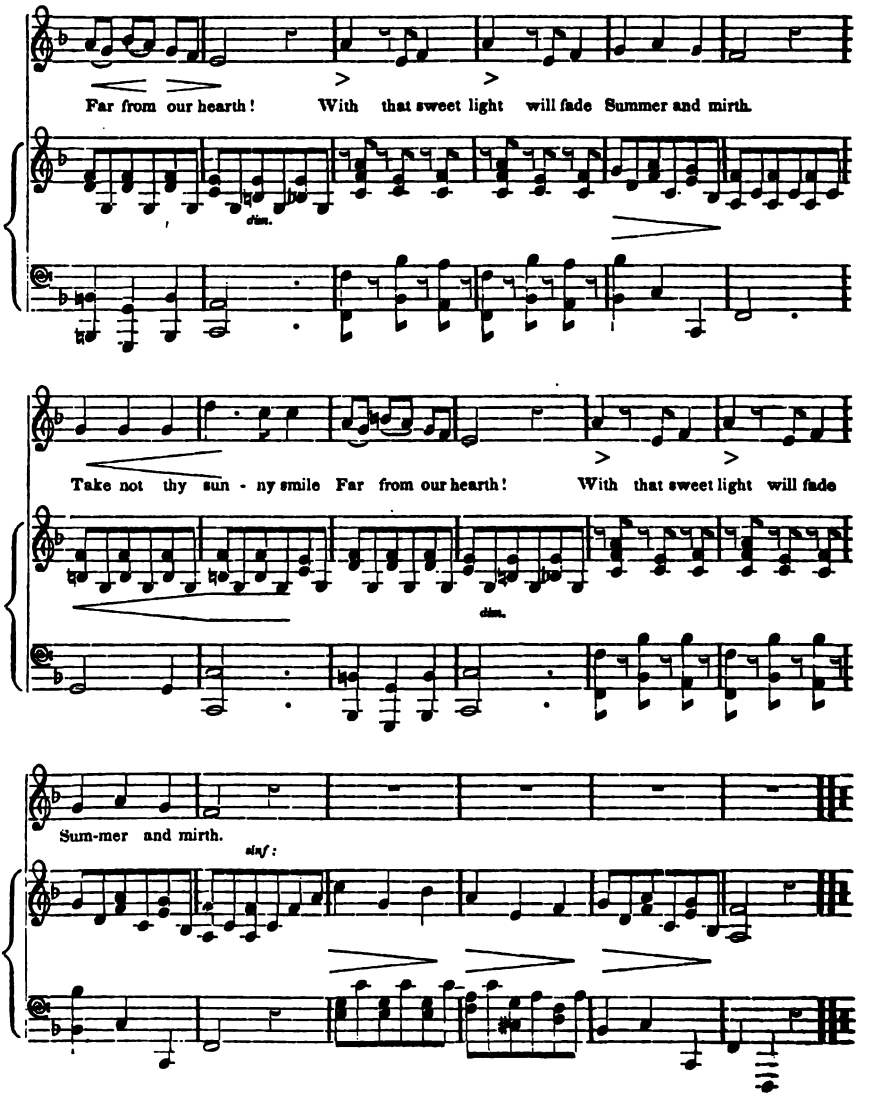
THE SISTERS.

FROM MRS. HEMANS'S POEMS.

MUSIC BY PROF. BIELMAN,

OF MT. ST. MARY'S COLLEGE.





Leave us not, leave us not!
Can thy heart roam?
Wilt thou not pine to hear
Voices from home?

‖: Too sad our love would be,
If thou wert gone!
Turn to us, leave us not!
Thou art our own! :‖

THE

UNITED STATES CATHOLIC MAGAZINE

AND MONTHLY REVIEW.

MARCH, 1846.

AMERICAN LITERATURE.

An Address, delivered before the Philomathæan and Phrenokosmian Societies of Pennsylvania College. By William M. Reynolds, Professor of Latin Language, &c. in Pennsylvania College. Gettysburg: Printed by H. C. Neinstedt, 1845.

PROFESSOR Reynolds' Address on American literature has but recently been brought under our notice. It is a fair specimen of the average quality of orations pronounced annually, or oftener, before the literary societies which abound in our academies, colleges, and universities, and rejoice in learned and sonorous Greek appellations. It is not on account of its intrinsic excellence that we mean to offer some comments on this production. The reverend professor has in nothing deviated from the beaten track. We remember in our own school-boy days to have heard the same subject treated in the same manner. The argument then, as now, to prove that we have an American literature—the express image of the American mind and character, quite different from the literature of Great Britain—was a long enumeration of writers native to our soil, beginning with Cotton Mather, and terminating with Washington Irving. Prescott and Bancroft were yet unknown to fame, and in this the professor of Pennsylvania college has the advantage over the tyro who swelled our American pride and won our hearty plaudits more than twenty years ago. We take no exceptions, however, to the general argument of the address. We ourselves do firmly believe that we have an *American literature* in the sense in which Professor Reynolds seems to contend for it, namely, that a great many American writers have published a goodly number of books and pamphlets on various subjects, in which not a few of them, particularly the theological writers, have set forth their own individual opinions. Neither do we stop to find

fault with the style, save a few glaring defects, which, in a professor of languages, are scarcely pardonable. We hope that the following passage is not a fair sample of the learning imparted or acquired at Pennsylvania college.

"But the revolution gave a new direction and a new tone to eloquence. The popular movements which preceded that event, the provincial assemblies where it lay in embryo, and the continental congress whence it sprang, armed and immortal, like Minerva from the brain of *Juno*, gave it a fair field, and carried it to perfection."*

The professor thinks he need make no reply to M. De Tocqueville's chapter upon "The inflated style of American writers and authors."† Any one who has read the following extract from the addres will certainly agree with the professor.

"The despotism of the monster Henry VIII, the fires of Smithfield, the mingled vindictiveness of woman and priest in Elizabeth's iron reign, could not terrify, or check, or exterminate the spirit of Christian liberty kindled by Wickliffe, rendered triumphant by Luther, and still farther exalted and emboldened by Calvin and Knox. It enthroned itself among the mountains of Scotland; it crossed the wild and wintry Atlantic, and, placing one foot upon the rock of Plymouth, and the other upon the shore of the Pacific, it claimed the whole intervening continent as the theatre of its exploits, and its inalienable inheritance.‡

It would not be easy to terrify, much less exterminate, a spirit of such colossal—we beg pardon—*continental* proportions. But the writer of such sentences is surely not the man to clear American authorship of the charge of "inflated style." We think little of the professor's judgment, and still less of his pretensions to good taste, when he suggests a comparison between Mr. Webster's clever eulogy of Massachusetts in reply to Mr. Hayne, and that awful adjuration of those who fell at Marathon, to which profane eloquence has produced nothing "similar or second," in ancient or modern times.§

But mere literary criticism is never a primary object with us, and the blemishes just referred to would not offer us sufficient reason for animadverting on the address, were not its author guilty of more serious offences. We charge him with *want of manners, want of liberality,* and *want of due regard to historic truth.*

A professor in a literary institution ought to be a Christian and a gentleman. It is not very Christian to apply offensive epithets to others; no gentleman deals in odious nicknames. It is true that Luther, Calvin, and John Knox, so much admired by Professor Reynolds, have set their followers a bad example in this regard. But, whatever may be thought of their opinions, no one, at least no scholar at the present day, will pretend to justify their manners. Even in controversy nothing is gained by calling persons harsh names. Generally speaking, it is evidence of a bad cause, or of a very weak advocate. In a discourse delivered by a collegiate professor, on a literary festival, and addressed to the young men whom he is professionally bound to train by example no less than by precept, "in the way in which they should go," a violation of the courtesies of life is not only in bad taste, but is a public offence deserving of severe rebuke. The "reverend professor of the Latin language, &c. in Pennsylvania college" holds a different opinion. In his address, the Catholic colonists of Maryland are *Romanists;* their religion is *Romanism:* and, in a note to page 10, we are informed that "Sir George Calvert, first baron of Baltimore, became a *Papist* in the reign of James I." It can not be that the reverend gentleman has descended to this vulgarity in order to round his periods. *Catholic,* or *Roman Catholic,* would have sounded just as well. Nor can it be *that peculiar delicacy of conscience* affected, perhaps really felt, by some few stupid individuals, who are exceedingly scrupulous lest they offend God by manifesting even the slightest liberality or courtesy towards their neighbor, from whom they differ in religion. A professor

*Page 22. †P. 25. ‡Pp. 7, 8. §P. 25.

of literature and minister of the Gospel ought to be a man of sense as well as of education; and no man of common sense ever could believe it sinful to designate a great religious denomination by that name by which they are known and distinguished, and continually designated by men of every creed all the world over. No Protestant gentleman would ever call a Catholic to his face *a papist*. Why not? Because such language is offensive; because it would be a low and vulgar insult thus to address him. Will a gentleman do that behind my back which he would not do before my face? Will he say that *of me* in a public discourse which he is too courteous to say *to me* in private conversation? Above all, would he, after purposely misnaming me in the text of his oration, slyly slip his still harsher and more vulgar epithet into a foot-note, conscious that it would be too bad to utter it in public, yet unwilling to lose altogether the opportunity of displaying that spirit of little, mean malevolence which commonly actuates those who use insulting epithets, and substitute abusive language for solid arguments? If this reverend professor and minister of the Gospel will not amend his manners to gratify us Catholics, ought he not, at least, to pay some deference to the feelings and wishes of those truly liberal, courteous, and enlightened Protestants who have long since condemned and deprecated such vulgarity? Let him take a lesson in politeness from the Rev. J. Nightingale, an eminent English Protestant divine, who speaks as follows: "The reproachful epithets of 'Papist,' 'Romanist,' 'Popish,' 'Romish,' &c., are no longer applied to them (the Catholics) by any gentleman or scholar." The Rev. Dr. Butler, another Protestant divine, in a sermon preached at Cambridge, at the installation of the duke of Gloucester, says: "Popery, as it is called, is still a fertile theme of declamation to the old women and children of the year 1811. This term Papist is reproachful, conveys an erroneous idea, keeps alive a dishonorable prejudice, and ought to be abolished; nor will I ever believe that man a sincere friend to Christian liberty who persists in the use of it."

The government of the city of London has, in our own day, made the "amende honorable" to the Catholic body, by effacing from the monument, erected after the great fire, an inscription intended to insult and slander the Catholics, but which has in reality but served to perpetuate the infamy of their calumniators; and the same returning sense of shame and justice has caused the Protestant parliament of Great Britain, in all their recent legislation, to designate the Roman Catholics by their true and proper appellation. We would not wish to class a professor of one of our American colleges with the "old women and children" of the year 1846; and we hope that when our author again appears before the public, if ever he shall venture to do so, he will exhibit the manners and spirit of a true Christian and liberal-minded gentleman.

But we have charged him with want of liberality, as well as want of manners. In sustaining the latter charge, we have already proved the former. For additional evidence, however, take the following precious sample from the tenth page of the Address:

"So in Maryland, the force of circumstances made Lord Baltimore—a member of the British aristocracy—the founder of a republican and representative system of government; made him, whose conscience was perhaps in the keeping of a Jesuit confessor, the advocate of toleration and freedom in religion. It was not, we may be sure, his own principles that made this nobleman, still glowing with the zeal of recent conversion to a new faith, an advocate and founder of civil and religious liberty. The Christian will adore in this event the wisdom of that God who 'maketh even the wrath of man to praise him, and restrains the remainder thereof,'" &c.

Some truth is told here, but more is suppressed, and a most uncharitable untruth is insinuated. Lord Baltimore was indeed the founder of civil and religious

liberty; but it should be added that the colony of Maryland was the only one in which civil and religious liberty were practically established, and could be fully enjoyed by Catholics and by Protestants of every variety of creed. Whatever may have been the theoretic opinions of Roger Williams, in point of fact the *Catholic was not free to serve God according to the dictates of his conscience in any part of New England.* He was not free from molestation even under the mild sway of the peaceful founder of Pennsylvania. But in Catholic Maryland a perfectly secure asylum for liberty of conscience was prepared for the dissenters of every degree, who were persecuted in Virginia, and for the Episcopalian, the Quaker, and the Baptist, who were exposed to be *scourged* and *hung*, if they dared to remain in any of the Puritan colonies. So much for the facts of the case, which are beginning to be familiar to the school boy, and ought not to be unknown to the learned professor. But now for the spirit of the reverend gentleman's remarks. He admits that Lord Baltimore was "an advocate and founder of civil and religious liberty." It is a bitter pill—a nauseous dose; but there is no avoiding it. So he admits the fact; but he maligns the motives and principles of the man whose conduct he is forced to commend. "It was not," he says, "we may be sure it was not his own principles that made this nobleman an advocate and founder of civil and religious liberty." Whose principles then was it? Surely not Luther's, who never tolerated opposition to his will, and who aroused the princes of Germany to exterminate the followers of Munzer. Not the principles of Calvin, the tyrant of Geneva, who maintained the doctrine that heretics must be burnt, and practised it on Servetus. Not the principles of John Knox, the church burner of Scotland, whom Dr. Johnson justly characterized as "the ruffian of the reformation." Above all, not the principles of the Puritans, who never *had power, that* they did not use it to persecute all who differed from them in belief. The old and safe rule has been to judge a man by his actions. "By their fruits ye shall know them." Prof. Reynolds rejects this rule, and with reason; for, tried by it, his standard-bearers of "Christian liberty," Luther, Calvin, Knox, and the Puritans, are a set of arrant persecutors, who, while they claimed liberty for themselves, gave the halter and the fagot to all who dissented from them. Ah! but the conscience of Lord Baltimore "was perhaps in the keeping of a Jesuit confessor." What a pity it was not in the keeping of some disciple of Luther, Calvin, or Knox! Then he most certainly would not have been "the advocate of toleration and freedom in religion." A man of really liberal mind—one who would not form his opinion of the Jesuits from their libellers, who would rather conclude in favor of a society from the fact that its enemies are generally the enemies of all religion and of all morality—such a man on seeking the historic proof that where Jesuits had the direction of consciences, there civil and religious liberty flourished, would infer that those Jesuits at least were enlightened, liberal, and humane. But this would be judging the tree by its fruits—a rule which the revilers of the Jesuits and the eulogists of the Puritans never will submit to. Having done the little that he could, or thought he could do, to blacken the fair fame of Lord Baltimore and the Catholic colonists of Maryland, the reverend professor, like the Pharisee of old, feels pious and thankful to the Lord, and quotes from holy writ to give an air of Gospel truth to his misrepresentations.

> E'en ministers, they ha'e been kenn'd
> In holy rapture,
> Arousing whid betimes to vend,
> And nail it wi' Scripture.

We could give other proofs of the writer's illiberality. On the seventeenth page we are told: "The Anabaptists, the Quakers, and various other *fanatics* sought a refuge in America." What

right has a Lutheran or a Calvinist to call the Quakers *fanatics?* With what grace does such a charge come from the encomiast of the Puritans? But, passing over smaller matters, we come to another glaring misrepresentation of history, with a brief notice of which we shall conclude.

"The French encyclopedists," says the Address,* "and followers of Voltaire were the natural offspring of the superstition of Romanism, and of the licentious reign of Louis XIV."

The licentious reign of Louis XIV, and the still more licentious times of Louis XV and the regency, no doubt did much to demoralize the French people, and prepare the way for wide-spread infidelity. But we have to do with the former part of the sentence. By the *superstition of Romanism*, the professor means the doctrines and practices of the Catholic church. How does he know that any of these doctrines or practices are superstitious? Is he an infallible judge? He does not pretend to be so. Is his reason better authority than mine—better than that of the great majority of Christians? Does he know it from the Bible? How? The Bible does not teach *us so*. But it is *his* interpretation of the Bible. Is his interpretation infallible? May it not be mistaken? How then dares he, on the strength of his own fallible and weak opinion, stigmatize as superstition the belief and practice of thousands of men more learned and better than himself? To come to the point, however, there never was a grosser mistake than to represent the infidelity of Voltaire and the French encyclopedists as the offspring of the Roman Catholic religion. History proves modern infidelity to have sprung from Protestantism, and reason shows it to be her genuine progeny. Lord Herbert, of Cherbury, brought up a Protestant in Protestant England, first systematized deism. He was followed by Hobbs, Blount, Toland, Lord Shaftesbury, Collins, Woolston, Tindal, Morgan, Hume, Chubb, and Lord Bolingbroke. Their works were read, admired, and some of them translated in France and the north of Germany; and the French and German infidels were for a long time "mere echoes of their English masters." When Luther generously bestowed on all mankind the glorious privilege of interpreting the Bible, each man for himself, the immediate and natural effect was, that among those who accepted the gift, there arose almost as many interpretations as interpreters. It was in vain that he tried to coax or compel their private judgments to conform to his; it was in vain that he condemned them to the flames of hell for disputing his infallibility. His fatal gift was, like Pandora's box, irrecoverable. Immediately we hear him complaining that some of his disciples deny this truth, and some that; and some even are bold enough to reject the two great mysteries of the trinity and redemption. For rejecting these mysteries Servetus was burnt by Calvin's direction at Geneva, and Gentilis was executed at Berne. But still the principle of private interpretation worked its way. Lutheranism, Calvinism, and Zuinglianism were its first fruits. Socinianism came in its turn. It was one branch of the "great reformation." It expunged mysteries, especially the divine incarnation, the redemption, and the trinity, from the Christian symbol. It had as good a right to its interpretation of the Bible as any other sect. Its arguments against the divinity of Jesus Christ were precisely the arguments of Zuingle, and Bucer, and Calvin against his real presence in the eucharist. "This is my body; this is my blood," is a figure of speech: it means "*this is not my body, is not my blood*," said most of the reformers. "The *word* was made flesh is also figurative," said Socinus. "Transubstantiation is not named in the Bible. Neither is a divine incarnation. The incomprehensible must be rejected." "Agreed," exclaim all the Socinians, Unitarians, rationalists, neologists, deists, and atheists in the world. "The senses testify to the presence of nothing but bread

* P. 30.

and wine in the eucharist." "So the senses testified to the presence of nothing but a human child in the manger, and a dying man on the cross." The deist and atheist again concur with the Protestant.

But if private judgment is all-sufficient to determine the sense of revelation, it is, *a fortiori*, qualified to decide on the truth and necessity of a revelation; again, a revelation, the doctrines of which can not be infallibly ascertained, is no revelation. Protestantism, or the principle of individual interpretation, has produced hundreds of contradictory creeds, no two of which can be right, though all may be wrong. "There is no such a thing as an infallible church; that notion is one of 'the superstitions of Romanism;' there is no infallible creed; no absolute certainty that any doctrine is true." "Then I do not know with infallible certainty that the books of the Old and New Testament are inspired."

Such are the thoughts that must pass through the mind of every Protestant who, true to the principle of private judgment, does not take his faith implicitly from his minister or his parents, but reasons for himself. He may very naturally conclude that no revelation has been given us. His infidelity is but the development of the Protestant spirit of doubt and denial. He is only *protesting* against a few more mysteries. Herbert, and Hobbs, and Voltaire, Dalembert, Diderot were good Protestants in principle. They read the Bible, interpreted, each one according to his own private judgment, and submitted it to the authority of reason, which (such was their private judgment) rejected its claims to inspiration, and its pretensions to consistency and truth. They were not the children of Catholicity, which, true to their origin and native instincts, they hated and warred against with all their force. They were the natural, the genuine offspring of Protestantism. And they glory in their descent from it; they hail Martin Luther as the emancipator of human reason. They have merely carried out his principles to their ultimate consequences.

We may hereafter return to this subject, which is too fruitful and instructive a theme to be disposed of incidentally in noticing a literary address. Professor Reynolds would do well to study history and the connection of cause and effect, before he ventures again to trace the genealogy of modern infidelity.

In regard to the subject of Professor Reynolds' Address, we think an "American literature," viewed as something altogether different in character from "English literature," is a dream never to be realized. We have writers unsurpassed by any British writers of the present day. Irving, Bryant, Prescott, Brownson, Story and Bancroft are of this number. But their pre-eminence arises in great part from their study of the best British models, and their care to draw from the good old "wells of English undefiled." We speak and write the language of Shakspeare and Milton, of Dryden, Pope, Goldsmith, and Burke. We never can have any other than an English literature. The narrow, selfish, pitiful spirit of nativism can never be introduced into our literature. But we hope the day may come, and we think it is advancing, when the English literature of North America shall be as a great ocean, into which the British isles shall pour their tributary streams.

THE CHRISTMAS HOLYDAYS IN ROME.

The Christmas Holydays in Rome. By the Rev. Wm. Ingraham Kip, A. M., author of "the Double Witness of the Church," "the Lenten Fast," &c. &c. New York: D. Appleton & Co., 1845.

ROM the title of this book the reader would expect something more than a common-place description of Roman scenery and church ceremonies. We say common-place, for, after diligently searching the volume, we have been led to the conclusion that the author passed a few brief months in the eternal city, going through it for the purpose of sight-seeing, with the guide-book in his hands, and a chance cicerone for his companion. In vain do we look for the grave, inquiring, theological spirit; in vain do we hope to encounter, at least here and there, any thing like erudite ecclesiastical criticism, such as might become a "churchman" who had written a book on "the double witness of the church," and who affects to be a deep thinking man. The truth is that this work is little more than a "repetita crambe," served up, in order to *take* the better, under a winning title, although, in fact, there is more about the ancient ruins and classic monuments of Rome than about the "holydays." It should, with more propriety, be entitled "rambles about Rome during the Christmas holydays." He, indeed, informs us, in the preface, that he "has paid some attention to the antiquities of the city, and dwelt particularly upon ecclesiastical matters relating to the church." Just as much as any other traveller, who hurries around from place to place, and, during the services in the Sixtine chapel, looks on as though he were witnessing an *exhibition* on the stage. As an evidence of the very impartial dispositions which he carried with him in all his wanderings, let himself speak:

"The church of Rome is indeed *deformed by many fearful errors*, which often strike at the very *cardinal doctrines of our faith*, but she has also retained much that is Catholic. These are the very things which render the system so dangerous, enabling it to charm the imagination, and retain its hold on the mind, while its influence is *withering to the best interests* of our race. The writer has *therefore* endeavored to look at the church of Rome without prejudice, and, while his investigation strengthened the view he had of the practical working of that system, he still has not withheld his tribute of praise from any thing he saw which was truly Catholic."

What are these "fearful errors?" At what "cardinal doctrines" do they strike? How much "that is Catholic" is retained? To what is the system so dreadfully "dangerous?" To what "best interests of our race" has it been so terribly "withering?" These are queries which, in limine, we put to the author, and to which he has not attempted to give a satisfactory reply throughout his work. The time has come when men of serious minds and candid hearts require something more than futile assertion and traditionary abuse, especially at the hands of those whom they were taught to regard as their instructors. There are too many great and pious "churchmen" at this juncture seeking a safe asylum in the bosom of the church of Rome to authorize this flippant rhodomontade against her "fearful errors" and "withering influence."

Our author enters Rome in the usual manner—well "fleeced," and, no doubt, on this account in rather a bad humor. No wonder then that, in making his way to St. Peter's, he could see nothing but a "miserable population, deeply demoralized, and crushed to the earth by indi-

gence," p. 37. How he could have discovered so suddenly, having just put foot among them for the first time, their "demoralized condition," we will not pretend to imagine. The streets were "narrow and winding," *therefore* the people who inhabited them must, according to all rules of logic, have been "demoralized."

Determined to differ from the ordinary herd of travellers, he informs us that his first impressions of St. Peter's were not those of disappointment. Most strangers expect too much; he expected too little, probably not willing to allow himself to believe that Rome could produce any thing beyond the conceptions of his own mind. But, admiring the material, he deplores the absence of the spiritual, in, however, rather a contradictory way. For he acknowledges that there is a "spirit" in that church, although its "life is gone," p. 40. He will be best able to explain how spirit can exist without life.

Among the *dead things* with which this magnificent basilick is strewn, he notices particularly the confessional boxes, "for every language," and forgetting, by surprise as it were, the errors of Rome, for which he has no sympathy, (Rome has less sympathy with his,) he makes this inconsistent acknowledgment:

"Thus the wanderer from every land, who worships in these rites, beholds provision made for his spiritual wants. He comes to what he regards as the mother church of Christendom, and learns that he is not a stranger or an alien. He can unburthen himself to a priest of his own land, and the consolations of faith are doubly sweet when conveyed to him in the familiar words of his own tongue wherein he was born."*

Here he admits that in confession there are to be found the consolations of faith: the confessional, therefore, is the offspring of faith, and consequently a divine institution. If so, why have these consolations been discarded from Protestantism? and why can our traveller have no sympathy with such sacred and admirable principles of true religion? How, in the midst of such influences, which his own prejudices can not resist, does he presume to say that the church has "fallen from the simplicity of faith." His own heart revolts from the expression of his lips; for in that heart he feels the "far-reaching wisdom of the church—that, overlooking the distinction of climate and country, and recognizing her field of labor to extend wherever there is a degraded being to listen to her message." Is not such a church Catholic, since there is no realm over which her spirit of charity and zeal is not unquestionably diffused!

From the magnificent grandeur and beauty of the temple, his eye turned with pain to the inscription on the front: IN HONOREM ST. PETRI. At this we are seriously amazed; we are astounded to find a "churchman" who knows that in our own country Protestant churches bear precisely a similar inscription, if not on stone, at least implied by the fact of their being dedicated under the name of some of the apostles. Let the worshippers in St. John's, St. Luke's, St. Clement's, and others in the city of New York speak for themselves on this subject, and they will not only condemn but wonder at the scandal of Rev. Mr. Kip in this particular.

Another object of horror to his scrupulous mind is the antique bronze statue of St. Peter which, for more than a thousand years, has been venerated at Rome. The old stories about Jupiter and his metamorphosis are repeated, and the stereotyped tale about kissing the toe is again told for the hundred thousandth time, with the addition of a very philosophical question: "Has the Romanist any reason to laugh at the poor Mussulman who performs a pilgrimage to Mecca to kiss the black stone of the Caaba!" In reply to which we will merely say that we would be at a loss to know which to "laugh" at more, the superstition of the Mahometan, or the ignorance of the "churchman" who puts forth so silly and profane an interrogatory. The church that has preserved the ancient

*P. 44.

music, which he listened to with such unmingled delight and rapture, knows why she rears the venerable statue where it sternly presides—a link of the present with the past; and the faithful of Rome understand the meaning of a ceremony (a mere ceremony after all) which our traveller identifies with the rites of Mecca. Hear how he speaks of the vespers, at which, for once at least, his "expectations were more than realized."

"It was the first time we heard the pope's choir, so celebrated throughout the world. They still use the old austere chants of surpassing beauty, which have been handed down to them through centuries—the Lydian and Phrygian tunes, first introduced into the western churches by St. Ambrose. St. Augustine listened to them in the church of Milan when he represents himself as being melted to tears, and even expressed the fear lest such harmonious airs might be too tender. . . Mingled with these were the richer Roman chaunts which were collected by Gregory the Great, and bear his name. They sang the Psalm for the evening, and I rejoice that I knew they were uttering inspired words, for the music, as it swept by us in a perfect flood of harmony, seemed too sweet and heavenly to be addressed to any but God alone."*

And, nevertheless, while the ancient chant of the fathers burst upon his ravished ears, and the inspired words which accompanied it sinks into his subdued heart, he can not cease to play the Protestant by near "what is called" the tomb of St. Peter. He thought what would be the feelings of the humble fisherman of Galilee could he rise from his martyr-grave! Just the very expression which a Voltaire might use with regard to the Christian religion itself as it now is seen in its gorgeous development throughout the world under various denominations, or a Methodist with regard to the English church in her united splendor of regal and hierarchical ceremonial under the dome of St. Paul's. Would Peter recognise more easily a successor in the queen-head of that church, or in the magnificent pomp of the archbishop of Canterbury, than in Gregory XVI? All this palinodia about the primitive simplicity of the fisherman and the brilliant grandeur of the popes means nothing; otherwise the whole practical operation of Christianity at the present day, so different from that of the earliest period of its existence, would be in the hands of the skeptic an irrefutable argument against its divinity.

* P. 49.

Passing from the church to the Sixtine chapel, our traveller next attends the service with "exemplary patience." Such patience was, in effect, indispensable in one who every where appears doomed to disappointment. Gaping about the scene and intent upon any thing but devotion, he catches the rising music, "but I confess I was disappointed." Open confession, they say, is good for the soul: but in this case it betrays a want of taste and of approbation which would be more characteristic of a barbarian than of a refined churchman from Albany! Whilst he acknowledges that his inability to participate in the spirit of the services proceeded from his ignorance of them, and, while the earnest Catholics were engaged in prayer, he sat "scrutinizing the cardinals," and, marvellous to relate, discovered that they had "magnificent heads" on their shoulders. Sight-seeing was the occupation of Rev. Mr. Kip, as it is of all Protestant visiters in Rome, and his greatest anxiety was how to get "an excellent view of every thing which took place." No wonder, then, considering the dispositions with which he attended the services at St. Peter's, that he answered the question put to him by a friend:

"Did you derive much spiritual benefit from them?"

"Yes; indirectly I received much; for it taught me to realize the value of our own services as I never did before; and I trust, therefore, to use them for the rest of my life with greater benefit. IT IS THE CONTRAST BETWEEN THE CHURCH IN THE DAYS OF LEO X, AND IN THE TIME OF CONSTANTINE!"*

Invaluable discovery! The service in English, according to the rites of the Brit-

* P. 61.

ish reformer, to whom "he never felt so grateful," is that of the days of Constantine. The book of Common Prayer was used, forsooth, by Athanasius, Eusebius, Osius of Corduba, &c., whilst the "heathen ritual" of Rome was first introduced by Sadolet, Vida, and other benighted satellites of Leo X. This is the amount of our learned and unprejudiced traveller's sagacious "contrast." What would a Presbyterian or Baptist Protestant have thought of the services of the "British chapel" beyond the *Porta del popolo?*

Our traveller can not bear relics—that is, when he is not in a good humor; for, although he ridicules almost all ecclesiastical remains as "legends," still he condescends to recognise as authentic many "objects of interest belonging to the early Christians—their personal ornaments, the sepulchral lamps, paintings, and the instruments of torture by which so many suffered martyrdom."*

Was it Protestantism, under any of its myriads of forms, that preserved these relics? or was it for Protestantism that "they counted not their lives dear unto themselves, when they *were to be* preserved by apostacy from Christ?" If so, for what *sect* did they suffer martyrdom? This is a vital question; because the primitive martyrs are claimed as much by the disciples of Wesley as by those of Cranmer.

The next step was to be introduced to his holiness Pope Gregory XVI, with whom, too, Mr. Kip was, as usual, disappointed, because Gregory is not Hildebrand, because "his features are exceedingly heavy, because the expression of his eyes is one of sleepiness, and last, though not *least* of all, because his nose is too large!" He considers the pope a good natured old gentleman. It would be a curious thing to know what the pope thought of him. Of the manner of introduction hear himself:

"In we *marched* in procession, headed by the consul in full uniform; the ladies next the gentlemen bringing up the rear, and found ourselves in a *long room*, at the upper end of which, leaning against a table, stood the two hundred and fifty-eighth SUCCESSOR OF ST. PETER."*

He did not kiss the great toe. By no means; this *degrading* ceremony is required only of *Romanists*—a "churchman" from the United States bows only: because Caligula once enforced the style of kissing the emperor's foot, and, therefore, the pope and Caligula are upon a *par*, and the slaves of the pagan tyrant not worse than those of the Roman pontiff. This is the implied reasoning of Mr. Kip, who, withal, acknowledges that Gregory XVI is the successor of St. Peter.

The conversation turned on the Philadelphia riots, and, amazing indeed, the pope knew something about Texas. Again Mr. Kip is disappointed in perceiving that Gregory had some knowledge of geography:

"His knowledge of the geography of our country *rather* surprised me, at the time, but I afterwards learned that he had formerly been for many years prefect of the Propaganda, during which time the whole foreign correspondence was submitted to him, and he is, therefore, *somewhat* acquainted of those parts of the United States in which there are Roman Catholic missionaries."†

But his geographical knowledge does not, unfortunately, diminish the "antiquated prejudices of his church," one of which is against rail roads. How *ancient* such prejudice may be, I need not stop to examine; and the only reason assigned for his not allowing a rail road to be constructed in the papal dominions is the fear of the "court," lest "its subjects, having too great facilities for travelling," might lose their faith. If theirs be the *true faith*, and such facilities should endanger it, Mr. Kip ought to be the last to find fault with the "edict" of the pope. But what danger can there be, when the question is about having a rail road through the "papal dominions," in which there exists but one and the same faith? There

*P. 99.

*P. 103. †P. 104.

must be some other motive, which Mr. Kip does not understand. But, at any rate, the prejudice against rail roads can not be a very "antiquated prejudice of his church." Foreigners have every facility of reaching Rome, and of bringing with them, too, their vices and errors; and though it must be admitted that they scatter much money about the city, still the experience of past centuries contradicts the futile assertion that, "should all visiters abandon it *for three years*, the city would be given up to famine."

In concluding his seventh chapter, our author breaks forth into the following exclamation:

"What a strange spectacle does this history of the popedom present! Aged men, reigning but a short time; insulated individuals (that is, like St. Paul, having no wives and families), deriving no claim from relationship to those who went before them (no more than our presidents), and yet, amid all the changes of the world, bequeathing their authority to those who come after them. The *unbroken line* stretches back from him whom we saw in the Vatican to those bishops 'appointed unto death,' who ruled the Christians of the imperial city when they met in the catacombs of St. Sebastian, or died as martyrs in the Flavian amphitheatre. Perhaps *seventeen centuries* ago some of the predecessors of Gregory XVI .... were unconsciously standing on the very spot where their own magnificent St. Peter's was afterwards founded."*

If so, how did our traveller, a few pages above, assert that his religion was that of the Romans seventeen centuries ago, and in the days of Constantine? Does he forget this contradiction? And if Gregory traces back to the earliest period of the church, it must necessarily have been to that church which acknowledges his supremacy. Talk as he may about the change in "the apostolic office;" if there be any argument in this, it is, as I before remarked, more powerful in the hands of the infidel against all Christianity, than in his against the ancient apostolic church. His sighing for unity means only the longing to see the Catholic church adapting herself to Protestantism — the vain aspiration of a prejudiced and superficial mind. Unity, in his estimation, means the extinction of the ancient doctrines, and the blending of the whole world in the vague and negative conceits of *his form* of Protestantism.

* P. 108.

In order to throw from himself every possible imputation of a *penchant* towards Rome, he gives the decided preference to the Greek over the Latin ritual. The authority of the Rev. F. W. Faber, whom he quotes, should have some weight in the world of polemics and taste, notwithstanding his "overweening admiration of Rome." That excellent man did not dare to criticise the liturgies of the two churches; unlike, in this respect, the presumptuous traveller who cites him, and still more so in the deep sincerity he has since evinced in embracing the faith of the Latin church. But he has only followed the examples of the Newmans, the Wards, the Oakeleys, and many other eminent and profoundly learned churchmen, who, after a thorough investigation of the whole question, have been driven, from conviction, into the arms of Rome. Mr. Kip, however, after his experience, is only the more confirmed in the errors which he has not research enough to perceive, or consistency enough to discard. But what could be expected from a Christian traveller who confesses that he visited one of the ancient churches on the festival of the Epiphany, not to profit by the religious ceremonies, but because it was here that the idea of writing the most pernicious book that infidelity ever gave birth to first entered into the mind of Gibbon.

"My principal interest in this building (the *ara cœli*) arose from its connection with Gibbon, whose fascinating narrative must so often recur to the mind while dwelling in the eternal city. .... To the Romanist, on the contrary, this church derives its veneration from a miraculous wooden figure of the infant Saviour, called the *Santissimo Bambino*."*

* P. 132.

Which of these objects was more becoming—that of the Protestant visiter, or that of the Catholic devotee? Does the former prefer the fascinating poison of infidelity, concealed under the most elegant and classic irony, to the simple and innocent devotion under the influence of faith, exercised by the believing Catholic? Would it not be better for the world that the "Decline and Fall" had never been written? And what injury to the world have the devotions of the pious Roman ever caused? Devotions, however, which can not be felt or understood by the cold and formal, and undramatic monotonies of the Protestant worshipper.

Mr. Kip is better pleased at the *Propaganda*, from which famous college the missionaries of Rome have gone forth to all the nations of the earth, diffusing those Catholic principles which, in an unbiassed mood of mind, he could not help admiring.

"I counted (among the students) five Chinese and two Africans. Yet here they all sat singing together the praises of their common Lord. Surely it must be acknowledged that, in this respect, Rome carries out her own *Catholic principles*, and declares, not only in words, but by actions, that 'God hath made of one blood all the nations of men for to dwell on all the face of the earth.' She recognises no distinctions of climate or country in the house of God"*

The transitions of his mind and feelings from praise to censure, from the "Catholic principles" to Protestant prejudices, are so frequent and rapid that we can hardly follow his erratic and incongruous narrative. He hears the Capuchin's sermon in the Colisseum with edification, but when an American vicar general delivers another, in English, in the church of *St. Andrea della Valle*, (of which he took notes,) he states that it would be difficult for him to give any idea of the *ingenious evasions* of the vicar general, the shrewd and cunning manner in which he left the audience to infer things which he *did not dare* boldly say; and the *false impressions* he conveyed by only half stating a fact. Who the vicar general may be we do not exactly know, but suspect it must have been Dr. Hayden, who (if this surmise be correct, and he chance to fall upon this work) will be best able to sustain his point, and fling back upon his critic the "mistake" with which he is charged in ecclesiastical history. And, at the same time, he will have an "opportunity of explaining" to the ignorant, and proving to the disingenuous, how the church maintained her unity, despite the existence of the Port Royalists, and the feuds between the Jesuits and the Jansenists. He will not, however, be able to retort upon Mr. Kip that he *did not dare speak boldly;* for our "churchman," with an arrogance peculiar to heretics, *dares to say* any thing that comes into his head: writing *pel mel*, in a hasty, unfinished style, and with a shallow, confused idea of Rome and Rome's faith, proving more and more the truth of Mr. Seager's rebuke to the editor of the London Times, who asserted that that convert from the church of England regretted his precipitate step: "You know as much about the doctrines of the church of Rome as the Esquimaux Indians!" No wonder then at his remarks about the "superstitious feeling which led to the *worship* of the Virgin, who was more and more surrounded with those emblems that exalted her at last to *adoration* as the queen of heaven." Are we, at this time of day, to inform Mr. Kip that we repudiate all undue worship of Mary, and must be under the necessity of ranking him among the "Esquimaux" of Mr. Seager, when he talks about our *adoration* of a creature? We understand better than he does the precept, *the Lord thy God shalt thou adore.* We are mortified at the profane flippancy of an individual who boasts of being a minister of the ancient church with which he accuses the "disciples of St. Basil of having given the last degradation to this solemn subject (representing Christ in agony upon the cross), and of spreading through western Christendom the memo-

*P. 133.

rials of the passion which were only of the earth, earthly." But we are consoled with the reflection that all this verbiage is occasioned from the fact of Mr. Kip's conviction that the customs of the Catholic church of our days were those of the era of St. Basil, and as St. Basil is consequently identified with our church, Mr. Kip, rather than find fault with his for throwing aside those primitive practices, must necessarily speak disparagingly of a father of the early times. This is the character of Protestant logic!

Among the numberless extraordinary assertions of our traveller, we were particularly startled at this one: "we derive from the catacombs most of the information we have with regard to Christian symbolism." Now we were under the impression that the catacombs contained no dissertations on creeds: there was but one when they received into their dark chambers the bodies of the martyred faithful. Inscriptions there are, and inscriptions breathing a spirit of faith which was never to be extinguished, and of hope which was to be realized only in the realms of immortality. And emblems, too, survive the revolution of centuries, not expressive of a "simple faith" in contradistinction to the faith of modern Rome, but of the cause in which they shed their blood. This morbid insinuation would better befit a Calvinist, in some anniversary harangue on the "simple faith" of his "Pilgrim Fathers," than an Episcopal minister, and a reputed Puseyite, meditating on the Roman catacombs. Nor would he emerge from these subterranean recesses without insulting, as he withdrew, the memory of the saints there entombed, by charging their brethren of the present church, who are in communion with them, with the crime of idolatry. "Their respect for her who was blessed among women," he asserts, "gradually deepened into *adoration*." Absurd repetition of an absurd accusation! The shade of ignorance and prejudice which surrounded the mind and heart of this superficial traveller *deepens* as he advances into nonsense and abuse, and his "Holidays" in Rome are fit only to hold a place with the idle tourists who visit foreign countries (as Dickens and Trollope visited the United States) only to concoct a volume of misrepresentation and calumny. This we have shown only in part: in a future paper we shall conclude our task.

THE OTTAWAS AT MACKINAW.*

Julius Timoleon

BY PROFESSOR DUCATEL.

HAVING despatched our morning's allowance of fish, we called first upon Mr. Abbott, who received us with a great deal of courtesy. We regretted to learn from him that the fur-trade is not at this moment in a flourishing condition, at least at this spot. Hence, accompanied by Capt. Williams and Lieut. Woodruff, we paid our respects to Capt. Galt, by whom we were received with equal civility and politeness.

"These visits being paid, and N. having brought along his barometer, we ascended to the site of Fort Holmes, where the adepts became engaged in making observations to determine the greatest elevation of the island above the waters of the strait. Whilst they were thus occupied, I refreshed myself with a bird's-eye view of the island and surrounding waters from along the central ridge upon which Fort Holmes is situated, and found occasion to

* From a Note-book of Travels with the late Mr. Nicollet, in 1841.

make some inquiries about the Indians from a young gentleman who accompanied me. I had at one time an exceedingly picturesque and pleasing sight of small fleets of Indian canoes, some with sails, some without, bearing the remnant of those who had not yet dispersed from the gathering to their residences at the 'Petit' and 'Grand Traverse,' and at 'l'Arbre Croche' (crooked tree). When I first beheld them they seemed to be steering their course, in two separate fleets, very determinately to their destination; but they were soon observed suddenly to come together when near the middle of the strait. Inquiring the cause of this manœuvre, I was told they were about to offer a sacrifice, which consisted in libations of rum into the water. I asked if they thus sacrificed the whole of what remained to them of liquor before returning home, but learned that they threw away but a few drops. Their uncontrollable fondness for ardent spirits is a source of great evil to themselves; for, though when under the influence of liquor they remain inoffensive to the whites, they quarrel, wrangle, and fight among themselves with great brutality, sometimes with fatal results; which would oftener be the case, did not the squaws, when they perceive these revels coming on, take the precaution to hide the knives and other weapons from the men. They were represented to me, however, as at all times honest and truthful; and the women are said to be scrupulously reserved, modest and chaste."

I will here add a few observations of my own concerning them, which I had occasion myself to make during our stay at Mackinaw. For although, as I said before, we arrived too late to see the whole gathering, there were enough remaining to give some idea of the Ottawas as they now appear on such occasions. The word *otoway*, N. informs me, signifies *ear*. Why they have chosen this name, or why it has been applied to them, I know not; but hence it is, no doubt, that the French call them "*courtes oreilles*;" though I did not remark about them any peculiarity in this respect. At present they have evidently much mixed blood among them; and, indeed, nearly half of the moving population of the island is what are termed *half-breeds*. Some writers, I think, have stated that the hair of the Indian seldom becomes gray in old age; we saw two venerable looking personages of this small party, an old man and an old woman, who thus most unequivocally exhibited the effects of time. Among the young men and women many of them were well looking and well dressed, *à leur façon;* the former with leggins secured by garters made of large beads, worked moccasins, and a blanket or fold of fine broadcloth; the girls, with calico dresses, either a blanket or a cloth shawl of ample dimensions, with a profusion of beads around the head, neck, wrists, and ankles, for ordinary *belles;* whilst with those of more pretensions a *mantilla* of superfine broadcloth, most generally black, seemed to be more *recherché*. A great number of children were playing with hoops and tops about the streets and on the beach, leaping from boat to boat, or climbing up the piers of the wharf. They seemed to be greatly indulged by every one; though, like our own children, they are full of fun, frolic and mischief. I saw two or three of them throwing stones into a tent that was opened at top, seemingly enjoying the mischievous sport very much, at which a well-looking squaw came out, and picking up a stone, threw it at them, but with such an air of nonchalance and smiling, that she was evidently not very angry. All these children were well made, and had a healthful appearance. Most of the young men and women had prepossessing countenances—intelligent and cheerful. On one occasion, when N. and I were making some observations, attracted by the sight of the instruments, several of them gathered around us, and far from manifesting any feeling of wonder or awe, seemed more inclined to consider it as a droll and novel figure in the "medicine

dance." They kept constantly chattering and giggling; whilst a youth of short stature, but well made, with a sharp nose and keen piercing eyes, neatly dressed, and wearing a broad brim hat with a feather in it, occasionally set them laughing by some dryly made, no doubt humorous, remark. He seemed the "Bob Logic" of the party.

"Judging of the Ottawas by the preceding sketch, they would appear in a favorable light; but there are some drawbacks, and that is principally when they are intoxicated. This, I was told, had been the case with the greater number of them, both men and women, during their recent sojourn at the post. They are then intrusive and exceedingly annoying. Among those that remained I saw several greatly intoxicated. One was a young man of uncommonly fine proportions; in his sober moments, doubtless, a remarkable man, the son, I was told, of a chief—worthy by his looks to be a descendant of Pontiac—he, too, came staggering down to his tent, into which, however, he had sense enough left to retreat, and hide himself. As he entered it, there came out three young women and a squaw with her child. The child was placed half naked upon the beach, and seemed to make itself quite contented with watching the burning of some chips that had been just kindled, while the squaw set about cleaning some fish. In the meanwhile the young women, who were all well dressed, two of them, who seemed sisters, more richly than the third, were engaged in romping, pinching, tickling, pelting each other with small pebbles, and jabbering with the greatest hilarity. They appeared to be so contented, that I then understood and believed what I had before heard with not a little skepticism, that there had been in the encampment of this year a young woman educated in New York and in Detroit with the greatest care, brought up in luxury, who had preferred to return to the habits of her nation, abandoning a comfortable room, carpets and feather bed for the seemingly cheerless, damp and exposed covering of a wigwam. As a set off to this untamable child of nature, Miss B——, a half-breed, well educated, showy person, and moreover an heiress, has remained attached to a more civilized life, and is considered the *belle* of Mackinaw. But to return to our intoxicated Indians. It is always astonishing to observe the skill with which they manage their light bark canoes, so skittish that one inexperienced hardly durst change his position when once fixed in them. I saw one putting off with a whole family consisting of eight or ten, men, women and children, among whom was a man so drunk that he could not help himself. He was sitting on the edge of the canoe with his legs outside, and his body moving backwards and forwards, whilst his squaw used her best endeavors to draw him in with her arms clasped around his waist; the rest of the crew carelessly enjoying the scene; and yet the frail boat looked as steady and motionless upon the water as a man-of-war.

"The manner in which the Indians accommodate themselves when they come to the post to receive their annuity, is to pitch their tents along the shore in front of the village. These tents are of a conical shape, supported by poles, and covered with bark-cloth, or matting of their own make, with their canoes hauled up by their side. Some, indeed, shelter themselves no further than by turning over their canoes against the weather side, and propping them up with stakes. The number assembled at the recent gathering is said to have been about one thousand; but the whole number of Ottawas and Chippewas remaining within the territory of Michigan is computed at nearly seven thousand. Mr. Ferrie, a Presbyterian missionary residing at Grand Havre, informs me that there are so far only a few converts to Christianity.* Many of them have com-

* This remark applies only to Protestant conversions. The Catholic converts among the Ottawas are very numerous.—Ed.

fortable lodgings at "l'Arbre Croche," and along Grand Traverse bay. They raise wheat, corn, potatoes, and pumpkins; cultivate extensive apple orchards; combining the agricultural with the pastoral life of hunting and fishing, and exercise their industry and ingenuity in making matting and basket work, some of which are both elegant and tasteful. If I understand rightly, they are now asking to be recognised as citizens, which boon, if not granted to them, will decide their removal to the far west, whither many of their tribe have already gone."

PÉRE JEAN, OR THE JESUIT MISSIONARY.

A CATHOLIC STORY FOUNDED ON FACTS.

(Continued from page 91.)

CHAPTER VI.

The Morn.

THE sun came up over the eastern hills, brightly and beautifully, not a cloud across his path. His first slanting beams fell upon the form of a tall warrior, stealing his way down the banks of the St. Lawrence; a short distance behind came another, cautiously covering, and concealing every footstep as he passed, while to the south, deep in the forest, might be heard the sounds of conflict and pursuit. Rapidly they hurried on, yet carefully, until at length the underwood became thick and heavy, and difficult to penetrate, and the ground soft and swampy. Then, emerging from the wood, they kept along by the edge of the water, searching closely for the marks of footsteps upon the sand or clay. The examination was in vain. For a moment the tall warrior looked about in doubt; then, renewing the scrutiny, proceeded down the river. But he met with no better success. An unusual expression of pain passed across his features, and, resting the butt of his gun upon the ground, he leaned upon it in thought. His dress was torn and bloody, and the marks of many wounds were upon him. The sun played brightly across the face of Ahasistari, but his spirit was dark and sad. He had found no trace of Father Laval. His solemn vow was in his memory.

At length twice he whistled, low, but piercingly; at the second time a rustling was heard a short distance down the bank where the bushes overhung the water, and lifting carefully aside the leafy branches, a Huron appeared, urging his canoe from his hiding place. A few strokes sent the light bark to the feet of Ahasistari, and the rower stood beside him. The three Indians spoke together for a moment, and then sat down silently upon the shore. A slight noise startled them, and Ahasistari exclaimed, "He comes!" In a moment more a step was heard upon the sand, and Watook, soiled and stained with the marks of battle, stood before them. He looked Ahasistari in the face, and then his head sank down upon his breast in silence. The chief addressed him: "Speak, Huron!"

Raising his hand towards the south, while his eyes glowed like burning coals, the young brave exclaimed: "The Hawk carries off the dove; the Mohawks lead

away the father of the black gown and the young Frenchman to their villages, to the torture: and Watook"—— and his strained arms pressed tightly against his bosom, as if to keep down its inward struggle—" Watook looked upon it."

Ahasistari sat motionless for a moment, then looked fixedly at the young Indian, his eye seeming to pierce into the depths of his soul. Not a muscle moved; not a nerve quivered; but there was a sorrowful sternness in his glance. Then he gazed around upon the group of Hurons:

" How many Iroquois? The days are many before the villages can be reached—and night and day—" and he grasped his knife expressively. A deep exclamation of approval broke from his two companions. Watook replied not, but pointed to the sands of the shore, and then to the leaves of the forest.

" It is useless," said the chief, and sank again into silence. At length, raising himself up to his full height, he said: " I have sworn, my brothers! you are bound by no vow. Go! the waters are open to Quebec. Ahasistari will join his father of the black gown, and share his fate."

The Hurons drew back from the shore to the side of their chief, and stood immovable. A gleam of hope broke upon the mind of the leader, and, pointing to Watook, he said: " Go! sweep down the river to the place of gathering; bring up the warriors who may have escaped, and lead them upon our trail; we will rescue our people, or perish with them."

Watook's heart beat high. He could bring rescue to the very villages of the Mohawks, and save the novice and the priest. He stepped lightly into the canoe, and, with a few strokes, sent it far into the current. Then waving his hand to the three Hurons who stood silently gazing after him, he steered his course directly down the river.

" Watook hath a bold young heart; he will lead the braves of the Hurons when the arm of Ahasistari is cold," said the chief; and the three devoted warriors turned away upon the trail of the enemy.....

The Iroquois marched silently on through the pathless forest, striking directly for their villages, guided only by that wonderful instinct which enables an Indian to toil on, day and night, over hill and valley, through forest, and thicket, and swamp, as unerringly as if directed by the compass. The prisoners were placed in the centre of the line, and so guarded that escape was impossible. The two Frenchmen, like the Hurons, were bound tightly with thongs of deer skin, but, in the midst of their sufferings, they enjoyed the happy privilege of being together.

The hour of noon had come; the heat was oppressive even in the shaded forest, and the thick black dresses of the Jesuit and the novice increased the sufferings of their painful march. At length the party paused to refresh themselves.

" René, my son," said Father Laval, " let us offer up the last part of the rosary. It is the five dolors. The recollections it contains will console us in our sufferings. In our misfortunes we must pray to God to assist us with his heavenly consolations, and to enable us to endure them with patience. Let us offer them up as an atonement through the blood of Christ for our past offences."

The novice acquiesced in silence, and the priest began the prayers. For a moment their captors did not heed the conversation of the prisoners. Father Laval proceeded, and René Bourdoise said the responses. Hitherto the captive Hurons had maintained a stern and dogged silence, permitting no sign of pain to escape them, and enduring, passively and with native stoicism, all the insults of the Mohawks. But the sound of the first " Ave Maria," in the clear voice of the Jesuit, came like sweet music to their sullen hearts, softening their savage humor, and soothing them into love and prayer. Gently its holy influence spread among the group of sufferers, and their stern features became first sad,

then calm and placid, until the light of religious aspiration beamed from many a scarred face turned mildly up to heaven. The response came low and broken from the lips of the young novice, swelling up, like a sweeping wave, as one by one the deep musical tones of the captive Hurons joined it. "*Ave Maria!*" it came like the thought of a loving mother, like the memory of a holy love. *Ave Maria!* swelling up, in the wild forest, from captive hearts, from parched and feverish lips, calmed by its gentle murmurs, to the mother of the sorrowful, the mourning. *Ave!* like dew to the withered flower, was the sweet prayer to the stricken soul, and tears came down the swarthy cheeks of the Christian warriors.

Amazed, the Mohawks looked upon the scene; then they laughed aloud contemptuously at the faint-hearted braves who wept—*wept* in captivity.

"Dogs! women!" they said, "are the Hurons no warriors? Shall we go back to their tribes to carry off a brave to torture? Ye are women! our squaws will beat you with whips! Ye are not worthy of a warrior's death."

But the Christian Hurons prayed on—*Sancta Maria!*—their full, deep voices piercing up to heaven, heedless of the scorn and taunts and blows of their captors. At length a Mohawk approached the Jesuit.

"Does the word of the medicine turn the Huron warriors to women? He is a magician—let him he silent," and he struck him a blow in the face with his clenched hand. The blood gushed from the lips of the priest, and he bowed his head in silence. * * * * *

In the forest from a thicket three figures, crouching low, glared fiercely out upon the scene; over the dark features of the chief of these flashed the fire of anger; his nostrils were dilated, his lips parted, his hand grasped his carabine convulsively. Then, as the priest bowed meekly to the blow, the warrior released his weapon and pressed his hands upon his brow as if to shut out the scene; a low sigh escaped him, and he too knelt and prayed. But for the meek bearing of the priest, recalling the duty of the Christian to the heart of the chief, there surely had been death among the conquerors in that instant. Ahasistari knelt and prayed. The time for action had not yet come: it was not vengeance but deliverance that he sought.

The Jesuit bowed meekly to the blow; then raising his eyes up to heaven, while his arms were drawn back by the tight thong around his wrists, he prayed on in silence. In silence prayed the captives—but the still incense of their hearts floated upwards not less sweetly to the throne of God. It was the dedication of the forests of the Iroquois to the faith of Christ.

The Mohawks soon made their repast, and snatched a few moments of repose. The wretched remains of their dinner were thrown to the captives, whose hunger was left unsatisfied, while, from the tightness of their bands, they were unable to enjoy the momentary rest afforded by the halt. The line of march was soon formed again, and the Mohawks, refreshed by their repose, hurried on the tired captives at a rapid pace, urging the weary and the lagging with heavy blows. Many hours passed thus.

René Bourdoise was faint and weary, and his faltering step betokened that without rest his strength would soon give out. In that case a certain death awaited him; for the captors would not pause or delay when a blow of the tomahawk could, in a moment, relieve them of their trouble.

A Mohawk warrior, perceiving his weariness, approached him, and, brandishing his weapon over his head, pointed forward to the route they were pursuing, and intimated, by a significant gesture, his fate in case he should be unable to keep up with the party. Thus incited, the young novice exerted himself anew, and, ever and anon, his tormentor, as his efforts seemed to flag, assumed a threatening posture, or struck him with a heavy stick which he had picked up on the march, or pricked

him forward with the point of his knife. The folds of his black robe were stiff with blood, yet the fainting novice toiled on patiently, turning up his eyes to heaven, and murmuring a gentle prayer for his tormentors. Father Laval, stronger and more accustomed to fatigue, looked in helpless agony upon the suffering of his young companion; he cheered him onward with words of hope, and then, as the cruelty of the savage increased, he consoled him with thoughts of holy comfort.

"Bear up, my son. Thou art the soldier of Jesus. Thou art scourged—*he* was scourged. It is a glorious privilege to die in his service; heaven is the reward of the happy martyr."

"Pray for me, father, pray for me. Oh God!" continued the youthful novice, looking sadly up to heaven, "Oh God! grant me strength to endure this trial; grant me fortitude!"

The road became more difficult and the progress more painful. A powerful Huron marched near the delicate young Frenchman; no word had yet escaped his lips. At length he approached the sufferer, and, pressing his huge shoulder against him, said:

"Lean on me, my brother!"

At the same moment Kiohba, the relentless Mohawk, again pricked the bleeding novice with his knife. The youth started forward, and, with a deep groan, fell to the ground. There he lay unable to rise. The Iroquois grasped his tomahawk with a savage exclamation, and raised it over his head to strike the exhausted captive. It was a moment of agony. The tall Huron sprang forward; with a mighty effort he burst the cords that bound his wrists, and rushed between the Iroquois and his victim. On his left arm he caught the descending blow, which gashed deep into his brawny muscles; with his right he lifted up the light form of the novice, and, folding it to his powerful chest, while the pale face of the insensible youth rested gently on his dark red shoulder, strode sternly forward to the front of the group of captives. Deep exclamations of satisfaction escaped the Iroquois; but no one attempted to interrupt the warrior, for the Indian loves a bold deed.

"He is brave," said one; "he is worthy of the stake."

"Yes, he is a warrior; he shall die by the torture!"

The Huron strode on with his helpless burden, as tenderly and gently guarding it as a father does the child he loves.

"Le Loup will bear his young white brother," he exclaimed.

Tears flowed down the cheeks of the Jesuit, and he raised his heart to heaven in thankfulness for the providential rescue of his companion.

At the same instant the cry of a hawk was heard in the forest, repeated thrice clearly and shrilly, then seeming to die away in the distance—a gleam of joy broke out on the bronzed face of the Huron, and with a firmer and lighter step Le Loup pressed onward. He knew by the signal that his chief was upon their trail, and that three of his tribe were near. The Iroquois listened suspiciously to the sound, but it was repeated no more.

The sun was sinking low in the west. The shades of the hills grew out lengthening. On the bosom of the river the red light fell in streams, sparkling from the summits of the little waves. Far down its waters, many a weary mile, a war canoe, urged on by a single Indian, made its way. Large drops of sweat stood upon the rower's brow. A moment he paused and gazed upon the setting sun, then, shaking his clenched hand towards the far south-west, bent sternly to his oar once more.

At length he turned the bow of his canoe towards the shore; he reached it, and bounded on the beach. Then drawing his bark upon the sand, he stepped into the forest with his tomahawk in his hand, and began to examine the trees some distance from the water, and, finding no marks on them, notched several in a peculiar manner. As he went further

in, a figure stepped from behind a large oak which had hitherto concealed him, and, approaching the canoe, inspected it carefully, and afterwards bent over the footsteps of the young Indian. The person was dressed in a hunting shirt gathered close around his waist by a leathern belt, which also served to support a long curved knife and a small steel axe. A large powder horn and a ball pouch of deer skin were slung over his shoulder; his feet and legs were protected by moccasins and leggins of untanned skin, and his equipments were completed by a small black hair cap set jauntily on his head. He seemed satisfied with the result of his examination, and said half aloud as he arose: "Huron canoe—Huron moccasin—no Mohawk thief—and now Pierre for Mons. le sauvage."

Pierre had emigrated from France many years before, and with the aid of his son had made himself useful as a hunter to the smaller outposts of the French. He supplied them with game. In one of their excursions the Mohawks came upon them, and after a long chase succeeded in killing and scalping the young man. Henceforth Pierre considered the Mohawks as his deadliest enemies. He had served as a spy under the great Champlain—a man dreaded by the Indians of every tribe, and whose name had become a war-cry to the French. Pierre was an expert woodsman, and an indefatigable Indian fighter—well known and loved by the Hurons, who gave him the soubriquet of "*L'Espion hardi.*"

The Frenchman laughed as he entered the forest to meet the Indian. "Ho, ho, Huron," he shouted as he strode carelessly along. Watook heard the voice, and springing to a tree, cast his rifle into rest; but the dress and language of the speaker told him it was a friend, and he came leaping towards him.

"Ugh! L'Espion hardi! The pale face is the friend of the Huron," he said.

"Very true, savage, very true."

"Has the Frenchman found any Hurons here?" and he waved his hand around.

"None but yourself, Huron."

Then Watook told him of the sad misfortune which had befallen his party, and of the capture of the two Frenchmen, and how he had come thither to gather the scattered Hurons and attempt a rescue. Exclamations of anger escaped the hunter as he listened to the story, and his manner became more grave.

"The scalp of the son of the Daring Scout hangs in the Mohawk lodge. Is his knife rusty? Will he strike the trail of the Iroquois?" said the Indian in conclusion.

Pierre drew the weapon from his belt and ran his finger across its glittering blade—and his feeling deepened into fury as he remembered the sad day in which his son had perished.

"Huron," he said at length in a stern voice, "Huron! 'Daring Scout' will strike the Mohawk in his village;" then, recovering his wonted equanimity, continued:

"The braves probably went deep into the forest before they struck off towards the rendezvous—they will be here yet—for the current of the river assisted you forward ahead of them; it is rapid now. Let us build a fire, and pass the night here. No Mohawks are outlying now; for the party you fell in with must have been a strong one, and it is not likely that there is another out. When the Hurons come in, we can strike off through the forest to the trail of your chief."

The counsel seemed wise to the Indian, and they prepared to bivouac upon the spot. About midnight the sound of a footstep struck upon the ear of the Frenchman, who kept watch, sitting at the foot of a tree shaded from the light of the fire.

"Qui va la," said the hunter, who still adhered somewhat to his old military habits: "Qui va la;" but the figure approached, and the next moment a Huron stalked up to the fire. Watook awoke, and greeted his comrade.

"The Hurons are scattered, and will

come in slowly, for they are very weary," said the stranger. He made no other allusion to their late defeat.

When morning dawned four or five warriors had collected, and the impatient Watook proposed to set out.

"No," said the Huron, who had first come in, "more braves come — more braves."

"They are already two days' march before us," said Watook; but Pierre coincided with the first. By the hour of noon about fifteen warriors had assembled, some of them wounded, and all wearied. Compelled by stern necessity, that night they passed at the place of rendezvous, and on the following morn set out, through the forest, to strike on the trail of the Iroquois.

Night and morn came and went, night and morn the captors and their captives toiled on through the pathless forest. Still on—on went the weary march; still on the rear of the conquering Mohawks hovered three dusky forms—stern, silent, watchful.

THE REFORMATION AND THE POOR.

Sybil, or the Two Nations. By B. D'Israeli, Esq., M. P.

SUCH is the title of a book published a few months since, and appearing amid the class of novels. It is, indeed, in structure, one of that class, and had it not been for the views and sketches of life contained in it, would not be fittingly reviewed here.

As it is, it is a *political novel;* and throwing off the supernumerary characters, its substance can be shortly given.

The two nations are the rich and the poor; the principal representatives of the last nation are Gerard, the overseer of a factory; Morley, a disciple of Fourier, and Sybil, the daughter of Gerard, like her father, a Catholic, and brought up in a convent; besides these, there is one Hatton, of Woodgate. These are all of the people, all desirous to raise the people, or see them raised from the miserable condition to which long years of tyranny had reduced them from the happy state they enjoyed three centuries ago.

Each, however, sought a different way to effect this. Gerard wished to accomplish it by giving the poor all political privileges enjoyed by the rich, and in this way to effect their happiness by political equality. Morley, however, is the advocate of community, of moral force, who seeks by reasoning to make men truly neighbors.

Looking, then, on a ruined monastery, Gerard sees the monument of the time when the rich and great overthrew the monks, the only bulwark of the people; when the people struggled in vain to retain that body, coming, in a great measure, from themselves, possessing large estates which they leased on easy terms, thus compelling the lay landholders to be also moderate; Gerard saw, in the destruction of the three thousand one hundred and eighty-five monasteries, hospitals, colleges, and chapels, but the annihilation of the only human barrier the poor ever possessed against the encroachments of the rich. Morley, however, looked upon it in a different light; he sighed over the destruction of the most perfect system of community which ever existed.

But Sybil, gazing on them, beheld a memorial of the epoch when, in England, religion ceased to direct the every action of our life, in the king on the throne, and the laborer in his cot. She saw, indeed, that the monasteries afforded the poor protection against the assaults of the great; but she saw, too, in their possessions, proofs that the rich then loved the poor; that before that the great had often endowed the monasteries and hospitals, which, in that day, afforded shelter and relief as well to those whom misfortune had deprived of food and raiment as to those whom malady had stricken; to her mind, then, happiness for the poor was inseparable from the re-establishment of a religion which had produced such happiness; for she saw that from the day when England's rulers departed from the faith, no buildings for the poor, no homes for the unfortunate had ever been built from the property of the rich. To support this we have Woodgate, and its representative, Hatton, introduced; a place free from oppressive landlords, head lessees, and factories, but inhabited by industrious mechanics who labor each on his own account. No church is here, and the people degraded, ignorant, and brutal.

This, then, is the moral; this the design of the tale, to teach the lesson, too long forgotten, that religion is not a word, but a living, acting, directing principle; one, too, which nothing inherent in our own nature can supply. And further, that no people can be truly happy, unless directed, guided, and supported by religion.

Here is the hope for England. What succeeded the Catholic faith at the reformation in England is not religion, but a mere phantom, unsubstantial, producing no effects to show a divine origin. This must vanish, and be succeeded by the Catholic faith.

Once more must a power exist, whose sway is acknowledged by all, which shall teach the rich that he is but a steward for *those of his brethren* to whom God has given less of worldly wealth; a faith to teach the proud to be humble, the poor to be contented with their lot.

When this power is acknowledged as in her ancient day, then, and not till then, can we expect to see the condition of the poor improved; then the power which for so many years caused the houses of refuge for the poor and afflicted to arise in every quarter of England, will bid her wealthier children forget not those less fortunate than they, till those houses again fill the land with joy. It will not be the work of a day, but of years, and not of man, but of God, and in God's own time; for no longer must we essay to do the work of God in man's time, or after man's fashion. The church has never perished in England, though reduced almost to nothing by the storms of the period of the reformation; it has ever stood, and from the moment of the passing away of the cloud of civil war, advanced, drawing, year by year, her highest dignitaries from among those who, weary with treading far from the paths of truth, sought the fold from which the hand of violence had torn their fathers; from the martyred Campian, the first, we may say, of those put to death, with all the formality of law, under the law of Elizabeth, who had passed from the university of Oxford to the seminary of Doway, down to our own day, when we see them, not singly, but in throngs, following the path which a Gother and a Challoner trod.

Two millions of Catholics now tread the English land, and churches are scattered over the face of the kingdom; there are colleges too, and convents. And though the law will cripple the means of the convents, and limit their power of beneficence, still even in their limited sphere will they teach all around them that their faith is not a dead faith, that the religion which causes them to leave their families, their homes, all earthly advantages to devote themselves to the service of God and their neighbor, is far different from what the ideas and notions

instilled into them in childhood, which they have, as it were, imbibed with their mothers' milk, have led them to form in their imaginations as the church of Rome.

And even if they were entirely deprived of the power of performing these works of mercy, do not all feel the truth of these words of our countryman, Nathaniel Hawthorne? "Men," says he, "who have spent their lives in generous and holy contemplation for the human race; those who, by a certain heavenliness of spirit, have purified the atmosphere around them, and thus supplied a medium in which good and high things may be projected and performed,—give to these a lofty place among the benefactors of mankind, although no deed such as the world calls deeds, may be recorded of them. There are some individuals of whom we can not conceive it proper that they should apply their hands to any earthly instrument, or work out any definite act."

We called the church of England a phantom, producing no effects to show a supernatural origin, and we spoke not inconsiderately.

More than three hundred years has she ruled England; during all that period her clergy have been in the receipt of a revenue five times as great in proportion as that which their Catholic predecessors drew from the people; for three hundred years have the clergy received for their own use a revenue, one third of which only went to the ancient clergy, while the other two thirds went equally to the poor and to the building or beautifying of the churches: and what have they done? What single college, what house for the poor, for the sick, or for the poor maniac, have the English clergy raised? From their third part the Catholic clergy built and endowed colleges, hospitals, and churches, but their successors can not, while many parts which have grown quite populous since the reformation, in the manufacturing districts, and in London, are completely churchless and ministerless.

A few houses were raised by Henry from the spoils of the church, and we are told more would have been done but for the rapacity of the courtiers; and those erected since are not more attributable to the Christian religion, or its influence, than the caravansaries of the east, and even of the few houses for charitable objects built since that day, they were chiefly, like Chelsea Hospital, built from confiscated property, very often Catholic property, for that hospital was built from the confiscated lands of the earl of Derwentwater, no Protestant having been put to expense to erect that noble hospital.

The awakening of the church of England some forty years ago, before which, to use the words of one of their own organs, it consisted "of a clergy declining in learning, and a people rapidly sinking into ignorance and infidelity," while, at the same time, "all was peace and self-gratulation in the church of England," produced, it is true, a sort of reaction, when they saw that unless efforts, the most extensive and persevering, were made, their church would be but a cypher between the Catholics on the one side, and the Dissenters, and those of her children who had subsided into infidelity, on the other; a very struggle for existence commenced, and when ten bishoprics in Ireland were abolished as useless, they bethought themselves of endowing a college, where clergy should be instructed directly for Ireland, where even the Irish language should be taught, to give them greater advantage; schools and colleges were set on foot, built and endowed; but this was done, not from "the tithes and taxes, but from the free-will offerings of individuals," as they themselves admit; and these, too, all from the laity, if we except that of Durham, in which the bishop and his chapter bore a considerable part.

The clergy as a body have been but lookers on, or at least in the second rank in these foundations. They are not attributable to the church as a church.

But we must stop, and return to our book; its aim to show religion the only true aid on which to rely in elevating the people, has carried far beyond him or the ideas he lays before us.

Besides this principle, this book shows itself to be the work of one, not content to receive as true, and undeniably true, statements relating to the past, because engendered in the spirit of servility to the then reigning power, they were then published, and have been copied by each succeeding historian.

He is not content to call certain ages dark, and pass them by as dark, but rather to think as Coleridge expresses it, that they are dark because we have not light enough to examine them. While Maitland and Hurter, as the representatives of two bodies of laborers in England and on the continent, are at work clearing away the rubbish of falsehood and misrepresentation which have covered the glorious works of bygone days, and start back in astonishment at their beauty, like him who first, piercing the dust, ashes, and lava, beheld those glorious temples which a physical revolution had buried, we see D'Israeli in a novel, a work written to suit the public taste, or at least the taste of a large number, essay to tear off the mask from the actors in the reformation and the "glorious revolution," and set them out in their native deformity; to show that in the one word "self" lay all the religion of the former, and the patriotism of the latter. He has said much plainly, and much more indirectly; exciting the hope that he, or some of those around him possessing the same feelings, will take in hand to write a history of those two epochs.

The first will be a difficult one for him, a member of the church of England, to show that the reformation made the people less religious. Cobbett, though nominally of the same church, wrote his, as D'Israeli's Gerard would have, to show that the temporal condition of the people had been degraded by being deprived of the temporal assistance of the monks and ante-reformation clergy.

But the history of the "glorious revotion" he could write untrammelled and without embarrassment; and we may indulge the hope that our prospect of such a work in a few years is not unfounded.

BAPTISM OF CHILDREN OF INFIDELS.

(From the Annals of the Propagation of the Faith.)

OR a long time it was not possible to regenerate in the waters of baptism the children of infidels, only in some isolated places; the number of those who went from the cradle to the grave with the seal of baptism was still small, and for this reason we have seldom made mention of it to the pious readers of our Annals. But, of latter years, this benefit has been extended in a most consolatory degree. *Our missionaries,* with the assistance of the alms of the association, have succeeded in rendering it general among the principal Christian congregations of Asia; we shall soon have much to do to reckon the young elect, with which they will people heaven; even now, the account of those whom they have sent there is sufficiently large to draw forth the gratitude and the admiration of our faith. And, accordingly, we offer it to our associates with a religious eagerness. It will consist of figures only, but figures are very affecting when they express a mul-

titude of souls gained for the happiness of heaven.

"It is by millions every year," writes his Lordship, Doctor Perocheau, "that parents kill their children in China. When they do not strangle them at their birth, they expose these wretched beings on the highway, where their bodies become the food of dogs and wolves. The authorities know this, and punish it not; no body finds fault with it; no body blames even the rich, who have not, like the poorer class, the excuse of want to palliate so great a crime. It is Christian charity alone that feels alarmed at it. Thanks to the alms of the Propagation of the Faith, we have already saved a great number of orphans, who are indebted to you for baptism and life."

"* In times of scarcity, one would say that nature has abdicated its rights in the hearts of Chinese pagans. In such times we have seen fathers and mothers refuse to share their last handful of rice with their own children, who, after having dinned their ears with mournful cries, during some days, have died in a frightfully emaciated state. Others, worse than tigers, have killed their new-born children, particularly the girls, whom they have cast out upon the highway, just as, among us, one would throw out a little puppy that he does not choose to rear. These poor things, being exposed on the banks of rivers, in the midst of briers and brambles, or in some miry hole, utter heart-rending cries, and the selfish Chinese is nothing moved on seeing them: what do I say? he laughs at it, as if they were vile animals. Poor people! how often have I not felt the bowels of compassion moved in me at the sight of so much misery! Why have we not liberty? I have oftentimes said to myself; I would, at least, then do, on a small scale, what Saint Vincent of Paul accomplished in France. Vain wishes! Not being able to save the life of the body of these little children, I have sought to procure the saving of their souls. Two well-trained men, having some knowledge of medicine, whom I have employed for the last eight months, have baptized six hundred and eighty of them, of whom more than five hundred have already gone to heaven."

"* The mission of Su-Tchuen continues its work of baptizing children in danger of death, and the Lord continues to bless it. Each year the number of those whom they regenerate goes on increasing.

It was, in	1839, ...	12,483
	1840, ...	15,766
	1841, ...	17,825
	1842, ...	20,068
	1843, ...	22,292
This year it amounts to	. .	24,381

"We have remarked that about two-thirds of the number of these children died in the year in which they were baptized. Thus, out of the number of 1844, sixteen thousand seven hundred and sixty-three winged their flight, a short time afterwards, to everlasting bliss. These happy souls, thus regenerated by us in the saving waters of baptism, can they forget us? Can they lose the remembrance of that generous association which, under God, has opened to them the gates of heaven?

"We pay some Christians, men and women, who are acquainted with the complaints of infants, to seek out and baptize those whom they shall find to be in danger. It is easy for them to meet them, particularly in the towns and large villages, where, on fair-days, there is to be seen a crowd of poor people reduced to the greatest poverty, who come to ask for alms. It is in winter, especially, that the number is highest, because want is more pinching at that time. You see them on the roads, at the gates of the towns and villages, or crowded together in the streets, poor people without number, with hardly any clothing, having neither fire nor lodging, sleeping in the open air, and so attenuated by the protracted torture of

* Extract from a letter of the Rev. Mr. Bertrand, missionary-apostolic.

* Extract from a letter from his Lordship Doctor Perochean, vicar-apostolic of Su-Tchuen.

hunger, that they are nothing but skin and bone. The women, who are, in this case, the most to be pitied, carry on their back children reduced to the same extremity as themselves. Our baptizing men and baptizing women accost them in the general accents of compassion, offer them gratis pills for these little expiring creatures, give often to the parents a few farthings, always with great kindness of manner, and an expression of the liveliest interest in their situation.

"For these poor creatures, it is a sight of transport, almost unheard of. They willingly allow our people to examine into the state of the child and pour on its forehead some drops of water, which they declare to be good for it, while, at the same time, they pronounce the sacramental words.

"Our Christian baptizers are divided into two classes. Some are travellers, and go to a great distance to look for dying children. Others, being attached to certain stations in the towns and large villages, devote themselves to the same occupation in their neighborhood. I have just caused to be printed some explicit rules, to direct them and stimulate them in the exercise of their noble functions.

"The men form a special association, which is called the *Angelical Association*. Every year, by word of mouth or by writing, I exhort all the priests to spread wider and wider this society, in which I take a great interest. I hope to be able, next year, to give it a much greater development, if the Lord keeps us in our little tranquillity. The *Angelical Association* has been only four years in existence, and it is to its zealous co-operation that we are indebted for our having gathered such an abundant harvest from paganism. The more exertions it will make, the heavier will be the expenses; but can money be better employed? We reckon on the charity of the directors and members of the admirable Association for the Propagation of the Faith."

The same association, established recently at Yun-Nan by his Lordship Doctor Ponsot, yields already its fruits: 2,000 children of infidels were baptized during the first six months of 1844.

In Tchay-Kee-ang, no year passes in which they do not baptize at least 400.

In Xan-See the infidels are accustomed to invite, of themselves, the Christians to baptize their children, when they are in danger of death.

*Vicariate Apostolic of Chan-See.**—"There has been awakened among our neophytes a spirit of emulation, which fills us with joy; all are vieing with each other in zeal for the baptizing of dying or exposed children; when we are able to save their life, the contest is as to who shall have the happiness of rearing them for the love of Jesus Christ. Our physicians have the greatest share in this good work; some baptize ten, others thirty, in the year; the most skilful, or the most successful, go as far as a hundred and upwards. A Christian virgin, called Angelica Sung, belonging to a rich family, has devoted during the last twenty years the entire of her fortune to saving children of her own sex. In order to prevent the killing of these poor creatures, which is so common, she used to promise a reward to those mothers who would keep their daughters, binding herself to support and rear them at her own expense. The souls with which she has peopled heaven called her, a short time ago, to receive her everlasting reward: her daughters that survived her still bewail their mother of adoption, and my grief will be long to be consoled."

Province of Hoo-Quang.†—"I every where encourage the baptizing of deserted infants, but I can not develope, as much as I should desire, this interesting work, because I am very poor. Nevertheless, with the aid of your alms I have effected a great deal. One single Christian woman has baptized four hundred and three in the space of ten months."

* Extract from a letter of his Lordship Dr. Alphonse, vicar-apostolic of Chan-See.

† Extract from a letter of his Lordship Dr. Rizzolati, vicar-apostolic of Hoo-Quang.

*Island of Hong-Kong.**—"They are also building in the island of Hong-Kong a house to receive the children, deserted so cruelly and in such great numbers, in this unfortunate empire. And what should redouble our ardor for the spread of the holy work of the Propagation of the Faith is, that we owe to the alms of the members, not only this pious foundation, but likewise all the good that is done in the island. The benefit which we hope to derive from all these expenses is the greater for this reason, that the poor Chinese are here freed from the tyrannical yoke of the celestial emperor, and that they can, with full liberty of conscience, render to God the only worship of agreeable odor."

.....†—"For the consolation of your members, allow me to make known to you a use to which we turn their alms; they could not, I think, be applied to any more agreeable to the wishes of their generous hearts.

"You are aware of what is, in these infidel regions, the lot of a number of children exposed on the highway: their bodies are devoured by the vilest of animals, and their souls remain for ever deprived of celestial happiness. What you will with difficulty believe is, that the avarice of the parents is the most usual cause of these acts of infanticide. It is the custom here that the bridegroom should purchase his wife. Now, the more daughters a father has to marry, the less dear he can sell them, because it is considered that being under the necessity of going to great expense in order to maintain them, he is in a hurry to get rid of them. According to this monstrous calculation he will, consequently, sacrifice without pity five or six children, in the hope of selling advantageously his only daughter.

"Already, for several years past, the charity of the vicars-apostolic had collected some of these hapless creatures, who have since become fervent Christians, and excellent mothers of a family. But experience has shown that for want of milk, their natural food, several of them were carried away by a premature death; and it is for this reason that last year we conceived the plan which we are now carrying into effect, of building a hospital, in which, being all collected together, they can, at least, be fed with sheep's milk, our poverty not allowing us to do any better.

"This hospital is situated in a small town, entirely inhabited by Christians. Being situated on a handsome hill, it is sheltered from the violence of the winds by a ring of high and uncultivated mountains, which afford a pasture to the nursing sheep.

"Our intention was to receive only a dozen of orphans at the utmost. But when this asylum shall have become known in other parts of the province, parents who have still any feeling of humanity in their bosom will, no doubt, prefer to bring us by stealth their poor children, rather than throw them out as food for beasts. Must we, in that case, leave them to perish at the gate of the asylum built to afford them a shelter? We shall never be guilty of such cruelty. Although the number of those whom we have received is beyond our resources, we shall still continue to receive those who shall be presented to us; with our heart full of confidence in God, and our eyes turned towards Europe, we shall adopt these new-comers in the name of your holy association."

*Siam.**—"There is among us a number of people who practise medicine. When an opportunity offers itself to them they do not fail to administer baptism to dying children; but how much more abundant would not this harvest be, if we could send some people into the neighboring cities, and even to a distance, giving them a yearly gratuity of from forty to sixty francs, both for the medicines and

* Extract from a letter from Father Cherubini, Franciscan missionary.

† Extract from a letter from Father Gabriel Moretta, Minor Observantine.

* Extract from a letter from his Lordship Doctor Pallegoix, vicar-apostolic of Siam.

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travelling expenses! One of the physicians, whom we have at *Juthia*, used to succeed in baptizing from sixty to one hundred children every year, so that, if I may be allowed the expression, a person would save a soul at the cost of a most trifling sacrifice. Surely there is no better mode of employing the alms of the society? For some years past the number of these little angels who have gone to heaven amounts to from four to five thousand."

In Mongolia, the number which his Lordship Doctor Mouly apprised us of was six thousand pagan children, regenerated when on the point of death.

*Cochin-China.** — "You will receive with pleasure some particulars concerning one of our works, little in appearance, but productive of great results for the salvation of souls; I allude to the pagan children baptized on the point of death. Every one can take part in it, but we may say that it is principally the business of the women; they can more easily get into the houses, and people are less on their guard against them than against men. Through their charitable cares a considerable number of these little creatures have hardly received life before they exchanged it for the unending joys of Paradise.

"In a village, of which the mayor is a Christian, there exists a house of nuns, whom his lordship sends out in different directions to look for these hapless children. They go, generally, two by two, an old and a young one, and while the elder one enters into conversation, the other, who, in good manners, should leave her to speak, draws near to the mother, who is holding the sick child, or sits down near the mat on which it is left; she fondles it, takes it in her arms, and whilst she caresses it, she succeeds in dropping on its forehead a little water out of a bottle which she keeps concealed in her long wide sleeve. In the course of last year these nuns baptized one hundred and forty-five, and in the course of about a month of the present, they have reached the number of ninety-six.

"On one day they baptized eighteen; sometimes they meet only three or four; but when they go out questing for them, there is not a day on which they do not make some happy ones. It sometimes happens that they do not return home until after a week's travelling. They stop on their journey at the houses of the Christians, who respect them greatly. All their expenses are at the charge of the mission.

"When the time of sickness comes for these children, how many parents offer to our nuns their newly-born children for a few ligatures, and even for less! When they are already four or five years old, and they find Christians who are willing to burden themselves with them, they buy some of them. How many other families would give them for nothing at the age of a few days, or of a few months! Ah! if we had the same advantage as in France! If, like you, we had large and numerous hospitals, they would soon be filled with these poor deserted beings.

"One can not but be sorely afflicted at seeing the small account which the pagans make of these little creatures. So soon as they are dangerously ill, they appear to them only a burden. They wrap them up in a piece of mat, and put them out of their sight! One of those persons whom his lordship sends out to baptize met in this way a child of some days old, thrown not far from a house on the dunghill, its face sunk in the mire. Happily it was still alive, and able to receive baptism."

* "The pagans can not comprehend the zeal of our neophytes in seeking after children in danger of death. In order to explain it, they invent a thousand absurd stories: some say that the Christians take away their souls and make them their own; others, that they cast lots on the in-

* Extract from a letter from the Rev. Mr. Fontaine, *missionary-apostolic.*

* Extract from a letter of his Lordship Doctor Cuenot, bishop of Metellopolis.

fants, in order to make them die in their stead, and thereby prolong their own life.

"Childish as these surmises may be, it does not prevent them from prejudicing certain minds against us. Thus, a Christian woman of this province was arrested some months ago by the mother of the child whom she had just baptized, and dragged before two petty military mandarins who happened to be in the commune. They asked her what she had done to the dying babe: she candidly owned all; and these mandarins, far from punishing, on the contrary praised the generous zeal which induced her to do good to the souls of children.

"The following is the result of our efforts during a series of nine years, that is to say, from 1835 to 1844:—

In 1835,	133,			
In 1836,	498,	of whom	47	have survived.
In 1837,	1,027,	"	104	"
In 1838,	663,	"	110	"
In 1839,	729,	"	60	"
In 1840,	770,	"	94	"
In 1841,	1,881,	"	300	"
In 1842,	2,265,	"	534	"
In 1843,	8,273,	"	1,457	"

"In western Cochin-China, a newly erected vicariate-apostolic, more than a thousand dying infants also received baptism in 1843.

"The total number of infants baptized during the year 1843 in the Spanish mission of Tong-King is 11,260.

"In western Tong-King his Lordship Doctor Retord, adding together the numbers of the last twenty years, gives as 32,558, the number of children of pagans baptized in danger of death. 'The greater part of them died a short time afterwards,' adds the prelate, 'and enjoy supreme felicity in heaven.'"

.....*—"The enterprising zeal of his lordship of Metellopolis, who had given such a happy impulse to the work of the baptism of infants in danger of death, has completed this first benefit by endowing Cochin-China with a new foundation for foundling children. Many houses for either sex have been already built for this purpose, and filled with young innocents, who receive there, in addition to the necessaries of life, the grace of baptism and a solid instruction. They will, one day, bless divine Providence for having taken them from the arms of their unnatural mothers, in order to place them in the arms of their adoptive father, who, without neglecting the care of the body, desires, above all, to make them children of Jesus Christ. At this moment his lordship is devising means for multiplying these pious asylums, which promise so much the more for futurity, inasmuch as they will be situated, not out of the kingdom, but in the very places where the children are found. This work will, no doubt, entail great expense on us; but Providence will provide for it."

"Such are the works of your society," wrote some time ago the directors of the foreign missions, in a collective letter addressed to the two councils. "It is you who thus people heaven with those innocent creatures, who would have been excluded from it, if you had not come to open its gates to them. Through your means, these children have become the friends of God, and their gratitude assures to you their protection.

"It is agreeable to us to repeat to you that no one takes a greater interest than we do in the success of the society which you direct; because you are for us a second Providence, and that we only exist, we may say, through you. Accordingly, gentlemen, we delight in associating ourselves to that concert of benedictions which are continually ascending up towards heaven, in order to call down on your heads a dew of graces, *with those clouds of little children*, who are indebted to you for the happiness of seeing God, and with all those martyrs who, under the axe of the executioner, have bequeathed to you so many precious recollections, and made you so many promises for heaven, which they will not fail to fulfil."

* Extract from a letter of the Rev. Mr. Miche, missionary-apostolic.

THE MITRE AND THE CROSIER.

(From a Letter of Dr. Milner in the Catholic Weekly Instructor.)

USEBIUS, the celebrated church historian, and friend of Constantine the Great, tells us upon the authority of Polycrates, who lived near the time of the apostles, that St. John the Evangelist wore a metal plate, like that which the Jewish high priest bore upon his forehead. The same is affirmed of St. James the apostle, bishop of Jerusalem, by St. Epiphanius. The same Eusebius, as likewise St. Gregory Nazianzen, and the pagan historian Ammianus Marcellinus, describes the bishops of the fourth century as wearing a sort of crown. It appears from different authorities that the bishops, of the Latin church at least, wore some peculiar ornament upon their heads in the succeeding ages; but there is reason to doubt whether this ornament bore any resemblance with the open double pointed mitre, before the ninth or the tenth century. This form, together with its appropriate ornaments, was probably first adopted, and appropriated to themselves, in one or other of those ages, by the Roman pontiffs; as in the eleventh century we find more than one instance of the pope's granting a special privilege to certain bishops to wear the *Roman mitre*, and as in the twelfth century we read of Innocent II placing his own mitre on the head of St. Malachy, archbishop of Armagh, then upon a visit to Rome, by way of a special favor. Still even the mitres in question at their first invention were very low, being not loftier than from three to six inches, and they continued comparatively low till about the end of the thirteenth century, as we may observe in the figure *of St. Nicholas, on* the Saxon font in Winchester cathedral, in the sepulchral statues of the bishops of Old Sarum, since removed to Salisbury cathedral; and in the statues, and other representations of prelates in general, during the ages in question. During the fourteenth century, the mitres seem to have arisen to about the height of a foot. That of William of Wykeham, upon his monument, which is said to have been executed in his lifetime, is ten inches high; the bishop of Limerick's thirteen. It was not till about the sixteenth century that this episcopal ornament attained to its present disproportionate height of a foot and a half.

When the abbots, and other superiors of certain grand religious communities grew impatient of subjection to the jurisdiction of their ordinary bishops, they eagerly contended for the ensigns of independent authority, namely, for the pontifical ornaments, which were the mitre, the ring, and the sandals. One of the first, if not quite the first mitred abbot we read of, was Egelsinus, abbot of St. Augustine's at Canterbury. He, being at Rome in the year 1063, obtained of Pope Alexander II the privilege of wearing the pontifical mitre, ring, and sandals; which privilege is stated to have been granted in honor of the said St. Augustine, apostle of England. This abbot, however, being obliged soon after to leave his country, and fly into Denmark in order to avoid the indignation of the Norman conquerors, to whom he had, by some means, given particular offence, the privilege in question was suspended till it was renewed by Alexander III, in 1179, at the instance of Abbot Roger. By this time many other abbots had obtained this mark of dignity, and even regular conventual priors began to solicit it. The frequency

of these grants becoming a subject of complaint to the bishops, Clement IV, in the year 1267, made a decree, still extant in the canon law, restraining mitred abbots, who were exempt from episcopal jurisdiction, to the use of the *fringed* or second order of mitres, on public occasions, and non-exempt abbots and priors to the *simple* or third order of that ornament. I must observe, however, that it would not be safe to depend absolutely on this decree, regarding the quality of the mitre, in pronouncing upon the rank of any personage represented in one; but the other rule, concerning the height of the mitre, may be considered as infallible, as to the period in which such person lived. It must also be remarked that none of the Greek prelates, of whatever rank or country, except the patriarch of Alexandria, ever adopted the Latin mitre. Accordingly they are usually represented bareheaded: This rule, however, does not extend to the Latin prelates of the Greek churches, after the first crusade, nor to the representations of Greek prelates executed by Latin artists.

The CROSIER, called by different ancient writers *Baculus Pastoralis, Ferula, Pedum, Cambuta*, &c., is mentioned as an episcopal ornament in the sacramentary of St. Gregory the great, who flourished at the end of the sixth century, and by his contemporary, St. Isidore of Seville. The use of it, however, is traced much higher, namely, to St. Remigius, who governed the see of Rheims at the end of the fifth century, and who bequeathed by his will to one of his friends, amongst other things, *cambutam argenteam figuratam*. Nor does there seem any just reason to doubt, of what we are assured by so many writers, that, in the early part of the same century, St. Patrick took with him to Ireland, when he went to preach the Gospel there, the pastoral staff, which afterwards became so famous under the name of the *Staff of Jesus*. The Irish, who were accused by the peevish Giraldus Cambrensis, of venerating the crosiers of their ancient saints more than the books of the Gospel, certainly held this staff of their apostle in such high veneration, that they conceived the possession of it gave a sort of title to the see of Armagh, and the primacy of Ireland. Hence their English conquerors in the twelfth century took special care to convey this important article to Dublin within their own pale. That our Saxon bishops and abbots used the pastoral staff, is plain from many circumstances. It had been the custom, long before the reign of Edward the confessor, for the investiture of episcopal sees and abbeys to be granted by the delivery of this emblem. Hence, when St. Wulstan, bishop of Worcester, was required by Lanfranc, archbishop of Canterbury, in a synod held at Westminster, to surrender his crosier as a mark of his resigning his see, he went and placed it on the tomb of the said St. Edward, saying that he would return it to the person from whom he had received it. It is recorded of one of our prelates, Ulf, bishop of Dorchester, that being present at the synod of Verceil, held by Leo IX in 1050, he had great difficulty to prevent *his pastoral staff from being broken*, as he was proved to be ignorant of the duties of a bishop. It was, at one time, the custom to degrade episcopal impostors, by breaking their staffs upon their heads.

The most ancient crosiers appear to have been much shorter than those of succeeding ages. That of St. Severinus, bishop of Cologne, who died in the year 400, served him as a walking stick. That of St. Bernard, the famous abbot of Clairvaux, in the twelfth century, which was preserved till the late revolution, in the monastery of Afflingham, near Bruxells, was not much longer. It is, however, to be observed that this saint was a great enemy to every thing which had the appearance of pomp or magnificence, particularly in monasteries, and was very violent against the use of the mitre by abbots, which began to prevail in his time. It is equally certain that the crosiers were anciently

much more simple in their construction than they were latterly. They either resembled a plain shepherd's crook, or, at most, consisted of a volute, like that in an Ionic capital. It is true, however, that these curves, if not the whole staff, were frequently ornamented with ivory or the precious metals. The length and the form of those in question may be judged of by the above mentioned bas-reliefs and statues, and by all others of the same dates. Like the mitres, the crosiers grew taller and more ornamented after the twelfth century, till the latter attained to their *ne plus ultra* of magnificence and elegance in the fourteenth and fifteenth centuries, as those of William of Wykeham and of Cornelius O'Deagh demonstrate. It is agreed that the abbots, and other superiors of monasteries, did not borrow the use of the pastoral staff, like that of the mitre, from the bishops, but that they were in the possession of it in every age since the institution of their profession, and in every country, this being the chief ensign of their pastoral office, and the mark of their power. Though there was no law to restrain them from vieing with the bishops in the magnificence of their crosiers (as was the case with respect to their mitres), yet there was a rule which required them to hang a *sudarium*, or veil, to their staffs, by way of token that their authority was of a secret and subordinate nature. This token, however, was generally laid aside by the abbots of exempt abbeys; but it is always seen attached to the crosiers of abbesses, from which it hangs floating like an ornamental flag. Another distinction between the crosiers of the bishops and monastic superiors, which, I presume, is observed by artists in general, regards the manner of holding them. The bishop is directed to turn the crook of his crosier, as he holds it in his left hand, forward toward the people, to signify that his jurisdiction extends over them; whereas the abbot ought to turn his *backward*, towards himself, to indicate that his authority only regards himself and his private community. Few antiquaries are supposed to be ignorant that the pastoral staff of an archbishop is not a hooked crosier, but a processional cross. A patriarch, or primate, has two transverse bars upon it; the pope has three. The carrying of such a cross before a metropolitan, in any place, was a mark that he claimed jurisdiction there. Hence, when Geoffry Plantagenet, archbishop of York, and brother of Richard I. found that he could not be allowed to have his pastoral cross carried before him at the second solemn coronation of that monarch, which took place in 1194, at Winchester, in the province of Canterbury, he became indignant, and refused to assist at the ceremony. I have only to add that both the mitre and the crosier appear upon the monuments of many modern bishops of the established church since the reformation, and, among others, upon that of Bishop Hoadly, in Winchester cathedral, and that real mitres and crosiers of gilt metal are suspended over the remains of Bishop Morley, who died in 1684; and of Bishop Mews, who died in 1706. I must not, however, forget what I have learned from the present Earl Marshal, that the mitre, which at the present day is barely seen on the carriages of English and Irish bishops, is actually worn by them in the ceremony of a coronation, at which they assist.

FESTIVALS AMONG THE JEWS.

(From the Orthodox Journal of Useful Knowledge.)

THE FEAST OF TRUMPETS announced the beginning of the year, and as the day which begins a year resembles that which concludes it—as the sun is neither more beautiful nor more radiant when it rises than when it sets—mankind have thought it necessary to mark it by some circumstance; we have our visits, our wishings of a happy new year; the Israelites saluted the first day of the new born year with sound of trumpet, and Moses ordained that on that day sacrifices should be offered to God, the king of ages.

The *Neomenias*, or first days of each month, were a sort of continuation of the *Feast of Trumpets;* it was also a mark in the division of time. The law did not enjoin repose on the days of the Neomenia, but it prescribed sacrifices and prayers in the temple.

The *Feast of Expiation* was celebrated on the tenth day of the month *Tizri*, which was the first day of the civil year; it was called also the feast of *Chippur*, or Kippur, which means *pardon;* the design of its institution was to disarm the justice of God by repentance, tears and sacrifices. Thus, in order that the new year might be happy, they repented of their sins committed during the past year. Even then they knew that repentance is the second innocence of man, and that nothing is so agreeable to God as a contrite and humble heart. So that Israel, during this festival of pardon, humbled itself to the dust, wept and groaned before the God of mercies, and all the multitude of its people falling down before God as one man, waited in silence till some drops *from the blood of* the sacrifice fell on them to wash them from their guilt, and blot out their sins. On this festival, which was one of the most solemn, the high priest, after having washed not only his hands and feet, as for ordinary sacrifice, but having plunged over-head into the laver, clothed himself in habits of simple linen; splendid vestments, ornaments of gold and silver, not being suitable for an expiatory sacrifice, he did not clothe himself with any of the pomps of the altar, and he advanced towards the holy of holies in the tunic worn by the other priests. Arrived at the altar of sacrifice, he first immolated a young bull and a ram for his own sins and those of the priests; he placed his hands on the heads of these victims, and confessed his own sins and those of his house; then he received from the princes of the tribes two goats for sin, and a ram to be offered as a holocaust in the name of all the multitude. They drew lots to see which goat should be immolated to the Lord, and which should be set at liberty. When the victims had been designated, the high priest took fire from the altar of incense, filled a golden censer with it, and having put incense into it, entered the sanctuary enveloped in a cloud of perfumes. After his prayer he raised up the sacred veil, returned to the altar of holocausts, and offered in sacrifice the goat on which the lot of immolation had fallen. Then he took some of the blood of the young bull that had been first offered in sacrifice; he bore it in a golden vessel behind the veil of the holy of holies, and then dipping his fingers into the blood of the victim, he sprinkled it seven times around the ark. After this aspersion he again came from the sanctuary, took some

of the blood of the goat which had been slain, and sprinkled with it the sanctuary, the tabernacle, and the court. During all these purifications, he was alone in the presence of God; he was accompanied by none of the other priests, and the people, remaining without the sacred tent or temple, could not see him. The sanctuary, the court, and the altar having been thus purified, the emissary goat, or azazel, as it is sometimes called, was brought to the high priest, who, laying his hand on the head of the goat, confessed his own sins and those of the people. When this symbolical ceremony was over, the goat, loaded with the sins of the people, and the imprecations of the priest, was driven into the desert, and set at liberty; or, according to others, was driven down a precipice in which it perished. It was not till after the accomplishment of these various rites that the priest resumed the dress worn on great solemnities: the ephod, the rational, and the robe of blue. Clothed in this magnificent attire, he offered two rams as a holocaust, one for himself, and the other for all the children of Israel. Thus terminated the *Feast of Expiation* amongst the Hebrews, a festival teeming with prophetic figures, to appease the Most High, that his mercy might disarm his justice. The men who lived under the old law had to offer in sacrifice only bulls and heifers, goats and rams, lambs and doves, bread and wine, fruits and flowers. And Jehovah, awaiting the great expiation, the great sacrificer and the great victim, condescended to receive these offerings, the mysterious symbols of the sacrifice of the new law, which is the only sacrifice worthy of the Divine Majesty, since it is a God immolated to a God!

The *Feast of Tabernacles* was to the Jews what Corpus Christi is to us—the most pleasing, and the most poetic festival—the festival of the fields and fine weather, the festival of palms and verdure. This solemnity, which the people of God celebrated with so much fondness, was instituted to remind the children of Israel that they had long sojourned in the desert, without having any fixed dwellings, without houses, without cities, and that they went wherever it pleased the Lord to conduct them. By thinking of the time spent in the desert in marching through the lands of Moab and Ammon, the Jews were forcibly reminded of all the prodigies performed in their behalf, and of all the blessings shed on them; of the cloud by day, and the pillar of fire by night; of the water gushing from the rock under the rod of Moses, and of manna falling from heaven; and mind it is good and salutary for nations, as well as for individuals, to remember early times, the days of infancy; for when the thoughts of innocence return to the mind, men feel themselves better and purer, lest too wide a chasm, too glaring an inconsistency should be presented between their present and past lives. With great joy during the beautiful closing season of the year, when the earth was teeming with abundance, and fruits, and rich harvest covered the land, did the children of Israel go forth from their stone dwellings, from their cities begirt with high walls, and pour themselves abroad in the country, to live during seven days and seven nights under the cooling shade of bowers formed of the branches of trees. There was an end to care, to labor, to business, to the din and tumult of cities; the perfumed air of the country, the smiling aspect of the fields, the joy of meals eaten in common under shady bowers, the harmony of sacred canticles, poetry, and that peaceful content which accompanies religious festivals, spread joy and happiness around.

At that time young men went out into the forests, and along the banks of streams, and bore away from the trees their most bushy branches; then, bending under their green burdens, returned to their fathers, to their mothers, to their sisters, and the family united in raising, strengthening, and ornamenting the tent or tabernacle which they had to inhabit during this holy

and joyous week. We see people who are fond of festivals, and kings who wish to grant them to them in order to prevent discontent against their power; but these festivals, in spite of all the decrees, the edicts, and the laws passed to establish and render them popular, still remain without expressions of joy, without signs of happiness, without chance of lasting; under porticos, raised at great expense, the crowd passes with indifference; curiosity prompts them to open their eyes, but their hearts do not beat with enthusiasm; know you the reason? because the God of our old country, the God who rejoiced the youth of our fathers, is not invited to these festivals, and because they originate from a design that is neither pure, just, nor religious. It was not thus amongst the people of God; and this is the reason that their rejoicings have survived all the sorrows of centuries, and even more in the sorrowful synagogues of the Jews, there is still a pale reflection of the *Feast of Tabernacles*. How beautiful those poetic solemnities must have been in the fields of Idumea, under such an azure sky, when the inhabitants of the cities, joining those of the country, gave animation to all those solitudes, enlivened the hills and the valleys, covering their sides and the banks of torrents with their thousands of leafy dwellings. Do you see that long file of men and women, of old men and children? Through the tents of the people they walk in processional order to the tabernacle of the Lord. The little children and their mothers, the young men and maidens, the old men and the priests are carrying in their hands branches of palm, willow, myrtle, and citron. To the branches of the last the golden fruit is still hanging, and all the multitude, bearing green branches, presents at a distance the appearance of a moving forest. Around the altar of holocausts, on which sacrifices are offered morning and evening, the priests pour wine and oil, and the pure water of the fountain of Siloe, and whilst the high priest, clothed in his azure robe fringed with golden bells, prays for Israel, Israel shake all their branches and all their palms, and cry aloud to the Lord, Hosanna! hosanna! On which account this festival, which was celebrated at the beginning of autumn, is called the *Feast of Hosanna*, and the *Feast of Palms*.

There was also the *Feast of Lots*, or the *Festival of Purim* or Phurim, established in memory of the deliverance of the Jews, whom Aman had intended to destroy; it came in the month of *Adar*, which answers to our February. Before drawing lots, the Hebrews always offered an alms; by the urn in which the dice stood, they placed another to receive the piece of money destined for the relief of those who were compelled to eat with tears the hard bread of misery; so that we see it has been long customary amongst men to gain Almighty God in some way or other, and arrange him on their side; before drawing lots they gave an alms, in order to render fortune favorable.

The day on which Judith had delivered Israel, by killing Holofernes, continued to be observed as a festival long after the brave woman of Bethulia had descended with glory to the tomb of Manasses.

The anniversaries of the *Dedication of the Temple*, of the *Death of Nicanor*, of the discovery of the sacred fire under Nehemia, of the feast of Xylophorus, on which they carried wood to the temple, were sanctified by repose and prayer, by hymns and sacrifices. These days were alike pleasing to the people and to God, for they were all remembrances of country; and it is God who has put love of country into the heart of man; on the day that he commanded them to honor the tombs of their ancestors, to follow the laws given to their fathers, to preserve their usages, to defend the altar, the temple or the tabernacle at which they had prayed; on that day he gave them a command to love their country; for country is the past guarded by the present, and leagued with the future. It is the living generation watching over the ashes of

generations passed away, and exclaiming to those that have to follow: Love what we have loved; honor what we have honored, and let our God always be your God! Do people who love change love their country? I think not. The man who pulls down the house of his father, and who, to live at his ease, displaces the tomb of his mother, is not a respectful son.

RECEPTION OF THE FRENCH CLERGY IN ENGLAND.

(From Charles Butler's Memoirs.)

TOWARDS the end of the month of August, 1792, the national assembly of France passed a decree, which ordered that all ecclesiastics, who had not taken the civil oath—an oath which no conscientious and well-informed ecclesiastic could lawfully take—or who, having taken it, had retracted it, should, within the term of eight days, quit their diocesses, and, within the term of fifteen, leave the kingdom, under pain of imprisonment for ten years.

This decree, the massacres of the second and third of the following September, the subsequent massacres, a subsequent decree of deportation, and finally, the French invasion of Holland, where large numbers of the lay emigrants and deported priests had taken refuge, occasioned the arrivals of them, in large numbers, in England; so that, in the end, the number of deported priests exceeded eight thousand; and that of lay emigrants exceeded two thousand; we may add to them the foreign and English nuns, who took refuge in this country.

At the respectable and afflicting spectacle, which so many sufferers for conscientious adherence to religious principle, presented, the English heart showed all its worth. A general appeal to the public was resolved upon. The late Mr. John Wilmot, then member of parliament for the city of Coventry, took the lead in this work of beneficence. The plan of it was concerted by him, Mr. Edmund Burke, and Sir Philip Metcalfe. An address to the public was accordingly framed by Mr. Burke, and inserted in all the newspapers. It produced a subscription of 33,775*l.* 15*s.* 9½*d.* This ample sum, for a time, supplied the wants of the sufferers. At length, however, it was exhausted; and, in the following year, another subscription was set on foot. The venerable name of King George III appeared first on this list. This subscription amounted to the sum of 41,304*l.* 12*s.* 6¾*d.* But this, too, was exhausted.

The measure of private charity being thus exceeded, parliament interposed, and from December, 1793, voted annually a sum for the relief of the ecclesiastic and lay emigrants. This appears, by an account which the writer received from Mr. Wilmot, to have reached, on the seventh day of June, 1806, the sum of 1,864,825*l.* 9*s.* 8*d.* The management of these sums was left to a committee, of which Mr. Wilmot was the president; and the committee confided the distribution of the succors of the clergy to the bishop of St. Pol de Léon. A general scale for the distribution of the succors was fixed; the bishops and the magistracy received an allowance somewhat larger than others; but the largest allowance was small, and none was made to those who had other means of subsistence. The munificence

of parliament did not, however, suspend the continuance of private charity. Individual kindness and aid accompanied the emigrants to the last. Here the writer begs leave to mention an instance of the splendid munificence of the late Earl Rosslyn, then chancellor of England. It was mentioned at his lordship's table, that the chancellor of France was distressed by not being able to procure the discount of a bill which he had brought from France. "The chancellor of England," said Lord Rosslyn, "is the only person to whom the chancellor of France should apply to discount his bills." The money was immediately sent; and, while the seals remained in his hands, he annually sent a sum of equal amount to the chancellor of France.

At Winchester, at Guildford, and in other places, public buildings were appropriated for the accommodation of the clergy. In the hurry in which they had been forced to fly, many of them had been obliged to leave behind them their books of prayer. To supply, in part, this want, the university of Oxford printed for them two thousand copies of the Vulgate version of the New Testament, from the edition of Barbou; and the late marquis of Buckingham printed an equal number of copies of the same sacred work, at his own expense.

Every rank and description of persons exerted itself for their relief. There is reason to suppose that the money contributed for this honorable purpose, by individuals whose donations never came before the public eye, was equal to the largest of the two subscriptions which have been mentioned. To the very last, Mr. John Wilmot continued his kind and minute attention to the noble work of humanity. It adds incalculably to its merit, that it was not a sudden burst of beneficence; it was a cool, deliberate, and systematic exertion, which charity dictated, organized, and continued for a long succession of years; and which, in its last year, was as kind, as active, and as energetic as in its first.

Among the individuals who made themselves most useful, one unquestionably holds the first place. "At the name," says the Abbé Barruel, "of Mrs. Dorothy Silburn, every French priest raises his hand to heaven, to implore its blessings on her." The bishop of St. Pol took his abode in her house, and it soon became the central point to which every Frenchman in distress found his way. It may easily be conceived that, great as were the sums appropriated for the relief of the French clergy, the number of those who partook of them was so large as to make the allowance of each a scanty provision, even for bare subsistence; so that all were obliged to submit to great privations, and, from one circumstance or other, some were occasionally in actual want. Here Mrs. Silburn interfered. Where more food, more raiment, more medicine, than the succors afforded were wanted, it was generally procured by her, or her exertions. Work and labor she found for those who sought them. The soothing word, the kind action, never failed her. All the unpleasantness which distress unavoidably creates she bore with patience. Her incessant exertions she never abated. The scenes thus described by the writer, he himself witnessed; and all who beheld them felt and remarked that much of the success, and the excellent management which attended the good work, was owing to her. To use the expression of a French prelate, "the glory of the nation, on this occasion, was increased by the part which Mrs. Silburn acted in it." On the final closing of the account, his majesty was graciously pleased to show his sentiments of her conduct by granting to her an annual pension of 100*l.* for her life; never was a pension better merited.

On the other hand, the conduct of the objects of this bounty was most edifying. Thrown, on a sudden, into a foreign country, differing from theirs in language, manners, habits, and religion, the uniform tenor of their decorous and pious lives obtained for them universal regard. Their

attachment to their religious creed they neither concealed nor obtruded. It was evidently their first object to find opportunities of celebrating the sacred mysteries, and of reciting the offices of their liturgy. Most happy was he who obtained the cure of a congregation; or who, like the Abbé Caron, could establish some institution useful to his countrymen. Who does not respect feelings at once so respectable and so religious? Hence flowed their cheerfulness and serenity of mind above suffering and want. "I saw them," a gentleman said to the writer of these pages, "hurrying, in the bitterest weather, over the ice of Holland, when the French invaded that territory. They had scarcely the means of subsistence; the wind blew; the snow fell; the army was fast approaching, and they knew not where to hide their heads; yet these men were cheerful." They did honor to religion; and the nation, that so justly appreciated their merit, did honor to itself.

The lay emigrants were chiefly composed of the provincial nobility. Their willing exertions to increase their small subsistence were truly honorable. With this view, magistrates became preceptors; painting, drawing, and music were taught by ladies who, in happier hours, had learned them for ornament; the son refused no occupation which gave him the means of assisting his parent; the daughter was the maid of all work to her family. It is surprising how soon they qualified themselves, in one form or other, for useful employments; none thought that a disgrace which attachment to his king, or love of his religion made necessary.

Having mentioned the edifying conduct of the French deported clergy, and French emigrant laity, during this dreadful era of the revolution, it remains to make a similar short mention of the conduct of the emigrant nuns. The pious tenor of their conventual lives has been faithfully described by the Rev. Mr. John Fletcher, the Roman Catholic pastor of Weston-Underwood, in Buckinghamshire, in the third of his learned, elegant, and instructive Sermons on various Religious and Moral Subjects, a work expressing the doctrine and morality of the Gospel, in the mild attractive language of Saint Francis of Sales.

When the hour of trial came, the conduct of these pious recluses was uniformly edifying. On every occasion they exhibited the greatest patience and fortitude, and an unconquerable adherence to principles. The French philosophers had unceasingly predicted that the doors of the convents would be no sooner opened, and their inmates legally emancipated from their vows, than they would rush to freedom, marriage, and dissipation. Of this there was hardly an instance; while the conduct of an immense majority invariably showed how sincerely they despised both the blandishments and the terrors of the world which they had quitted. Some of them braved persecution, and even death itself, in its most hideous form. On one occasion the fatal cart conveyed the superior of a convent, and all her claustral family, to the guillotine. In the road to it they sung, in unison, the litanies of the Virgin Mary. At first they were received with curses, ribaldry, and the other usual abominations of a French mob. But it was not long before their serene demeanor and pious chant subdued the surrounding brutality; and the multitude attended them, in respectful silence, to the place of execution. The cart moved slowly; all the while the nuns continued the pious strain. When the cart reached the guillotine, each, till the instrument of death touched her, sustained it. As each died, the sound became proportionably weaker; at last the superior's single note was heard, and soon was heard no more. For once the French mob was affected; in silence, and apparently with some compunctious visitations, they returned to their homes.

Throughout their dispersion the nuns retained, undiminished, their attachment to their religious rule. Whenever oppor-

tunity offered, they formed themselves into bands for its observance; and the insulated individual seldom failed to practise it to the utmost of her power. Sometimes by succession or heirship, or from some other circumstance, wealth came in their way, but their spare diet, seclusion from the world, and regular prayer, continued; and what was not necessary to supply their wants of the first necessity, was charitably distributed.

That this picture of their conduct is not exaggerated all must acknowledge, who have seen the religious communities, to whom the incomparable munificence of this country afforded an asylum. No one has seen them without being edified by their virtues, at once amiable and heroic; few, without acknowledging their happiness. Their resignation to the persecution which they so undeservedly suffered, their patience, their cheerfulness, their regular discharge of their religious observances, and, above all, their noble confidence in divine Providence, have gained them the esteem of all who have known them. At a village near London a small community of Carmelites lived, for several months, almost without the elements of fire, water, or air. The two first (for water, unfortunately, was there a vendible commodity) they could little afford to buy; and from the last (their dress confining them to their shed) they were excluded. In the midst of this severe distress, which no spectator could behold unmoved, they were happy. Submission to the will of God, fortitude, and cheerfulness, never deserted them. A few human tears would fall from them when they thought of their convent; and with gratitude—the finest of human feelings—they abounded. In other respects, they seemed of another world. "Whatever withdraws us," says Dr. Johnson, "from the power of our senses; whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of rational beings." It would be difficult to point out any to whom this observation can be better applied than these venerable ladies—any who are more withdrawn from the power of the senses—over whose lives the past, the distant, and the future, more predominate, or over whom the present has less influence.

SUNSET ON THE MOUNTAIN TOP.

All joyous at my feet the valley smiled,
With many a meadow smooth, and woodland green,
While distant were the azure mountains seen,
And round were rocks in rude confusion piled;
Scarce stirred the forest, as the warm air, mild
And sweet, breathed through it; while the sunset sheen,
Gladdening the holy quiet of the scene,
Gilded the landscape fair, and ruins wild.
But glancing o'er the beautiful, the rude,
I gazed where the dim distance faintly lent
Its gray tints to the sky, with which it blent,
While mem'ry through the past her flight pursued,
And thought—not of the fairy outline spread to view—
But of warm hearts beyond, the loved, the tried, the true. A.

INTELLIGENCE.

FOREIGN.

GERMANY.—The Germano-Catholic schism has just experienced a defection which, though not the first, has no less produced a profound impression in Germany; it may even be looked on as a symptom of the inevitable dissolution of the entire sect. Southern Germany seemed to offer to Rongism a ground far less favorable for its extension than Prussia, where it had its birth, or than Saxony and the adjoining sovereignties. Baden and Wurtemberg, especially, although both these states had supplied to the revolt a few bad Catholic priests, having a long time ago become highly corrupt both in doctrine and in morality, showed themselves particularly opposed to this incomprehensible system, self-styled Catholic. In vain did one Butterstein, a suspended priest, who had been, during several years, confined in a state prison for some civil misdeeds, endeavor to avail himself of the earliest days of his enlargement to declare himself a Rongist, and to invite some individuals, without a belief of any kind, to form themselves, under his direction, into a Rongian community. This summons received so little attention that its author ignominiously trailed his vile apostleship through all the taverns of Stutgard. But at that very time there unexpectedly arose, on the horizon of Wurtembergian Rongism, a kind of comet, whose appearance was hailed with confused acclamations by all the in-misbelievers of Germany. This man was Julian Chownitz—usually called Joseph Chovanetz—who, under this latter name, had won for himself a reputation in the romantic literature, and in the journals of that class. At that time he happened to be the conductor of a journal called the *Ulm Quick Post (Poste Accelérée d'Ulm)*, in which city he held his residence. This writer, by birth a Catholic, but not one in belief, all at once embraced Rongism, with a vehemence of zeal, and an apparent fervor, which classed him, in a trice, among the pillars of the new temple which Ronge had just raised to a system of rationalism, put forward as religious. According to his own acknowledgments, it was his disorderly conduct which successively, and after several struggles with himself, had transformed him into an enemy of that church to which his childhood, under the guidance of a mother eminently Christian, and his early youth had been profoundly devoted. The philosophy of Hegel, and afterwards that of such teachers as Bruno Bauer and Feuerbach, had, by little and little, made him fall into the vile abysses of what he himself has designated as Nihilism. "The feeling of despair," says he, a little farther on in the narrative which he has given of his wanderings, and of his conversion, "seized on my whole moral being; the abyss, the void which made my heart so desolate, completely engulfed me; to think, to investigate, even to acquire knowledge, no longer gave me any thing like repose. In this state I rushed back to precipitate myself into pleasures, and I plunged therein like a frenzied man eager to have done with life." It is in this frightful situation that Rongism, this religion of reticences and of negative suppressions appeared to him like a rock in the midst of the ocean. He grasped it, he climbed it, and he all at once found himself at the height of his luminous conceptions. He should have a revelation, but one without any force obligatory on reason, and still less on conscience; he became a German Catholic. "Nevertheless, and even in spite of his skepticism," we cite his own words, "he frequently experienced an inexplicable impulse, a sort of moral violence which forced him to go into the Catholic churches; the disbeliever was often seen on bended knees at the foot of the altars. Some called this hypocrisy; but those who reason thus know nothing of the human heart. Such a one is proudly puffed up, and makes a parade of his arrogant incredulity, who, in the solitude of his own home, feels, were it only for a few minutes, thoughts of faith in God and in his eternity; and then, in spite of him, doth a bitter sigh find vent from his unhappy bosom." Chownitz had just taken the decisive step. A pamphlet, entitled "A Defection from Rome,

a Letter of Adieu to the Hierarchy," was inundating the heterodox bookselling shops in Germany, and the apostate had acquired a gigantic reputation. Then he deemed himself possessed of abundant power to assume a preponderating attitude in the sect by making himself the founder of a community, called the Rongian church. It is here that special attention should be directed to his narrative by any one who wishes to form a correct idea of what a church of that kind must be: "I am not," says he, in his recantation, "I am not a man to arm myself with ridicule when the question is to combat facts or things of any importance; but, in very truth, whosoever has had the means of knowing the system of Germano-Catholicism as I know it, can speak of it only with contemptuous ridicule, which is also the quietest manner of dealing with it." "Two men were found, then four, then five others, who, under my direction, consented to organize themselves into a church. For my own part, I took up the matter seriously, though from time to time I heard, like the great reformer, deep in my conscience, an accusing voice, asking of me if that which I had undertaken was just and true, and if it were possible that I could comprehend those things better than this church, which had been engaged in instructing men for fifteen hundred years? (See the writings of Luther.) These questions had nothing to intimidate me, and I resolutely continued my work without scruple and without remorse." "We had held several public meetings, in which I alone was always charged to speak, for the others were good for nothing, save to listen to me. I had been unanimously named president, another secretary, and a third (out of six) cash keeper, which was looked upon as the most important of all, as I often gave it to be understood in my discourses. The city magistrate had allowed us a locality, where I established an altar, which I took care to cover with a piece of scarlet cloth, and to ornament with a little crucifix in glass, and with a pair of candlesticks. Placed behind this altar, I every Sunday, for three or four hours, gave out my homilies, which were listened to in general by about three or four hundred of the curious, whom our journals asserted to be members of our church. In fact, we were no more than a dozen, and sometimes fifteen. At that time all the heterodox journals of Germany proclaimed me to be the great apostle of Suabia. But alas! if any one could have read the depths of my heart! One of the most zealous members of our community, the barber, Freu, was our poet. To him we committed, *ad interim*, the sacerdotal duties of our church; but the very first time he officiated we had an opportunity of convincing ourselves of the immense error we had been guilty of by our forgetfulness of getting him previously to recite the Lord's prayer. At the fourth petition of this prayer he stopped short, so that I myself, the president and preacher of the community had to extricate him from this emergency. No man will venture to contradict the statement of this fact, which had for witnesses about thirty of the middle class men of the town. My two assistants were acquainted with religious questions, particularly with whatever regarded our new confession, about as well as savages know trigonometry. But, to make amends for this deficiency, they were exceedingly docile, and imitated me in all things, and executed with punctuality every thing which I ordered them to do. We had invited to our aid the self-styled priest Kerbler, whom the journals had described as a real enchanter in Rongian matters. We hoped that he, by his eloquence, would succeed in bringing over to us new brethren. In the number of fifteen, which we had at no time been able to exceed, was a literary man, a public writer, a quartermaster of a regiment, and our bard, the barber; the remainder consisted of day laborers, of ditchers, and of the overseers of workmen employed on the works of the fortifications of Ulm. We paid a visit (Kerbler and myself) to the Protestant dean, Landerer, with whom Kerbler, whose language from the very first assumed a character of the very highest importance, engaged in a dispute so indecent that the dean put him out the door, and bade him never more to have the audacity of entering his house." We spare our readers the thousand other insolent pretensions of this newly fashioned pastor, in order to follow him for a moment into the oratory of his sect. His stereotyped sermon was generally a commentary on the text, "there shall be but one flock and one shepherd." He gave his communion to any one who wished to receive it. "No more ceremony (said he, in language grossly impious) is needed for the distribution of a morsel of bread and a glass of wine." He de-

clared on the same evening that he received the act of adhesion of ten or twelve new neophytes, while only one, in reality, had affixed his signature. Several other deeds of imposture and of hypocrisy, speedily unveiled, forced him to fly from Ulm with less bustle than he had come there. After him the community thought of reinforcing themselves by the acquisition of one Würmlé, an apostate priest of the diocess of Constance. The rival of his predecessor in hypocrisy, he walked at a slow pace with his head bent downward, and his eyes fixed on the ground. But scarcely was he installed when he arrayed himself in the most costly manner, and took a magnificent lodging, all at the expense of the community. "'What is the use of all this expenditure?' said I to him with a confiding friendship. The reverend smiled on me with an easy air, and, after a while, replied: 'Now, assure yourself, M. Chownitz, that my intention is to get my former followers to come here,' &c. That was quite enough for me. This then, said I to myself, is the man who, being summoned before the metropolitan court to justify himself against certain accusations, had insolently replied: 'I am a German, and a man of honor, and in the orders of this court I can see nothing but Roman cunning opposed to German probity!'" We do not think there now remains any thing to be added to this short sketch of the worship of the Germano-Catholic church, and of the characters of the apostate priests who preside over it. As to M. Chownitz, his eyes became unsealed, and by a signal favor of heaven, whilst he was still undecided between a repentance for the evil he had done and his fear of the outrages which his old friends and patrons were about to pour prodigally on his head, he was attacked by a malady that brought him almost to the verge of the grave. Then he once more awakened within his soul, with his previous belief, his fear of the judgments of God, and in a short time, he adopted the firm resolution of returning back again to the bosom of his merciful mother church. In fact, ere well convalescent, he crawled to his office and wrote to the venerable curé Hemisben, in Mayence. He addressed this worthy minister of the church, because that, full of faith and charity, he had, a few years previously written in the public journals a letter administering to him a sharp, though a charitable correction. Thus he, whose just severity had inflicted a chastisement upon him, was destined, at a later time, to become his saviour, his guide, and his most compassionate friend. "I had," said he, "most excellent reasons for making my determination a profound mystery; I knew my former adepts, and I was aware that they were capable of making it cost me dearly. I had already known them to be furious, because that towards the end of my illness and during my convalescence I had ordered my door to be shut against them, and broken off all my relations with them. My departure for Mayence became the signal for their most injurious recriminations." "Such," says M. Chownitz, "is the morality of the German Catholics—such their justice—such their charity! As long as one belongs to them he is a great man, but when he abandons them they are sure to fling the filthiest mire in his face. And those are the folk who complain of the publications of their adversaries, and cry out against the passion, and the hatred, and the partiality of the Catholics? Let my example serve as a means of estimating them at their proper value! They owed to me a too disastrous gratitude, for it was I who founded and established their community. Alas! alas! how true it is that he who soweth the wind shall reap the hurricane!" M. Chownitz concludes his little work by the announcement to the entire of Germany that on the 30th of August last he has enjoyed the unspeakable happiness of finding grace in the presence of God and of his true church. After having pronounced the profession of faith decreed by the holy council of Trent, he received the sacraments of penance and of the eucharist from the hands of the curé Hemisben, in his parish church of St. Christopher. A charity, purely apostolic, had induced the bishop of Mayence to receive the prodigal child in his own palace. He had conferred on M. Hemisben the extraordinary powers which were required by him in order to reconcile with the church the author of so enormous a scandal. God, in his infinite mercy, will, perhaps, be pleased to convert this second Saul into a vessel of election for the salvation and the triumph of his church. In the meantime M. Chownitz, by his noble and courageous retractation, has, at all events, the merit of being the first to have lifted the curtain which has heretofore covered in concealment the impiety of the Rongists. The

affliction which the Catholic church sometimes suffers at the defection of some of its members, is frequently consoled by the return to the fold of one of those wandering sheep. *La Gazette de Silésie* (the *Gazette of Silesia*) confirms the report which had been spread abroad of the return of M. Rudolphe, who had attached himself to the schism of Czersky, and whom this heresiarch had established as the curé of his sect in Dantzig. For some time a rival of Dawiat, he at length recognised his error, and straightway repaired to Neisse, where he solemnly made abjuration of his apostacy. He now demands canonical penance, in order to render himself worthy of the mercy of the church, and to obtain from her the signal grace of being reintegrated in the sacerdotal functions. Such a good example of a return to the faith, and to a submission to the just rigors of penitence, will not be, it is to be hoped, without some influence on some of the accomplices of his errors.—*Ami de la Religion.*

IRELAND.—*Missionary College of All Hallows, Dromcondra.*—We take the following letter, signed "T. D." from the *Halifax* (Nova Scotia) *Register* of Nov. 25:—One of the most interesting and efficient colleges in the united kingdom requires something more than to be named. The establishment called "All Hallows" originated in the difficulties which your colonial Catholics have so often experienced at the obtaining of accomplished priests for the foreign missions. The Rev. John Hand, a student of Maynooth, had heard of the position of his countrymen abroad, of the apostacies occasioned by a deficiency of apostolic priests, and grave scandals arising out of ignorance, and other causes which too often raised obstacles in the way of true religion, and sometimes destroyed it. Father Hand determined on remedying the evil. He went to the continent; and I have heard it said, remained two years in the retirement of Saint Sulpice. He then went to Rome, and obtained the blessing of the head of the church on earth. Returning with the solace and sanction of authority, and cheered on by the sanctifying approval of the venerable archbishop of Dublin, he commenced the great work, and never has there been manifested by Providence a much more singular patronage than that which has marked the rise and progress of the institution. It has been hardly three years in existence, and already, in all the resources, physical and intellectual, which tend to the efficiency of a place of learning, I do not believe All Hallows inferior to any ecclesiastical colleges in the country. All Hallows is beautifully situated in the vicinity of Phibsborough, about one mile from the Irish metropolis. It is the first or second of that series of domains which, commencing near Dublin, continuing to Clontarf, and running towards Howth, strike the eye of the summer tourist with an amazement like that which might arise from the sudden creation of magic. At every step you are presented with a new view, awakened to the contemplation of a new beauty. I was as proud as an Irishman could be of the majestic rivers of America, and the limitless riches of her far-stretching prairies; but, though intoxicated by the vision, I soon awoke; and the want of a new phase often pained and disappointed me. But here vista after vista presents new wonders, creates new feelings, and swells the soul with pride of country. But where am I wandering? The college of All Hallows is, as I said, on the first or second of these domains. The entrances, one on Phibsborough, and a second on the opposite side by the Dromcondra road, are long walks, very beautifully planted. The principal portion of the pile of building, occupied by the professors, is a splendid baronial mansion of the seventeenth century. It is of massive cut stone—is fronted by four pillars, with gorgeous Corinthian capitals, and surmounted at the top by four majestic stone vases—one on each corner. A noble balustrade ranges the grand front, beneath which the coat of arms, I believe of the "Coghill," is elaborately wrought in the stone. This remarkable mansion is surrounded by a park not unworthy of its plan and proportions. The boundaries of the estate, all around, are thickly planted—the old trees fantastically bending their branches to embower the walks; all around the mansion itself, the beautiful green expanse is dotted with ornamental yews and hawthorns, and "brave old oaks."

During this autumnal time, you have a view of some mountains in the distance; and the crowd of trees around, with their thousand November tints, impart a beauty not less interesting than in summer. The interior of All Hallows corresponds with the exterior. Its floors of oak, and some of its walls in the old poles and panneling, remind you of the solid

grandeur of the old times; while one of its mantelpieces would beggar a modern squire. But the most remarkable thing regarding this house is that it was the last residence—of whom? Why, of John Claudius Beresford! That house is now destined for the creation of a priesthood, although it once witnessed councils for their extirpation. Philosophize on that. Here are ten priests associated for the purpose of raising up a priesthood for the foreign missions. The education is of a most superior description; the discipline very exact, and the students of a very superior order. The funds are sufficient for the present exigencies. The number of inmates is, altogether, over eighty. The hour of rising is four o'clock, A. M., and the day from that hour is spent either in devotion or at study. I have rarely seen the professors and directors equalled; and I am certain that they are destined to exercise a mighty influence on the world by their exertions. The United States and colonial Catholics could not better dispose of some of their wealth, than by sending here the means of laying the foundation for foreign Catholicity, by opening a means to the piety and zeal of their countrymen to operate abroad.

THE SANDWICH ISLANDS.—Who has not heard of the conversion of the people of the Sandwich Islands to Christianity by Protestant missionaries? Whenever Catholics challenged their sectarian opponents to adduce an instance of a heathen people having been converted by Protestant preachers, the answer incessantly repeated has been—the Sandwich Islands! A correspondent in the New York Evangelist who writes from those islands thus alludes to the subject of marriage and divorce.

"Facts enough have come to my knowledge while at these islands, to prove that the foreseen probability of being able to be married again, has operated as a premium to crime. *Persons discontented in their present marriage relations have actually committed crime in order that they might be released by divorce from a state that was grievous to them*, and be free after the lapse of time, more or less, to try the married life again with a new partner.

* * * * *

"There occurred a case while I was in Kohala, that seems so amusing, and withal not unnaturally connected with the matter in hand, that I will let it end these thoughts on marrying. At the Wednesday afternoon meeting, six or seven couples had presented themselves for marriage. When their names were called, one was found without his mate, and on the pastor's asking for her, 'Oh,' said the *sans culottes* bridegroom, 'she is at the door putting on her gown!!'"

What delicate minded Christians are found in the Sandwich Islands!—*Cath. Telegraph.*

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.

Regulations for the ensuing Lent in this Diocess.

1. All the faithful who have completed their twenty-first year are, unless legitimately dispensed, bound to observe the Fast of Lent.

2. They are only to make one meal a day, excepting Sundays.

3. The meal allowed on fast-days is not to be taken till about noon.

4. At that meal, if on any day permission should be granted for eating flesh, both flesh and fish are not to be used at the same time.

5. A small refreshment, commonly called *collation*, is allowed in the evening; no general rule as to the quantity of food permitted at this time is or can be made. But the practice of the most regular Christians is, never to let it exceed the fourth part of an ordinary meal.

6. The quality of food allowed at a collation is, in this diocess, bread, butter, cheese, all kinds of fruit, salads, vegetables, and fish, though not warm, but fish previously prepared and grown cold. Milk and eggs are prohibited.

7. General usage has made it lawful to drink in the morning some warm liquid; as tea, coffee, or thin chocolate, made with water, to which a few drops of milk may be added, serving rather to color the liquids, than make them substantial food.

8. Necessity and custom have authorized the use of hog's lard, instead of butter, in preparing fish, vegetables, &c. &c. &c.

9. The following persons are exempted from the obligation of fasting: young persons under twenty-one years of age, the sick, pregnant women, or giving suck to infants, those who are obliged to hard labor, all who through weakness can not fast without great prejudic to their health.

10. By dispensation, the use of flesh-meat will be allowed at any time on Sundays, and once a day only on Mondays, Tuesdays, and Thursdays, with the exception of the first four days, and all Holy Week, including Palm Sunday.

† SAMUEL, *Archbishop of Baltimore.*

Given at Baltimore on the Feast of Saint John Chrysostom.

Retreat.—A spiritual retreat for the laity will be opened at the cathedral on Passion Sunday, March 24, under the direction of the Rev. Father McElroy, S. J.

A New Paper.—We have been requested to call the particular attention of the public to the following prospectus of a paper to be published in behalf of St. Vincent's Male Orphan Asylum in Baltimore. The charitable object contemplated will no doubt obtain for this undertaking a numerous list of patrons.

Prospectus of the Wreath of Charity, a daily paper to be issued during the fair, which will be held in the month of April for the benefit of St. Vincent's Male Orphan Asylum, in Baltimore.

"Blessed are the merciful, for they shall obtain mercy."

St. Vincent's Asylum in Baltimore contains nearly fifty inmates, who are supported and educated under the maternal charge of the Sisters of Charity. Such has been the rapid increase in the number of orphans admitted into the institution, that the managers are compelled to appeal again in its behalf to the charity and liberality of the public. Several benevolent ladies have, therefore, united for the purpose of holding a fair in April next, the profits of which will be applied to the support of the asylum: and, by way of aiding in this work of truly Christian philanthropy, a paper will be published every day during the fair, entitled the *Wreath of Charity*, the contents of which will consist of *historical narratives, interesting tales, essays, poetry, anecdotes*, &c. It is hoped that the gifted sons and daughters of genius will cheerfully assist in weaving the beauteous wreath of charity, and that a liberal community will enhance its worth and brilliancy, by rendering the flowers that adorn it so many precious gems for the treasury of the orphan.

The *Wreath of Charity* will be printed on fine paper, and in handsome style. Each number will contain eight pages super royal 8vo., and will be embellished with a beautiful vignette and fancy title. Subscription to the whole series, consisting of six numbers, $1. Single papers, 25 cts.

Contributions and subscriptions are respectfully solicited. Address Editor of the *Wreath of Charity*, 178 Market st., Balt.

Diocese of Richmond.—*Pastoral Letter of Bishop Whelan.—To our beloved brethren of the Clergy and Laity of the Diocess of Richmond. "Grace to you, and peace from God our Father, and from the Lord Jesus Christ."* Dearly beloved: Although we enjoyed, but a few months since, the pleasure of mutual greeting and personal communication; yet a concurrence of circumstances seems to demand of us, at the present time, a few words of pastoral exhortation. We are drawing near to the commencement of the lenten fast, those days of penitential observance to which the church especially applies the inspired words of ancient prophecy: "In an acceptable time I have heard thee; and in the day of salvation I have helped thee." (*Is.* xlix, 8.) Encouraging her children to walk in the footsteps of their noble and generous predecessors in the faith; to adopt the spirit of self-denial, which so greatly aided the earlier Christians to ascend the loftiest heights of virtue: "Behold *now*," she exclaims, "*now* is the acceptable time; behold, *now* is the day of salvation." An acceptable sight, indeed, it is to heaven, to behold the sinner, penitent and stricken with shame and confusion, anxious to punish in himself, by present restriction, past indulgence; to mortify and humble the rebellious propensities which have hitherto refused submission to the law of God; and to weaken, at the same time, the domestic enemies whose treason may again expose him to unsuspected perils. What a glorious evidence of the power of grace, and the strength of faith, when, to resemble the Redeemer, weak and corrupted nature can be so far subdued as to deny itself the enjoyment of the present, in the hope of the future; and man, in his fallen state, can be persuaded to take up with alacrity and cheerfulness his cross, to follow Christ, trusting with unflinching confidence in the divine declaration, that we shall be "joint heirs with Christ; yet so if we suffer with him, that we may be also glorified with him." And to the conscience, too, what a consoling testimony that our love is not in word only, but in deed, when compassionating our Redeemer's sufferings, endured for us, we punish in ourselves the members that have sinned against him.

It is this triumph of faith, victorious, in every Christian clime, over the appetites of flesh and blood; it is that wide-spread sub-

mission to the command of her, the spouse "without spot or wrinkle," whose voice we are bidden to hear, which is peculiarly grateful to the heart of God during the penitential season. It is this commingling our tears with his, this commiseration of his sufferings, this sharing in his pains, which moves to compassion the bosom of our Redeemer, as did the kind and considerate words of the criminal who died by his side. Again, it is the united voice of millions, poured forth in fervent prayer to the throne of grace for pity and pardon, and a renovated spirit and co-operating grace—a petition which heaven is pledged to hear; it is this which makes the season of Lent "the day of salvation."

To you, beloved, placed as a sentinel to guard the flock, to you we sound in advance the warning notes of approaching redemption: "The kingdom of heaven is at hand." Are you disposed to reject the proffered mercy? While the church, like the parent of the prodigal, rejoices over her penitent children, shall she still mourn over your blind attachment to sin, and your insensibility to the awful destiny of mispent time, unrepented guilt? "Despisest thou the riches of God's goodness, and patience, and long suffering? Knowest thou not that the benignity of God leadeth thee to penance?" When our mother is cruelly assailed by the united efforts of heresy and infidelity, will her children be indifferent spectators of the struggle? When her doctrines and practices are alike represented in the most odious colors which fiendish malice can invent, will the faithful, by their disregard of the laws of God, furnish a pretext for the calumnious imputations? When thousands of our race, blinded by their seducers, are rushing onward to everlasting misery, will you, brethren, be unmindful of the requirements of charity, which demands of you not edification only by your example, but fervent prayer in behalf of the wandering?

We may plant and water, but God alone can give the increase. In vain will the press spread out to view the evidences of truth; in vain even will the voice of the successors of the apostles be raised to proclaim unto the bounds of the earth the tidings of salvation, unless "the day of visitation" have arrived, and grace make the seed spring into life. It was the prophet's prayer which hastened the moment of the deliverance of God's chosen people, and their return to "the land of promise." Prayer is the condition to which heaven still seems to attach its choicest favors.

Already have the supplications of our brethren beyond the Atlantic been addressed to the Most High in behalf of the victims of delusion and error: and the event has manifested how agreeable to our common Father was the charitable and earnest appeal of the faithful for the wandering. Now, therefore, when the waters are troubled, as it were, by the angel; when dissension and division have reared their head amidst almost every sectarian body around us, the harbingers, according to the divine word, of approaching dissolution: "Every kingdom divided against itself shall be made desolate;"—let us have recourse, with more earnestness and zeal, to this powerful weapon in the spiritual warfare. Let us offer to heaven, by our united supplications, that holy violence in which it delights: "The kingdom of heaven suffereth violence; and the violent bear it away." Believers in the "communion of saints," satisfied of that interest which is felt by the blessed above for their struggling brethren here below, let us invoke their powerful assistance, that a consummation may be effected which will rejoice alike men and angels, the return of the prodigal.

But especially, dearly beloved, invoke the aid of that immaculate Mother, from whose substance was formed the body of your Redeemer, that body which toiled and suffered for our sins, and by whose blood our iniquities were washed away. While modern heresy has outdone the infidel in hurling censure and vituperation upon the faithful servants of God, because precisely they fulfilled to the letter the teachings of revelation, it seems to have attacked, with special delight and peculiar venom, the singular privileges of Mary, which the words of inspiration attest: "From henceforth all generations shall call me blessed." So would it appear, has her divine Son declared, in a most conspicuous manner, the efficacy of Mary's intercession, condemning even by the evidence of miracles, the mad attempts of the enemies at once of the "Virgin Mother and of virginity."

That you may participate more largely in her prayers, we cordially invite you to associate yourselves with a fraternity, recently established, to defend her glorious privileges,

promote her honor, invoke her aid in behalf of the members and of sinners, and to extend by the influence of united prayer the kingdom of Jesus Christ. This association, known as "The Archconfraternity of the holy and immaculate heart of Mary, for the conversion of sinners," although of recent origin, has already been widely extended, and every where have blessings of heaven marked its progress. We would feel ourselves wanting in fidelity to the important trust confided to us, if we did not exhort you to participate in those advantages. The holy Father himself has given his approbation to the pious and charitable enterprise, and offers to the associates many spiritual gifts in the form of indulgences. The nature of these, this is not the place to explain. It is a subject discussed in every doctrinal work, and treated not unfrequently in the pulpit. The believer will not doubt their importance, and he who estimates properly the penalty due to sin, and the rigors of divine justice after death, will not fail to avail himself of this merciful dispensation, that the period of his exile may not be protracted, that the full measure of purgatorial retribution may not be dealt out to him.

The practices required for membership in this fraternity are neither numerous nor difficult, consisting chiefly of the daily recitation of a few prayers. But it is expected that its influence will extend to a total renovation of life in those who have hitherto pursued a course of sin and neglect, and will produce new zeal and vigor in the well-disposed. Certain formalities are requisite to enter into participation of the prayers and good works of this widespread association; these will be more properly addressed to the pastors of the several churches in a special communication. Meantime we earnestly exhort both pastors and flock to take the initiatory steps to enter into membership, remembering that it is destined for the one great object of the church, the one grand purpose of the Redeemer, to promote the glory of God among men, by the accomplishment of man's salvation.

The regulations for Lent in our diocess during the present year will, as in the past, conform to those of the archdiocess.

And now, dearly beloved brethren, remember that "we are debtors, not to the flesh, to live according to the flesh. For if ye live according to the flesh, ye shall die; but if by the Spirit ye mortify the deeds of the flesh, ye shall live; for whosoever are led by the Spirit of God, they are the sons of God." "Watch ye; stand fast in the faith; do manfully, and be strengthened. Let all your actions be done in charity. . . If any man love not our Lord Jesus Christ, let him be anathema. The grace of our Lord Jesus Christ be with you."

RICHARD VINCENT,
Bishop of Richmond.

St. Vincent's Seminary,
Feast of St. John Chrysostom,
Jan. 27th, 1846.

DIOCESS OF CHARLESTON.—In a recent address of the Rt. Rev. Bishop Reynolds to the clergy of his diocess, he mentions the following particulars relative to the resources and wants of the extensive district under his spiritual charge.

"The difficulties, with which my lamented predecessor had to contend, are known and appreciated by few, perhaps adequately by none, not even his most devoted friends and warmest admirers. Of his administration no one can form a correct judgment; for the motives, and perhaps, uncontrollable causes of much that he did—his anticipations and ultimate intentions, were known only to himself. God, in his mysterious Providence, called him to rest from his labors and receive the reward of his zeal, without requiring the sorrows, toils, disappointments, and embarrassments which his successor so deeply feels, and which he too, notwithstanding his splendid talents and great energy of mind, would have experienced, had heaven left him still in the field of labor and of trial. He died, at the hour, truly "least expected" by others, and even by himself;—and at the very time, when the resources of his powerful mind, and his extended fame and influence seemed most necessary to devise and apply the means of paying the heavy debts he had contracted, and for accomplishing the designs and undertakings of his zeal. He left a debt of thirty-four thousand dollars, annual pensions, most justly due, to the amount of six hundred and fifty dollars;—two hundred and fifty dollars in the bank, and the same sum in the hands of his grief-stricken vicar general and administrator of the diocess. To meet the above liabilities the proceeds of all the property he had owned, and all the donations received from Europe, were by far insufficient. His successor, upon arriving in this diocess, found about fourteen thousand dollars of debts

unpaid, besides the annuities above mentioned,—without property, without income from any source; without means of support for himself and for the few clerical students—other than the voluntary contributions of the Catholics of the diocess—few in number, poor in worldly goods, and scattered over a territory of one hundred and sixty-three thousand square miles.

"The three states composing this diocess contain a population of (including persons of color and slaves) upwards of two millions; and of this population not more than twelve thousand are Catholics, counting children, slaves, and colored persons. Of the Catholics, very few are wealthy, and of these few, some, alas! are only nominal members of our church. The priests on the missions have immense labors, in a sickly climate, and several of them do not receive enough for the necessities of life. Hence, I am forced to use the greater part of the small (proportionably very small) appropriations from Europe, to support the seminary and the priests on the mission. And yet I have the pleasure of informing you that, through the exceeding liberality of the people of this diocess and with the aid that I have received from abroad, the bishop's debt is now reduced to the sum of five thousand dollars.

"In Charleston and Charleston Neck, there are not Catholics enough to form one numerous congregation; and yet, circumstances beyond the control, most probably, of my predecessor, induced the erection of three churches—two in the city, and one on Charleston Neck, thus dividing and thereby diminishing the means of maintaining these churches and their respective pastors.

"The present cathedral, sinking into decay beyond the possibility of repair, has only sixty pews, and of these, six or seven are generally not rented. The house occupied as a seminary is actually falling into ruins, and is not only uncomfortable, but unhealthy and unsafe.

"The present cathedral, seminary, house of the bishop, and lot on which these buildings stand, were, a few days since, valued by gentlemen entirely disinterested, and of much experience and long residence here, at nine thousand dollars. This valuation I requested to be made to obviate, if possible, the erroneous statements regarding this property, and from sources we should have little expected, making it worth one hundred and fifty thousand dollars!

"*These are facts;* and yet there are some who say that we are well off, and have more abundant means than many of the other diocesses of this ecclesiastical province. I acknowledge, and with feelings of gratitude and admiration, that in this city and several other parts of the diocess, the generosity of the Catholic people, and, on some occasions, of our separated brethren, is almost unbounded. In no part of America, or Europe, are the Catholics and people, in general, so liberal as in Charleston and the greater portion of my diocess. They are a generous and noble-minded people; and would that I might acknowledge these dispositions in some way more adequate to their merits and just to my own feelings, than the poor tribute offered by this expression of my grateful regard!"

Diocess of Pittsburg.—*Ordination.*—On Thursday, 18th ult., tonsure and minor orders were conferred by the bishop after mass, in the cathedral, on Mr. Richard O'Conner, a student of the theological seminary.

On Saturday of quarter tense, Messrs. Richard O'Conner and Michael Malone, of the seminary, were raised to the sacred order of subdeacon. Rev. John Berbigier, a native of France, and adopted for the diocess of Pittsburg, was promoted to deaconship, at the request of the bishop of the diocess.—*Catholic Herald.*

Diocess of Cincinnati.—*Conversion.*—The pastor of one of the German Lutheran churches in this city, Rev. Mr. Straeder, bade farewell to his congregation and Protestantism on last Sunday. He had been sent out to this country by an evangelical missionary society of Berlin. He is a gentleman of good talents and scholarship, and having applied his mind to an investigation of the great and sacred subject of divine truth, he was led by the grace of our Lord into the bosom of the only true church. There is one circumstance connected with this happy conversion which is not undeserving of notice. When the Presbyterians sold the church in which he preached to the German Lutherans, they had a clause inserted, reserving to themselves the right to re-enter on the property should the Lutherans ever sell it to the Roman Catholics!!! This clause, we imagine, would not hold good in law; but it serves to show what our Calvinistic friends would do if they had the power. It is not probable that we would purchase the edifice

if desired; we have taken what is infinitely better—the able man who preached in it. To avoid the excitement and agitation produced by his change, we understand he has removed, for the present, to Louisville, where he will make his public profession of faith, and receive the sacraments which will unite him to his Creator and Saviour. We believe it is his intention to prepare himself for the ministry.—*Cath. Telegraph.*

Diocess of Philadelphia.—During the past week Mr. Monachesi has finished the interior adornments of St. Mary's church, which now present to the eye of the beholder a combination of rare artistic skill and refined beauty, well calculated to inspire feelings of piety and admiration. Perhaps it is not saying too much, that the interior decorations which beautify and adorn St. Mary's church are unsurpassed by any other church in the union.—*C. Her.*

Diocess of Boston.—*Bishop Fenwick.*—We regret to learn that the health of Bishop Fenwick is in a very feeble condition. Fears are entertained that the disease with which he is afflicted will prove fatal.

Diocess of Louisville.—*The Jesuits.*—Our readers are already aware, from a previous number of the Advocate, that the Jesuits have resolved to abandon their enterprise of founding one of their colleges in this city. From information which we thought certain, though not official, we stated that they would probably remove to New York.

We have now official authority for saying that they have not only determined to leave Louisville, but what is still more to be regretted, to leave Kentucky, and remove to New York. Thus will the diocess be deprived of a body of learned priests, and of two literary institutions which could have prospered and done good service to the cause of education.

It is natural to inquire what may be the reason of this move? The chief reason seems to be that their new destination presents a more advantageous field for their exertions, with greater seeming facilities for usefulness and success. No doubt the superiors, who have decided upon this measure, have considered the reasons for and against it, and as their decision has been made and announced to the bishop, it would be useless now to discuss the question whether or not they have decided *wisely.—Cath. Advocate.*

Diocess of Vincennes.—*Retreat.*—On the 22d of April next an ecclesiastical retreat will be opened at Vincennes under the direction of Very Rev. Father Timon, C. M., to be terminated on the 29th of the same month. The Right Rev. Bishop of Vincennes expects to meet all the clergy of his diocess on this interesting occasion, and he requests the Catholics, in their prayers, to implore the grace of the divine Spirit in behalf of those who shall thus be assembled for self-examination, holy meditation, instruction, and prayer.—*Cath. Ad.*

Diocess of Chicago.—*Ordination.*—We learn that on Sunday, the 11th of January, the Rt. Rev. Wm. Quarter held an ordination in the cathedral of St. Mary, when Mr. Patrick James McLaughlin received the tonsure, minor orders, and subdeaconship; on the 13th the holy order of deaconship, and on the 15th the same Rev. gentleman was raised to the dignity of the priesthood.

University of St. Mary of the Lake and Ecclesiastical Seminary.—We understand that the work is progressing with great rapidity on these institutions; and that it is hoped they will be entirely finished about the 1st of May or June. A more commodious edifice, for literary purposes, it is said, will not be found in these United States than the university of St. Mary of the Lake. The liberal charter, granted by the legislature of the state of Illinois, empowers the faculty of the university to confer any degrees upon its alumni that could be conferred in any other university in the United States. We have no doubt that the university of St. Mary of the Lake, at Chicago, will be a favorite institution before many years will have rolled by—and will receive very liberal patronage. We can learn from different sources that the institution is already governed by a president of superior literary acquirements, and that the professors he has united with him are highly qualified for the various departments they are appointed to fill. Chicago is already a city of much commercial importance. In two years more, or perhaps less, when the canal is finished, it will have a water communication, uninterrupted, to St. Louis—and with the railroad, that is soon to be commenced, to Galena, it can not fail to advance in wealth, increase rapidly in population; and to hold such a position amongst the largest cities of the United States, as is unprecedented in the history of any city of its age in the universe. Illinois, the peculiarly favorable

position of the city, that gives it these advantages, is not only beautifully situated, but unsurpassed in healthfulness of climate. Could there be a more desirable place for a literary institution? Hence we predict a career of much success, as well as of much usefulness, for the new *university of St. Mary of the Lake at Chicago, Illinois.—Truth Teller.*

Diocess of St. Louis.—*New Churches.*—We learn with pleasure that several new churches are in progress of erection in some of the important towns bordering on the Missouri river. A chapel has recently been opened at Independence, Jackson county, on a valuable property, purchased for ecclesiastical purposes, and the Rev. B. Donnelly appointed the first pastor. A new church is about to be commenced in the flourishing town of St. Joseph, Buchanan county, and the Rev. Thos. Scanlan has been appointed the first pastor. The fathers of the Society of Jesus are erecting new churches in the towns of Marshall, Saline county, and in Washington, Franklin county: the former is attended by the Rev. F. Di Maria, S. J., and the latter by the Rev. A. Eysvogels, S. J. The numerous Catholic emigrants who are now in our city, and, at the opening of navigation, intend to settle in the fertile counties bordering on the Missouri river, would do well to select such places as where themselves and their children will not be deprived of church and Christian instruction. The following counties, bordering on the Missouri river, are now regularly attended by missionaries: St. Charles, Franklin, Gasconade, Osage, Cole, Cooper, Saline, Lafayette, Jackson, Clay, Platte, Buchanan and Holt.—*News Letter.*

Diocess of Little Rock.—*Education.*—A new seminary has been opened for the reception of students in the town of Little Rock, Arkansas, under the immediate patronage of the Rt. Rev. Dr. Byrne, bishop of the diocess. The course of instruction will comprise all that is requisite to prepare youth for mercantile pursuits, as well as for the learned professions. As regards the character of the education, it will be rendered in every respect equal to that which is afforded in our best colleges. The personal comfort of the pupils will be carefully attended to, while their morals are guarded by a mild, but steady discipline. Terms are moderate. The institution will be under the Presidency of the Very Rev. Mr. Monaghan. The Catholic public, we hope, will show their appreciation of the responsibility under which they lie to educate their offspring in the knowledge of their religion and observance of its precepts, by committing their education to hands so capable of faithfully administering the trust.—*Freeman's Journal.*

Vicariate Apostolic of Oregon.—We learn with pleasure that a large and beautiful church, to which a convenient parsonage house is attached, is nearly completed in Oregon city, and will be ready for divine service on the arrival of the Rt. Rev. Bishop Blanchet, who is shortly expected to return from Europe. This church, erected through the zeal and energy of the Rev. Modest Demers, V. G., is an ornament to that city, which is the centre of the American population, and is destined to be the capital of the new territorial government.—*Cath. News Letter.*

☞ The Rt. Rev. Dr. Hughes, bishop of N. York, (says the *Dublin Freeman*,) celebrated the eight o'clock mass in the church of SS. Michael and John, Lower Exchange street, Dublin, on Christmas day; and at high mass preached a most powerful, clear, solid, and argumentative sermon on the all-engrossing and all-consoling mystery of the incarnation.

The Provincial Council.—*Notice.*—The Rt. Rev. the Bishops and the Clergy who will attend the Provincial Council in May, and who may not yet have provided themselves with suitable lodgings during their stay in Baltimore, are respectfully informed that arrangements will be made for their comfortable accommodation. The Catholics of our city will consider themselves highly honored by the opportunity thus afforded them of tendering that cordial hospitality which distinguished them on former occasions. The Fathers and theologians of the council, whom this notification may concern, are requested to make early application to the Most Rev. Archbishop Eccleston, the Rev. H. B. Coskery, or the Rev. Charles I. White.

MISCELLANEOUS ITEMS.

Knowledge is Power.—The following paragraph we have cut from an article in the *Iris or Odd Fellows' Mirror*, Jan. 17th, purporting to have been written by *inexpertus juvenis*, which means *an inexperienced youth.*

"As proof of the maxim that 'knowledge is power,' we refer to the gloomiest period in the

history of the world's degradation; the period historically known as the dark ages. When cassocked priests and cloistered monks, within the narrow confines of chapel or monastery, held the boundaries of knowledge. Why did these men so carefully watch the germinating of an effort upon the part of the people to obtain knowledge? For well they knew that 'ignorance is the mother of devotion.' That to maintain their supremacy, the people must be kept in darkness; that 'knowledge is power, that it makes its possessor powerful to cast down the barriers of tyranny, and to prostrate the towering fabric of superstition.'"

The *inexperience* of the writer may lead his readers to compassionate the ignorance which is accumulated in these few lines; but it is impossible for them not to perceive that if the youth has failed to prove his proposition by the example of the middle ages, he has proved the reverse of it in his own case, and has demonstrated very luminously that ignorance is the parent of nonsense.

Ecclesiastical Statistics.—We have been kindly furnished by a friend with the following interesting table. "It has been compiled with much care from the census recently taken in the state of New York, pursuant to a law of that state, and is believed to be entirely correct."—*Banner of the Cross.*

Statement showing the denomination and number of all the churches, the cost of church buildings, the cost of other improvements, and the cost of real estate belonging thereto, in the state of New York, compiled from the census of that state for the year 1845.

Denominations.	*No. of Churches.*	*Cost of Churches.*	*Cost of other Improvm'ts.*	*Cost of Real estate.*
Baptist, - - - -	785	$1,909,678	$158,354	$379,073
Episcopalian, - -	268	1,285,894	187,272	533,649
Presbyterian, - -	669	2,419,290	250,125	519,121
Congregational, -	275	656,992	50,324	116,305
Methodist, - -	1123	1,994,442	157,891	419,705
Roman Catholic, -	103	655,140	75,233	248,896
Dutch Reformed, -	255	1,277,608	114,463	365,478
Universalist, - -	114	290,687	17,126	54,034
Unitarian, - - -	67	168,269	14,954	19,604
Jewish, - - - -	7	71,800	7,500	17,000
Quaker, - - - -	154	136,403	19,214	84,367
Christian, - - -	1	900	224	"
Lutheran, - - -	5	13,850	1,500	450
Not stated, - - -	4	6,550	4,580	150
Union, - - - -	4	5,120	200	45
Total, - - - -	3835	$10,922,523	$1,058,960	$2,758,747
Aggregate invested in churches as above, - - - - -				$14,740,930
Amount of compensation paid clergymen, including perquisites and use of real estate during the year 1845, -				$1,531,981

Statistics of European Capitals.—The capital of Great Britain has a population estimated at 2,000,000 of souls, exclusive of strangers. Strange to say, and we could hardly credit the fact if it was not credibly demonstrated, the number of beds in the London hospitals is not in proportion with that of the other capitals of Europe, comparatively to their respective populations. The London hospitals contain only 5,000 beds. Its mortality amounts yearly to 45,000 inhabitants, or to 123 daily. In 1800 the population of that metropolis was only 1,200,000 souls, the mortality 22,000, and the number of beds 4,350. Thus, whilst the population and mortality increased in the last forty-five years by nearly one half, the number of beds in the hospitals augmented by one-seventh. There exists, it is true, in London, a number of charitable institutions, and many manufactories have infirmaries, in which the workmen who have the means of being attended at home, or who dislike entering hospitals, find medical relief. The population of Paris now exceeds 900,000. The number of beds in the hospitals is 10,000, and the mortality, as compared with London, nearly the same, or sixty per day. The population of Vienna is 330,000 souls; the number of beds in the hospitals 5,700, and the annual mortality 17,000. At Berlin the population is 365,000 inhabitants, the number of beds 3,000, and the annual mortality 9,000. At St. Petersburg the population is 476,000 inhabitants, the number of beds in the hospitals 9,000, and the annual mortality 11,000. At Warsaw the population is 150,000, and the number of beds in the hospitals 4,000. It results from these returns that Paris is, after London, the capital offering the smallest proportion of beds in the hospitals.—*Courier Francais.*

Church Bells.—An English writer, in an article on the subject of bells, says that they were formerly baptized, anointed, exorcised and blessed by the bishop of the diocess. This simply means that bells were consecrated as they are now. The favorite appellation of Tom, applied to several large bells, arose probably from their having been named in honor of Thomas A'Beckett. The practice of consecrating bells is very ancient in the church. Their uses are described in the following lines:

Funera plango, fulgura frango, Sabbata pango
Excito lentos, dissipo ventos, paco et amentes.

Thus translated by Fuller:

Funera plango.	Men's death I tell By doleful knell.
Fulgura frango.	Lightning and thunder. I break asunder.
Sabbata pango.	On Sabbath, all To church I call.
Excito lentos.	The sleepy head I raise from bed.
Dissipo ventos.	The winds so fierce I do disperse.
Paco et amentes.	Men's cruel rage I do assuage.

Laudo Deum verum, plebem voco, congrego clerum, defunctos ploro, pestem fugo, festa decoro—that is, I praise the true God, call the people, convene clergy, lament the dead, dispel pestilence, and grace festivals.

POPULATION OF EUROPE.

Year.	*States.*	*Population.*	*Capitals.*	*Population.*
1840	Austria,	36,950,401	Vienna,	333,818
1840	Bavaria,	4,370,977	Munich,	118,000
	Belgium,	4,242,600	Brussels,	130,000
1840	Denmark,	2,131,988	Copenhagen,	145,000
1841	France,	34,213,929	Paris,	1,000,000
1841	G. Brit. and Ireland,	27,019,672	London,	1,873,676
	Greece,	926,000	Athens,	15,000
1842	Hanover,	1,755,592	Hanover,	40,000
1840	Holland,	2,865,749	The Hague,	60,000
	Ionian isles (Republic),	208,100	Corfu,	17,000
1841	Portugal,	3,737,103	Lisbon,	298,000
1840	Prussia,	14,987,949	Berlin,	311,491
	Papal States,	2,732,436	Rome,	224,000
1842	Russia,	48,000,000	St. Petersburg,	445,514
	Sardinia,	4,168,797	Turin,	143,000
1840	Saxony,	1,706,276	Dresden,	74,122
	Two Sicilies,	7,975,850	Naples,	410,000
	Spain,	12,286,941	Madrid,	250,000
1835	Sweden & Norway,	4,220,966	Stockholm,	81,638
	Switzerl'd, (Republic)	2,125,480	Berne,	20,000
	Turkey,	9,545,000	Constantinople,	800,000
	Tuscany,	1,436,785	Florence,	80,000
1842	Wurtemburg,	1,713,518	Stutgard,	40,000
	Smaller states,	6,981,329		

RELIGIOUS WORSHIP IN FRANCE.—The Paris *Presse* publishes the following account of the mode in which religious worship in France is regulated and supported by the government:—"The administration of religious worship, after having formed part of the ministry of public instruction until the year 1828, and subsequently part of the ministry of the interior, was definitively annexed to the department of justice in 1834. The following is the amount of the expenses of religious worship for the year 1846. (Catholic worship.) France is divided, as regards religion, into 80 dioceses, at the head of each of which is placed a bishop with the following pension: Archbishop of Paris 40,000f.; 4 archbishops, with 15,000f. each; 65 bishops with 10,000f. each. The archbishops and bishops are nominated by the king, before whom they take the oaths, when the bulls by which they are appointed have been verified and registered by the council of state. But it is from the pope they receive their canonical institution. The bishops appoint the vicars-general together with the parish priests, but those appointments are submitted to the king for his approbation. Independently of their fixed pensions, the archbishop of Lyons and the bishop of Arras receive each, as cardinal, an increased pension of 10,000f. annually. The pension of the parish priests of the first class, those directing parishes containing more than 5,000 souls, is fixed by law at 1,500f. (60*l.* British), and those of the second class at 1,200f. (48*l.* British.) The curates are paid according to their age. Those aged 70 and upwards, 1,000f.; those from 60 to 70 years of age, 900f.; and those under 60 years of age 800f. per annum. The Protestant church is composed of nine clergymen, residing in Paris, who receive 3,000f. per annum, 64 in the provinces who receive 2,000f., 102 who receive 1,800f., and 522 who receive 1.500f. The ministers of the Jewish faith are paid by the state in the same manner as the Catholics and Protestants. The grand rabbi of Paris receives 6,000f. Seven grand rabbis in the departments 3,000f. each. A sum of 73,400f. is divided amongst 100 officiating ministers or rabbis, whose salaries vary from 300f. to 1,000f. The service of the different religious societies amounts for the year 1846 to the sum of 37,684,350f.—viz: Catholic worship, 36,318,900f.; Protestant, 1,255,050f.; Israelite, 110,400f. From the 1st of July, 1830, to the 1st of July, 1843, the donations made, and the legacies bequeathed to the different religious congregations amounted to 4,774,000f."—*London paper.*

THE NORTH AMERICAN PROTESTANT.—This is the imposing title of an anti-popery sheet recently started in New York, by the notorious Sparry. The paper is vile and contemptible enough in itself; but the name of the Rev. C. Sparry, as editor, is a superabundant evidence that the publication, if an exponent of North American Protestantism, is not at least the organ of those Protestants who have some regard for truth and decency.

MUNIFICENT DONATION.—A subscription has recently been set on foot to obtain funds for erecting a college for the Jesuits in this city. The donations have been very liberal,

and among others Oliver Berthelet, Esq., has subscribed £1,600. There will be no demand for government assistance, and we understand that the sum required for the erection of suitable buildings has been obtained, or will be very soon, on the voluntary principle. *Montreal Pilot.*

PAUPERS IN MASSACHUSETTS.—The Secretary of the commonwealth has prepared an abstract of pauper returns for 1845, in all the towns but *eleven* in the state, which exhibits the following results:

Paupers relieved or supported,	14,161
Having legal settlements in towns,	7,871
Paupers supported by the state,	5,837
State paupers who are foreigners,	3,582
Insane relieved, or supported,	619
Idiots, " "	385
Made paupers by *intemperance*,	6,854

Net expense of supporting all paupers $301,360, of which amount the state pays $50,168.

There are 187 alms-houses in the state, in which there have been 6,579 persons the past year, of whom 3,335 are unable to labor, supported at an average weekly expense of 87 cents. There have been 6,974 persons aided or supported out of the alms-house, at an average weekly expense of 82 cents. The estimated value of labor performed in alms-houses, has been $21,691.

The above presents a horrid picture of poverty amongst ourselves, but, bad as it is, we believe the statement looks better than any other state in the union can present. Nearly one half of the paupers have become so by intemperance.—*Boston Times.*

TO CORRESPONDENTS.—We have received the following papers, which will all appear in the Magazine, as soon as space will permit.

1. *The Artist, the Merchant, and the Statesman*, a review of Mr. Lester's book with the same title.

2. *On the use of the Latin language in the service of the church;* a vindication of the Catholic liturgy.

3. *Mozart and his Works*, a review of Mr. Holmes' recent Life of Mozart, presenting an outline of the great composer's brief, but eventful career.

4. *The Pope and the Czar*, a poetical effusion from a familiar friend of the muses.

5. *The Alchemist*, another poem from a favorite pen.

We cheerfully comply with the request to exchange with the *Christian Examiner and Religious Miscellany.*

MARRIAGES.

Feb. 10th, were married in the cathedral of Baltimore, by the M. Rev. Archbishop Eccleston, Col. SOLOMON HILLEN, to EMILY, eldest daughter of General O'Donnell.

Feb. 15th, by the Rev. Charles I. White, Captain CHARLES PENDERGAST to ROSANNA LAFFERTY.

Feb. 19th, by the same, Dr. ROBERT A. DURKEE, to LOUISA R. DUBERNAT.

On Tuesday, the 19th inst., by Rev. Mr. Hickey, ROBERT JAMISON to Miss CATHARINE MATHEWS, all of this city.

On Tuesday, the 17th inst., by Rev. Mr. McColgan, ZACKARIAS THOMPSON to ELIZABETH RIGGER, all of this city.

On the 16th inst., by Rev. Mr. McColgan, BENJN. P. POWER to ELIZABETH, daughter of the late Richard B. Spalding.

On the 19th inst., by the same, THOMAS B. ROBINSON to ANN A. MARY SHIPLY.

On the 19th inst., by Rev. Charles I. White, BENJAMIN A. WILLINGHAM to ANN REBECCA McGREAVY of Baltimore county.

On Sunday, 22d inst., by Rev. Mr. Dolan, PATRICK McDONALD to MARY A. BETTS, all of this city.

OBITUARY.

Died, on the 23d ult., at St. Magdalen's convent, in the 24th year of her age, Sister BEAVIN CARNEY. In death she was full of the hope which a life of innocence and holiness inspires. She retained through life the artless simplicity of her childhood; was amiable and accomplished, and an example of every Christian virtue. *May she rest in peace.*

On the 20th February, Mr. CHARLES KEENAN, aged 24 years.

The deceased was of an amiable disposition, and possessed fine talents, which were occasionally displayed in poetical contributions to this Magazine. In paying this brief tribute to his memory, it is most consoling to record the fact of his having departed this life with the sentiments and hopes of the true Christian.

LITERARY NOTICES.

Derby Publications. Thomas Richardson & Son.

We are indebted to the kindness of Mr. Cunningham for the following excellent productions of the Derby press.

1. Parts 9, 10, 11, 12 and 13 of the *Catholic Weekly Instructor*, a very interesting and instructive periodical.

2. *The Angel of Consolation*, translated from the French. 18mo.

3. *The Strawberries*, with other tales, translated from the French. 18mo.

4. *Hans the Miser*, with other narratives. 18mo.

5. *The Adopted Son*, from the German, and *The Usher's Horse*, from the French. 18mo.

6. *The Chapel of the Forest*, and *The Robin Redbreast*, from the German of Schmid. 18mo.

7. *The Hop Blossoms*, from the German of Schmid. 18mo.

8. *The Easter Eggs*, from the German of Schmid. 18mo.

All the above mentioned tales are of a moral character, and abound in wholesome instruction conveyed under the most pleasing form.

Hell opened to Christians, to caution them from entering into it, &c., written in Italian by F. Pinamonti, S. J. Philadelphia: Henry McGrath. 32mo.

Conformity to the Will of God, translated from the Italian of St. Alphonsus Liguori. By Rev. James Jones. Philadelphia: Henry McGrath. 32mo.

Two admirable little volumes, by authors whose high reputation in the teaching of spirituality is itself an ample guarantee of their great merit and utility. The publication of these small standard works, on moral subjects, is a valuable service to religion, inasmuch as it facilitates and encourages the practice of pious reading and meditation among the faithful.

Catalogue of works in refutation of Methodism, from its origin in 1792, to the present time, &c. Compiled by H. C. Decanver. Phila: J. Pennington. 8vo. pp. 54.

The compiler of this work conceives that he has found some compensation for his labor, in the fact of his having collected materials that may be useful to the student of ecclesiastical history. Though the members of the Methodist sect will not thank him for having arrayed, as it were, a phalanx of enemies against them, with few comparatively to stand up in their defence, it must be confessed that he has rendered a good service to literature, in furnishing a list of the various works written against Methodism. The catalogue embraces *two hundred and seventy-seven* anti-Methodistical works, *fifty-five* by Methodist authors, *eighty-two* miscellaneous, and *twenty* political. Among the volumes mentioned in the collection, we find the following very significant title: "AN OLD FOX TARRED AND FEATHERED," occasioned by what is called Mr. *John Wesley's Calm Address* to our American colonies; by a Hanoverian: London, 1775, 12mo. This catalogue is executed in a very handsome style.

The Rosarist's Companion, or Manual of Devout Exercises, &c. Chicago: C. McDonnel. Balto: John Murphy. 32mo. Pp. 254.

This is a very useful manual, comprising, in addition to the ordinary devotions for every day and for Sundays, the prayers and exercises of the various confraternities established among the faithful of the Catholic church. Though the table of festivals and fasts does not apply to the eastern diocesses, the book will be found a great convenience to those who belong to different associations of piety, and to Catholics in general. It contains also several forms of blessing which clergymen have frequently occasion to use.

Accompaniment to Mitchell's New Map of Texas, Oregon and California, with the regions adjoining. Phila: Augustus Mitchell.

The countries which are here exhibited by an excellent chart and an historical and descriptive sketch, have become such objects of interest to the inhabitants of the United States, that a publication like the present must necessarily commend itself to general favor.

Lives of the Saints. By the Rev. Alban Butler. Baltimore: Metropolitan Press.

We have received No. VII of this standard work, which is issued with great punctuality by the publishers. This number commences the third volume.

Report of the Mount Hope Institution for the year 1845. By William H. Stokes, M. D., Physician. Baltimore: Metropolitan Press. Pp. 41.

We are indebted for this pamphlet to the kind attention of the author. The information which it contains is of too interesting a nature, to be alluded to in a cursory notice, and for this reason we shall lay before our readers in a future number of the Magazine, some remarks in reference to the flourishing institution at Mount Hope, and its claims upon the attention of the public.

Composed expressly for the U. S. Catholic Magazine.

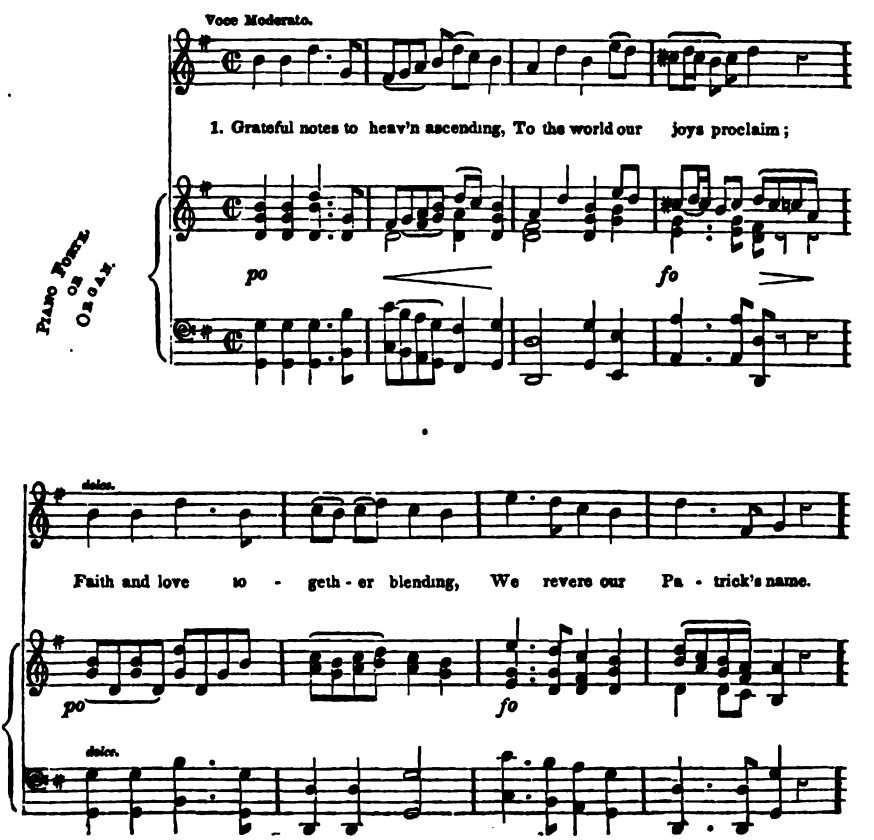
SAINT PATRICK'S HYMN.

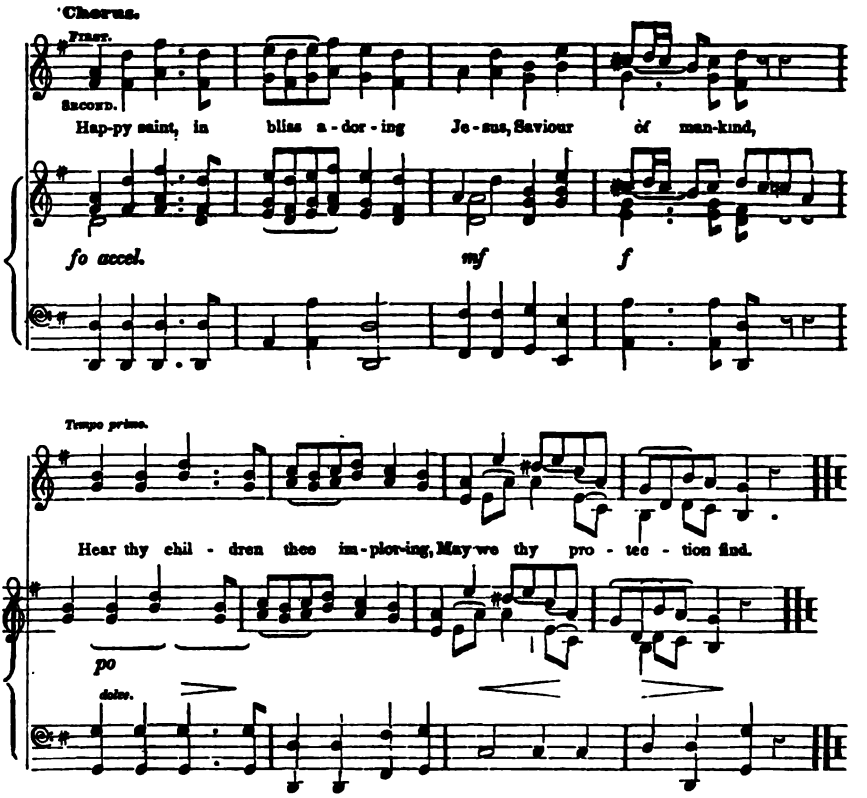
MUSIC BY

PROFESSOR DIELMAN,

OF MT. ST. MARY'S COLLEGE.

[For another Melody to these words see Abridgment Manual of Catholic Melodies, p. 197.]





2. Pagan priests their dark delusion
Long had o'er Hibernia spread;
Patrick came, and in confusion,
Demons from his presence fled.
Happy saint, &c.

3. Lo! their infant arms extending,
Erin's children crave his aid;
To their wants the saint attending,
Soon the heav'nly call obey'd.
Happy saint, &c.

4. Prisons, insults, ev'ry danger,
On our prelate's mission wait;
But the saint, to fear a stranger,
Trusts to bounteous Heav'n his fate.
Happy saint, &c.

5. Sickness flies, his voice obeying,
Blindness sees the cheering day;
And the pow'r of God displaying,
Death unwilling yields his prey.
Happy saint, &c.

6. Erin's chiefs, with wonder, seeing
Senseless idols prostrate fall,
Own the author of their being,
And proclaim him Lord of all.
Happy saint, &c.

7. Now in blissful mansions reigning,
Deign, bright saint, to hear our prayer;
Grace divine for us obtaining,
Heav'nly blessings make us share.
Happy saint, &c.

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THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

APRIL, 1846.

MOZART AND HIS WORKS.

The Life of Mozart, including his Correspondence. By Edward Holmes, author of "*A Ramble among the Musicians of Germany.* New York: Harper & Brothers. 1845.

THE "child of song" has ever strong claims upon mankind! His art peculiarly appeals to our best feelings and kindest sympathies. The element of music is deeply implanted in the human heart by Him of infinite goodness; who, in mercy, has left to fallen man a love for the beautiful, to cheer, elevate, and instruct. Music expresses ideas as well as feelings. Its appeals are not merely sensual, as has been said, but speak to the soul through the medium of the senses with a richer, a deeper, and a more emphatic meaning than words can convey. The art, as the source of pleasure and recreation from the toil and cares of life, has our attention and regard. Its claims are higher as an instrument to civilize and subdue man in his rugged state; to refine and cultivate the heart and sentiments; to aid the influence of science and the arts. Our admiration and reverence are, however, augmented in a ten-fold degree, when music, from a beautiful, becomes a sublime art, in being dedicated to the service of the DEITY, the great author of the harmonious, the beautiful, and the sublime in nature. Man in his better state is ever moved by the "concord of sweet sounds." That music which nature stirs within his soul was first called forth by an emotion of gratitude to God for his wondrous works; those of the material universe, but above them the soul with its adornments and aspirations. How truly the poet has joined to the "morning hymn" of the "first parents" in Paradise, the invocation!

"These are thy glorious works, Parent of good,
Almighty, thine this universal frame,
Thus wondrous fair; thyself how wondrous then!
Unspeakable, who sitt'st above these heav'ns
To us invisible, or dimly seen
In these thy lowest works; yet these declare
Thy goodness beyond thought, and pow'r divine."

Music has always been among the most useful allies of religion. She called forth its earliest aspirations, and the Christian church has continually watched over and directed the progress of musical science. The solemn church song or hymn, which was at first sung in one voice only, or by octaves, is the basis of modern music. A subsequent invention, "figured music," was originated by the church as early as the seventh century. The art was cherished during the "ages of faith" by its mingling in the service of the altar, and being a constituent of Catholic worship. In those much abused times, music was even one of the branches of a learned education: being included in the *quadrivium*,—"arithmetic, geometry, astronomy, and music." The history of this most beautiful science, or art, (as it may most properly be called,) is part and parcel of the history of the church, even to the present time. The sovereign pontiffs ever cherished it, and have been its munificent and discriminating patrons. One of them, the truly great Gregory, has continued the impress of his style even to the music of our day. We have neither space nor time to follow the gradual stages in the progress of the art under the sanction and protection of the church. The preceding remarks are merely intended as introductory to a brief notice of one of the greatest masters of sacred composition, a fit theme for a Catholic pen, and highly suitable to the pages of a Catholic periodical.

The "sublime and beautiful" unite in the almost inspired productions of MOZART's great genius. His lyre was strung in tune to every department of his art,

"Whether reason or fancy, the gay or the grave;"

but its very best and sweetest strains are offerings at the source of all inspiration, and dedicated to the service of religion. This fact furnishes the great claim of Mozart upon *our* grateful remembrance and profound admiration. His reputation is "world-wide," and as a household word with all; not alone with the professor or the *amateur*, but even among those having but a dull, if any, sense of harmony and musical effect. It has outlived petty jealousies, the trammels of fashion, the hackneyed conceit of mannerism, and straitened circumstances, which obscured his early fame, and indeed, also, to some extent, the glory of his name while he lived. His genius was universal. Unprecedented rapidity of production, universality of power, a permanent influence on art, the models he created and has left us, and the constantly advancing march of his genius arrested in the season of greatest hope,—all unite in placing the name of MOZART first, and alone, among musicians.

The American reader, before the publication of the work with the title of which we have prefaced this notice, had immediate access, in English, to no connected life of the greatest of musicians. A good and full life of Mozart was a *desideratum* which, it seems to us, has been supplied by the able work of Mr. Holmes. The "Life" appeared first in London; the volume before us being from the recent American republished edition. Some of our publishers have fallen into the fashion, rather disingenuous, to say the least, and "more honored in the breach than the observance," of re-issuing British works here without the slightest credit to the foreign source. No one would imagine, from the title-page and appearance of our copy, but that the Messrs. Harpers had paid for, and originally published the manuscript from the author himself. They do not even say "thank'e!" to the English edition, from which theirs is taken. This system of *reprisals* upon British literature is not by any means creditable. But our concern now is with the author, not the book speculator. Mr. Holmes' work is quite full; perhaps as bulky as would please that important class, the buyers, whose tastes it is necessary that the author, who lives by his pen, should consult. It sketches, with tact

and discrimination, the life of Mozart, its varied incidents, struggles, and influence on art; the progress of his genius, and the brilliant reputations that paid it homage in its own day. It abounds with details of great interest and variety, connected with the private and public career of the composer, from the promise of early boyhood until his bright light flickered, and then was quenched in the gloom and sadness of a premature death. The author, within moderate compass, has managed to bring together a great variety of valuable materials, including a satisfactory list of Mozart's numerous compositions, accompanied by the amusing and exciting circumstances under which the most celebrated of them were executed. He had access, for the purpose, to the most full and authentic sources of information. His work is calculated to interest the general reader almost equally with the musician. We have but one source of regret in connection with the valuable volume of Mr. Holmes: it is that a more Catholic pen had not dictated particular passages relating to the religious and pious Leopold Mozart, the father of the composer, and his attached family circle. The incidents therein referred to could only be felt in their full force and value by one having the knowledge to appreciate the simple faith and piety, so truly Catholic, of the elder Mozart. In our remarks upon the genius and works of the great musician, we shall make use freely of the thoughts of our author, and of his pages by way of extract. Leapold Mozart, the father, was a musician by nature and cultivation. He attained high perfection in his art, and was himself a diligent and successful composer. He obtained a post in early life among the court musicians of the prince archbishop of Salzburg, and subsequently rose in that service to be vice *kappell meister*, (composer and conductor of the orchestra.) Of seven children, two only survived to him. The others died in infancy. The survivors were Maria Anna, born in 1751, and John Chrysostom Wolfgang Amadeus, born January 27th, 1756.

We can attempt but a brief sketch of the development of the musical faculty in the young Mozart. He was, of course, indebted to nature for his ability, but yet those natural endowments were greatly modified and directed by early culture and education, under the constant direction and supervision of a father. That parent watched with emotion the dawning of a talent in his son, which from thence became the chief care of his life. It grew under his fostering hand, and to the capacity and skill, as a musician, of the elder Mozart we may in a measure attribute the happy bent given to the genius of the pupil. To a parent's example and pious precepts, we may also assign an influence that cherished a taste for sacred composition. We regret that we can not pursue the "lights and shadows" of the family circle, as they illustrate the subsequent career of the youthful musician. A genius for music was born with the Mozart children. They both gave evidence of capacity for the art at an early day; the boy, however, in a greater degree than his sister. The talent of the latter survived these precocious evidences. With Wolfgang the bright promise of his infant years was more than accomplished.

His genius, as it advanced with rapid strides under the cautious and guiding hand of the father, became broader and deeper; and excited, day by day, greater astonishment and expectation. The child seemed to attain, as it were, by intuition that which others, of no mean capacity, might spend years in acquiring. Of the young Mozarts, the sister was by some years the elder, and with her the development of talent first took place, or was first observed. In the words of our author:

"The wonderful musical genius of his family came to light almost accidentally. When the girl had reached seven years of age she became her father's pupil on the clavier, at which her progress was great and uniform, and finally made her mistress of the highest reputation that any female

performer had ever acquired on a keyed instrument. Her brother, at this time three years old, was a constant attendant on her lessons, and already showed, by his fondness for striking thirds, and pleasing his ear by the discovery of other harmonious intervals, a lively interest in music. At four, he could always retain in memory the brilliant solos in the concertos which he heard; and now his father began, half in sport, to give him lessons. The musical faculty appears to have been intuitive in him, for in learning to play he learned to compose at the same time, his own nature discovering to him some important secrets in melody, rhythm, symmetry, and the art of setting a bass. To learn a minuet, he required half an hour; for a longer piece, an hour; and, having once mastered them, he played them with perfect neatness and in exact time. His progress was so great, that at four years of age, or earlier, he composed little pieces which his father wrote down for him."

The little Mozart's first essay at holding the pen was in the capacity of composer. It is not clearly ascertained which was his first composition; a remarkable specimen is preserved, composed in his fourth year. The young author, at this period, was an interesting and intelligent child; and was remarked for none of those unnatural developments of manner and taste which often attend precocious talent, and are generally considered unfavorable to its advance. He was, on the contrary, unconscious of his own powers; simple and artless, and devoted to the recreations of his age. Even his childish pleasures furnish evidence of the ascendency the art had gained, and were more or less connected and associated with music. His play-things were carried from room to room generally to the sound of the voice or instrument.

The elder Mozart was astonished in the progress of instructing his child, not so much with his great eagerness for knowledge as by the impossibility of telling him any thing of which he was not already in possession. There was a mystery in this originating which the father regarded with *wonder. It was but the* mystery of genius, which teaches that man is but an instrument in the hands of the great Author of mysteries. Mozart, at a subsequent period of his career, was unable himself to account for the same faculty, and we find him in a tone of modest sincerity, little characteristic of an envious spirit, and honorable to his genius, confessing the *original* faculty, which he so eminently possessed, to consist in the activity of a principle within him, as it were beyond his own power of volition, and in a manner apart from his control. The following allusion to his habit of composition occurs in a letter from Mozart to a correspondent about 1790:

"You say you should like to know my way of composing, and what method I follow in writing works of some extent. I can really say no more on this subject than the following, for I myself know no more about it, and can not account for it. When I am, as it were, completely myself, entirely alone, and of good cheer—say travelling in a carriage, or walking after a good meal, or during the night when I can not sleep—it is on such occasions that my ideas flow best and most abundantly. *Whence* and *how* they come, I know not, nor can I force them. Those ideas that please me I retain in memory, and am accustomed, as I have been told, to hum them to myself. If I continue in this way, it soon occurs to me how I may turn this or that morsel to account, so as to make a good dish of it, that is to say, agreeably to the rules of counterpoint, to the peculiarities of the various instruments, &c.

"All this fires my soul, and, provided I am not disturbed, my subject enlarges itself, becomes methodized and defined, and the whole, though it be long, stands almost complete and finished in my mind, so that I can survey it, like a fine picture or a beautiful statue, at a glance. Nor do I hear in my imagination the parts *successively*, but I hear them, as it were, all at once *(gleich allez zusammen)*. What a delight this is I can not tell! All this inventing, this producing, takes place in a pleasing, lively dream. Still, the actual hearing of the *tout ensemble* is, after all, the best. What has been thus produced I do not easily forget, and this is perhaps the best gift I have my Divine Maker to thank for."

The existence of true genius, spontane-

ous we may also call it, in the young Mozart, was revealed by various interesting and highly amusing incidents, recorded by our author. We regret we have not room for them.

The father, being convinced that he possessed in the little Wolfgang a prodigy, made a visit to the Bavarian court, at Munich, in 1762, where they were well received. He subsequently made other visits with his children at different periods to France, England, Italy, and other parts of Europe, and appeared before their various courts with much profit and great applause, but our limits prevent us from enlarging upon these tours and the interesting events connected with them.

The disposition of the young composer was remarkable for extreme sensibility, as has been before remarked, and exhibited that fine organization we look for in the master of harmony. With Mozart the march of genius outstripped the moral traits of the man as they gradually unfolded themselves. At the age of six years he was not alone versed in the employment and combination of instruments, but, a greater wonder! at that early age "knew the effect of sounds as represented by notes, and had overcome the difficulty of composing unaided by an instrument." His power in *mental* music continually increased. His ear was, also, exquisitely fine, and accurate even at this early age. While wonderful capacities were every day developing themselves, he preserved the happy simplicity of the child. His compositions during this period continued to increase in number and importance. A letter, of about that time, says of the young Mozart: "in all that he does or says there is spirituality and feeling, adorned by the peculiar grace and gentleness of childhood."

During a tour to Rome, made in 1769, they arrived in holy week, and were present in the Sixtine chapel during the performance of the famous "*Miserere*" by Allegri. This piece of music was then in such esteem, that a knowledge of it was confined to the choir of the holy father. The musicians of that choir were forbidden to take any part of it away, to copy it, or otherwise make it known. In spite of these precautions, which seemed complete, the young Mozart stole the music—by copying it, as performed by a double choir, from hearing and memory, the result of *two* visits only to the Sixtine chapel.

We are surprised to hear the biographer declare, speaking of the elder Mozart, that "as the fame of his son increased, the pecuniary resources of the family became gradually impaired." We can partly account for this by taking into view the great expense of numerous professional tours, by father and children, as compared with inadequate receipts. In fact, Leopold Mozart never realized the expectation, fondly entertained by him, of spending the decline of his days, through the success of his son, in peace, comfort, and plenty. He continued needy to the last. The son, also, from misfortune, bad management, profuseness, or a want of thrift, was himself often in want. His great genius did not prevent him from closing his brief career in comparative indigence. Had he even lived to a more mature age, we can not suppose, with his peculiar qualities, that he would have materially bettered his fortunes. Such is the usual fate of great abilities, whether with or without those traits, Mozart so little appreciated. He left at his decease heavy debts, which were, however, discharged after the lapse of years, through the respect for his memory and exertions of his widow. We take a hurried leave, with pleasure, of this sad feature in the great composer's checkered history.

We have carried the reader, in a manner necessarily quite brief, through the early career of Mozart during the first development of his wonderful genius, and would like to direct attention, also, to the portions of his mature career, when his compositions had attracted the admiration and homage of Europe, but are compelled

to leave this part of his history, to conclude with a brief reference to the results of his genius; those great masterpieces of art left as *models* to our day, as yet never surpassed, if, indeed, equalled.

The number of Mozart's compositions almost exceed belief. No musical author of eminence has ever surpassed him in this respect. His works are uniformly distinguished for power and originality. His muse seems to have been never weak or irresolute, but ever "Mozartish," a term employed to express the characteristic feature of his labors. He worked out for himself a course, dictated solely from his own conceptions of art, from which he never turned aside through fear of censure, of envy, or of fashion. Independence of all trammels, aside from the dictates of his own capacity and taste, called up the censure of mannerism and ignorance; of this professional envy was but too ready to avail itself. Mozart's greatest compositions were, from similar causes, either at first received with faint applause, or with ill-concealed or affected censure. We are astonished at the details of even cold welcome given, by portions of the musical world of his day, to works of genius now regarded alone with wonder and enthusiastic delight. Much of that opposition was surmounted while Mozart still lived. Since his death, the last shade of indifference and censure has merged in the unity of warm appreciation. Now, in our day, at the distance of more than half a century, amidst the men of another generation, the works of the composer, in various modes of republication, or first printed from the MSS., are continually springing into life. Mozart's influence upon the musical world is still on the increase; and will continue to weigh in the fashion of future art. The present day is unacquainted with much that he accomplished during his brief career. Even during life many fugitive pieces remained scattered, and *unclaimed* except by pretenders to his inspiration. His pen was ever at the service of a friend; a generous impulse of his nature that was often abused. Even those "dying notes"—amidst which his spirit departed—the immortal "Requiem"—were not exempt from the dishonest arts of the plagiarist. It has been stated that Süssmayer, who had obtained possession of one transcript of the "Requiem," the only other copy given from Mozart's possession before his decease, going to the individual who had engaged its composition, published the score some years afterward, claiming to have composed from the *Sanctus* to the end. This story found partial credit until as late as the year 1839, when a full score of the "Requiem" in Mozart's handwriting was discovered, and set at rest the question of authorship. We are enabled, however, to estimate the number of Mozart's compositions from the complete and fragmentary works that remain to us. These have been collected by friends and biographers, and we are in possession of accurate accounts of them carefully compiled. There is, also, positive, or faint record of other works unfortunately lost. M. Von Nissen, of Copenhagen, who, many years after the death of the composer, married the widow of Mozart, collected and published the great musician's correspondence in the original German, and also furnished a catalogue of his works. From this, and by collation of the catalogue of André, of Offenbach, with Mozart's own catalogue, as well as from scattered memoranda, and with the addition of several pieces collected from MSS. in the possession of the same André, Mr. Holmes claims to give in an appendix to his volume "a full account of Mozart's compositions," as far as they have been preserved by him, "for the first time given to the public."

This "Appendix" consists of four catalogues. The *first* comprehends "compositions produced by Mozart between his seventh and twelfth year," and is arranged under thirty-two heads, each one including one distinct piece, or several pieces for the same instrument, published together. It

is made up from a very great variety in number and character, including two complete masses, seven sacred pieces, two oratorios, a stabat mater, a "kyrie," a "cantata on the passion," a "veni sancte spiritus," and "a grand offertorium, * * with accompaniments for an orchestra;" also of "sonatas" for the clavier, variations, "Italian airs," symphonies, minuets, concertos, &c. &c., for various instruments, as the violin, violoncello, flute, horn, bassoon, trombone, trumpets, drums, &c., an "opera buffa," and other works. We have given the preceding with some particularity that the reader may be enabled to estimate the versatile character of the composer's genius even in its infancy. Mozart was then but a child. The *second* catalogue includes "works composed by Mozart from February 9th, 1784, to November 15th, 1791." The works of each year are collected in consecutive order, and according to their respective months when executed. In the year 1784 we have enumerated about twenty compositions for pianoforte and violin. In 1785 about the same number of various descriptions. In 1788 an increased amount, including the celebrated "le Nozze di Figaro." The number of compositions varies throughout succeeding years. Among the more distinguished and elaborate works of the years between 1783 and 1791, we may mention "Il Don Giovanni," the instrumentation of Handel's "Messiah," "Cosi fan tutte," and the instrumentation of Handel's "Alexander's Feast," and ode on "St. Cecilia's Day." In the very year of his death, which took place in December, 1791, were composed a sacred piece, "Ave Verum Corpus," the celebrated "Die Zauberflöte," "La Clemenza di Tito," and the greatest and *last*, only finished with life on the death-bed, the "REQUIEM," which, though all his other works were lost, would ever endure a monument of renown to the sublime genius of Mozart. In our brief sketch of the *second* catalogue, we have but mentioned the compositions known by reputation to the general reader; the musician will find therein other favorites of equal celebrity among those of his art. It does not include many works of the composer executed during the last year of his life, and presented by him to meet the wishes or necessities of various friends, but of which he preserved no copies. The *third* catalogue includes "musical fragments and sketches found among Mozart's papers, with a description of them by the Abbé Stadler." These fragments and sketches, we may regard as the *nuclei* of great undertakings, had their author survived to build higher the fabric of his fame. We can merely glance over them. They include an immense number of fragments for the clavier, violin, wind instruments, and for vocal composition; among the latter, several sketches for sacred subjects, as seven kyries, a gloria, &c. The *fourth* and last list, given by our author, comprises the compositions, *in addition* to those previously named, that Mozart left *complete*, exceeding in number three hundred and eighty-two. It contains "thirty various church compositions," an oratorio, "Davidde penitente," the remainder made up of operas, operettas, and various compositions for the voice and instruments. The "thirty church compositions" include masses, litanies, offertories, motets, hymns, cantatas, &c. We have alluded especially to Mozart's sacred works, although it became necessary in passing to mention his secular compositions, in order that the reader should be able to appreciate the number and originality of his labors.

From the preceding summary some idea may be formed of the extent and fertility of that genius which, only just arrived at its prime, was yet capable of accomplishing such prodigies. What a vast mine of musical wealth (if the expression may be allowed) does it not present? And of those multiform labors scarcely any, if even one, are unworthy of the intellect that originated the "Requiem."

We must close with the story of that "Requiem," embracing as it does the fi-

nal clinging to earth of the great spirit of its author. While the last strains of the sublime composition yet lingered upon his lips, the "silver cord" that linked to the mortal tenement in Mozart the very soul of harmony and song, was loosed for ever. His genius dissolved amidst the melting tones of its sweetest inspiration. From the first note he was under the presentiment that he was engaged upon the *Requiem* for his own departure. Nothing was able to disabuse him of the impression. He continued to maintain it to the last. Yet strange to say, though thus warned, no "viaticum" consoled in its departure (if we are to credit the assertion of our author) the soul of the dying musician. According to Mr. Holmes, he made no effort for spiritual aid in his extremity. On the other hand, there is reason to believe that Mozart retained the pious principles and precepts of his youth during the latter period of his life. We gladly and confidently distrust the assertion in the absence of all proof. The composer died in no evil dispositions, but under an influence derived from the sacred tones of his favorite "Requiem." In June of his last year of life, 1791, he produced his "Ave Verum Corpus," a strain of calm and exalted religious feeling. We can indulge the hope that the great soul of Mozart, fretted by a life of sad reality, THERE found at length a resting place and repose, whither his sublime efforts in sacred art have continued to direct the aspirations and worship of so many millions.

While engaged upon the "Zauberflöte" in May, 1791, the symptoms of decay appeared. Says our author:

"Early in August the composer was one day surprised by the entrance of a stranger, who brought him a letter without any signature, the purport of which was to inquire whether he would undertake the composition of a requiem, by what time he could be ready with it, and his price. The unknown expressed himself on this occasion in a manner as flattering as it was mysterious. Mozart, who was never accustomed to engage in any undertaking without consulting his wife, related to her the singular proposition made to him, adding that he should much like to try his hand in a work of that character, as the elevated and the pathetic in church music was his favorite style. She advised him to accept the engagement, and he accordingly wrote an answer, stating his terms for the composition, excusing himself from naming the precise time of its completion, but desiring to know where it should be sent when finished. In a few days the messenger returned, paid twenty-five ducats, half the price required, in advance, and informed the composer that, as his demand was so moderate, he might expect a considerable present on completing the score. He was to follow the bent of his own genius in the work, but to give himself no trouble to discover who employed him, as it would be in vain. On the departure of the stranger he fell into a profound revery; then, suddenly calling for pen, ink, and paper, began to write.

* * * *

"Just as Mozart and his wife were entering their travelling carriage for Prague, the stranger who had brought the commission for the requiem suddenly reappeared. 'How will the requiem proceed now?' he inquired. Mozart excused himself on account of the necessity of the journey, and the impossibility of giving intelligence of it to his anonymous employer, but expressed his determination to make the work his first care on his return. This assurance gave satisfaction, and they separated."

The "Zauberflöte" was produced in the September succeeding. Mozart was then engaged upon the "Requiem." Intense application by night and day to the work was accompanied, as may be supposed in his shattered state, by brooding silence and dejection, until the idea of approaching death assumed the character of monomania. He was under an impression that he had been poisoned, and exhibited in other ways symptoms of a mind deranged by overtasking its powers. To this derangement of reason we may attribute the fact stated by Mr. Holmes, if correct, which we have reason to doubt, that the succors of religion were unsought for by Mozart in his last moments. While in that state of physical and mental disorder, the composer was with difficulty induced by his wife and friends to lay aside

composition. Indeed gentle compulsion was employed, and the score of the "Requiem" taken away by the advice of his physician. Improvement in consequence resulted to his health, and he was once again cheerful among his friends. In this state of renewed health and spirits, he sought again his "Requiem," and his wife, seeing no longer any objection, complied with the request. With the renewal of severe mental labor returned his former illness in more aggravated form. About November the 21st he took to the bed, from which he never rose again. "Now must I go," he would exclaim, "just as I should be able to live in peace; now leave my art when no longer the slave of fashion nor the tool of speculators, I could follow the dictates of my own feeling, and write whatever my heart prompts." The "Requiem" was almost continually on his bed; the following extracts from our author conclude its history as connected with the life of the composer:

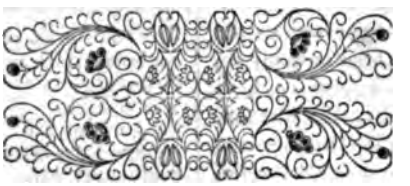
"One of his last efforts was an attempt to explain to Süssmayer an effect of the drums in the 'Requiem;' he was observed, in doing this, to blow out his cheeks, and express his meaning by a noise intelligible to the musician.

"At two o'clock on the same day, which was that of his death, he had been visited by some performers of Schickaneder's theatre, his intimate friends. The ruling passion was now strongly exemplified. He desired the score of the 'Requiem' to be brought, and it was sung by his visiters around his bed, himself taking the alto part. Schack sang the soprano; Hofer, his brother-in-law, the tenor; and Gerl the bass. They had proceeded as far as the first bars of the *lacrymosa*, when Mozart was seized with a violent fit of weeping, and the score was put aside." * * * *

"As he looked over the pages of the 'Requiem' for the last time, he said, with tears in his eyes, 'Did I not tell you that I was writing this for myself?'"

Thus died Mozart on December 5, 1791, in his thirty-sixth year. The favorable turn that fortune seems to have taken with him, the last few months preceding decease, increases the melancholy interest of that sad event. We close this notice of "Mozart and his works" in the appropriate concluding words of our author, Mr. Holmes:

"His works remain the "starry-pointing pyramid" of one who excelled in every species of composition—from the impassioned elevation of the tragic opera to the familiar melody of the birthday song; nor will they cease to command universal admiration while music retains its power as the exponent of sentiment and passion."



THE CHRISTMAS HOLYDAYS IN ROME.

(Continued from page 133.)

The Christmas Holydays in Rome. By the Rev. Wm. Ingraham Kip, A. M., author of "The Double Witness of the Church," "Lenten Fast," &c. &c. New York: D. Appleton & Co., 1845.

OUR former paper we left the Rev. Mr. Kip groping his way through the shades of the catacombs, from which, after spending a useless hour among the relics of the martyrs, he emerges into light, to continue his wanderings about the city, and his abuse of the church. One of the first objects that caught his eye was "a splendid carriage flaming with scarlet and gold," within which sat "an old man, dressed, also, in scarlet." And most sapiently he informs us "that is his eminence." If ever the reader of these "Holydays" should be in want of definitions, he must not blame their author. But such definitions! *Exempli gratia:* What is a cardinal? *An old man dressed in scarlet!**

Romani tollent equites peditesque cachinnum.

Two propositions, however, which he has stated will be contradicted by no Catholic: the first, that "for centuries the college of cardinals has been in many respects the *most powerful legislative body in Europe,*" and the second, that Cardinal Reginal Pole, the last of the Plantagenets, was "one of the gentlest and holiest of men." Would that his exertions to bring back and preserve under *Roman obedience the rich tillage lands and dusky woodland chases* of England had been successful. Then that unfortunate island-church which has, for three long centuries, seen the garment of her pristine unity torn and tattered into a thousand fragments, would have been spared the evils, and schism, and scourges that have accumulated with the growth of her power, and the vast extent of her dominion. The boundless empire of pagan Rome spread over her prostrate subjects the wings of her imperial eagles and the delusions of her superstitions. In like manner, England, exceeding the magnitude of the mistress of the world in the conquests of her arms, has hardly yielded to her in the dissemination of fatal and unnumbered errors. For while she boasts of propagating the Bible, teaching Christianity, and erecting sees wherever the sun shines, she merely, by so doing, sows wider and farther the seeds of disunion and schism, and perpetuates the growth of tares in the garden of the church, which, at the end of time, will be cut down and thrown into the fire.

Our traveller, after informing us that the sacred college consists of fifty members, of whom Padini is the oldest, and Scwartzenburg the youngest, introduces us, together with himself, to the person he most wished to see in Rome—Cardinal Mezzofanti. We will let him describe this circumstance in his own language:

"The son of an humble tradesman, he commenced his career as a librarian. His birthplace—as he himself informed me—was Bologna. When an obscure priest in the north of Italy, he was called upon to confess some criminals who were to suffer death next day. They proved to be foreigners condemned for piracy, and he found himself utterly unable to hold any intercourse with them. Overwhelmed with grief at this unlooked for impediment, he returned to his home, spent the night in studying their language, and the next morning confessed them in the tongue 'wherein they were born.' * * * * His knowledge for languages seems to be

*P. 206.

almost intuitive, for he acquires them without the least apparent difficulty. At the age of thirty-six he is said to have read twenty, and to have conversed fluently in eighteen languages. At the present time he speaks forty-two. * * * When the revolt of 1821 broke out, and Bologna for a time threw off the papal rule, Mezzofanti exerted himself so earnestly in behalf of the pope, that he was afterwards called to Rome, and rewarded with an appointment under Mai. When that distinguished scholar was made cardinal, Mezzofanti was raised to the same dignity."*

The high elevation to which this once obscure priest was raised, did not in the least affect his humility. There are some characters too intrinsically great to be injured by the adventitious circumstance and pomp of dignity: nay, whose modesty appears more strikingly conspicuous from the glare and glitter that play around it. Such a character is pre-eminently Mezzofanti, as Mr. Kip himself acknowledges:

"And yet, with all these high qualifications, there is a modesty about Cardinal Mezzofanti which shrinks from any thing like praise. When complimented on the subject of his acquirements, he sometimes answers: 'Do not mention it; I am only a dictionary badly bound.'"†

With regard to the English language, he speaks it correctly, with a slight foreign accent, and is well acquainted with British and American literature. The latter he esteems much on account of purity of style, which he thinks has, for the last half century, been less disfigured by foreign words than the English. With the Algonquin tongue he is well conversant, and knows something of the Chippewa and Delaware. And, notwithstanding all this, can the reader believe it possible that our exacting rambler was even here likewise disappointed. "He by no means satisfied me as to the depth of his literary acquirements!" Did Mr. Kip examine the cardinal? Could he have conversed with him fluently enough in any other language than the English? He was not satisfied, forsooth, with the marvel of this age—a walking library—a breathing miracle; so considered and venerated by all profound men, and especially by one of the best judges and shrewdest observers—Lord Byron, who declared that Mezzofanti was the only foreign *literary* character that he wished to see twice; . . . who was a prodigy of language, a Briareus of the parts of speech, a walking library, who ought to have lived at the time of the tower of Babel, as universal interpreter; a real miracle, and without pretension, too. He tried him in all the languages of which his lordship knew only an oath, ... and he puzzled him in his own idiom.

Which notwithstanding, Mr. Kip must have something to find him deficient in—and that after a few minutes' conversation. He affirms that Mezzofanti has never displayed any thing philosophical in his character, and that he does not possess the philological discrimination and combination of Schlegel. Wonderful discovery—for which Mr. Kip deserves a patent: that the elegant and easy mind of the Roman differs materially from the difficult and elaborating genius of the German. And that it is one thing to excel in one particular science, and another to understand *all* the languages in which *all* sciences are treated. Promising the reader that he will long remember the old cardinal's friendly smile, and expressing a hope to meet him again in a better land, Mr. Kip takes farewell of Mezzofanti to muse, with all due Protestant sympathy, in the Protestant burial ground.

The first ebullitions of his sorrow are poured over the grave of "young Devaux," of Charleston, South Carolina, whose story forms the subject of a lugubrious episode. During the illness of this gentleman, he tells us, every possible attempt was made to attach him to the church of Rome. The Rev. Pierce Conelly, once a clergyman of the Episcopal church in the United States, but who some years ago *abjured the true Catholic faith*, was unceasing in his attentions. An English lady, also, another proselyte, was exceedingly busy in her efforts. But

* P. 207. † P. 209.

he was rescued from their assiduities by a clergyman of the Protestant church from his own land, and died, after having received the communion at his hands.

It is curious to mark the confidence with which Mr. Kip styles his faith the *true Catholic faith*. The Rev. Pierce Conelly, an American clergyman of *his faith*, after mature inquiry and profound research, discovered that it was not the true faith: and he forsook "all things" to follow Christ in the church which had been founded by his divine wisdom, and which was to continue for ever. Convinced as he was of the blessing of being a member of the body of the ancient church, no wonder that he evinced a tender and zealous solicitude for his dying countryman, and had he succeeded in converting Mr. Devaux, I put it to the conscience of Mr. Kip whether that gentleman might not have been saved in the faith of Rome? If he admits the affirmative, why so bitter in his sarcasm against the efforts of Mr. Conelly and the English lady? If the negative, who is he to judge his neighbor, or how could he in parting with Mezzofanti, trust that they should meet in heaven, "where all differences are forgotten, and our Father welcomes as his children *all those* who loved him in sincerity and truth?" From this dilemma there is no escape for the Rev. Mr. Kip: who has no right whatever to arrogate to his denomination exclusively "the pure truths of the Gospel."

He next bends over the grave of a YOUNG ENGLISH POET, and exclaims with every visiter, after quoting Shelley, "Poor Keats!"

In this lovely place he lingered, "until the increasing dampness, showing that the dews of evening were falling, warned him to return home." Whence, after having reposed till morning, he sallied out again to visit the palaces of Rome. To follow him through this so often beaten tract, and over which he strews no novelty in his career, would only be to repeat the guide-*book by heart*. We will, however, record what he "heard mentioned in conversation" concerning the late Princess Borghese, whose gentle and yet magnificent accomplishments and virtues have attracted the admiration of all Europe. He writes:

"The present prince married a lady as widely different in character from the Princess Pauline as is possible. She was the daughter of the earl of Shrewsbury, and died about two years ago, leaving behind her a character for sanctity, which *seems* to have been gained by a life of earnest devotion and ceaseless charity seldom witnessed in her elevated rank. She would steal away from the magnificence of their villa where every thing was around her to win the affections to earth, and, in the dress of one of the Sisterhood of Charity, go through the city seeking every where distress and misery to which she might minister. I read her funeral sermon while in Rome, and, if half is true which is there related, or which *I heard mentioned in conversation* as illustrating her spirit of self-denial, she deserves to be canonized more than *nine tenths* of those who now figure in the Romish calendar."*

As usual Mr. Kip wields a double edged sword which cuts both ways. If he stumbles upon any thing so conspicuously admirable that he can not in common decency withhold his eulogy, he invariably spoils his faint praise by going far out of his way, very often, to reach something at which he may have a fling. This appears evident in the above extract, in which, uniting his voice with that of all Rome in consecrating the memory of the late young, beautiful, and holy princess, he ends his panegyric of her by insulting the church which she loved, and the saints whom she invoked. Only nine tenths of our "Romish" saints, according to this oracle, deserve to be canonized. Has he ever read their lives? Does he know more about them than the "Esquimaux?" Is he, in this respect an ignorant and forward scribbler, a more competent judge of the merits of the saints than the whole Catholic world that venerates and cherishes the names of those who, recorded in the calendar, are embalmed in the benedictions of

* P 233.

the faithful? May not Mr. Kip take to himself the proverb: *I have not learned wisdom, and have not known the science of saints*:* otherwise how could he endorse the infidel lines of Shelley which he quotes?

> "No doubt Pope Clement
> And his most charitable nephews pray
> That the Apostle Peter and the saints
> Will grant, for their sakes, that I long enjoy
> Strength, wealth, and *pride*, and LUST," &c.

And how could he have the presumption to affirm that, "whatever deed of wickedness was detected, Count Cenci could always purchase pardon from the pope?" Mr. Kip forgets his soliloquy about the *successor of St. Peter* which he made in a more Christian mood some chapters above. And fearing not to leave on his Protestant readers an impression less explicitly than he intended, he marshals again and again the sneers and calumnies of the most undisguised skeptic of recent times in terrible array against the religion of Rome—a religion which *has no necessary connection with any one virtue!* It is no rule for moral conduct. It is identified with villainy, inasmuch as the *most atrocious villain may be rigidly devout.* It is a mere temper of the mind, a passion, an excuse, a refuge: *never a check.* These are the terms in which a minister of the Episcopal church gives vent to his prejudices against that venerable faith which changed the face of the earth, and perpetuated the inestimable blessings of Christianity and truth from generation to generation. Had Shelley a better opinion of Protestantism than of Catholicity?

But really our traveller must have been laboring under some peculiarly morbid influence when he indited such unseemly language, and trusted himself to such infidel prepossessions. Otherwise there would be no accounting for another altogether contradictory strain, and that so soon after, in which he indulges in visiting the churches of Rome. Hear him:

"The traces of antiquity are there also, for you can stand within the walls where they worshipped who, for fourteen centuries, have been hymning praises in the paradise of God. There, too, painting and sculpture have placed their noblest works, for you are among a people the spirit of whose faith it is to *dedicate the best they have* to the Lord."*

Surely it is safer, after this acknowledgment, as well as more ennobling to the heart's deep sympathies, to worship after the manner of those blessed saints than to risk the modern and formal liturgy of the reformation, which has interrupted in certain parts of the earth the hymns of praise and the oblation of sacrifice which in the primitive church were practised, and in the Roman Catholic—the same as it was in the beginning—are yet going on, transmitted from age to age, an evidence against the "DOUBLE WITNESS" of the Episcopal church. Little is this everlasting evidence affected by Mr. Kip's stale description of the blessing of horses, or his criticism of the *horns* of Moses, or the wonderful resolution of the "poor Saxon monk" in starting from his knees on the *Scala Santa.* Little do the broils of popes and emperors, the vices of some of the former, or the tyrannic usurpations of the latter, which nothing but the power and thunders of the Vatican could check,—little, we repeat, do all these common-place allusions to the scandalous in the history of the church derogate from the solid and immovable grounds of dogmatic truth on which her divinity is established. This, at least, was the deep-rooted conviction of those charitable and munificent spirits who erected these costly buildings—these sacred edifices, in "the interior of whose vast sanctuaries an impressive solemnity prevails."

Mr. Kip admires the pious generosity of men who could do more for the glory of God's house than for their own residences: he regrets that it has become the fashion now-a-days to call this the fruit of superstition, and expresses his admiration of their laying up treasures in heaven by raising Catholic altars on earth. But his lament over the desolate church, adjoining

* Prov. xxx, 5.

* P. 267.

the Benedictine monastery in the Campagna, has slipped from his mind. "For whose benefit has this sumptuous pile been erected? . . . . . May we not ask the question—*to what purpose is this waste?*" Yes, and Judas asked the very same when the fragrant spikenard was poured out by the penitent daughter of Jerusalem on the feet of the Saviour. Is the rearing a magnificent temple to the Most High any where—amid desolation or fertile fields, in the solitude or the busy town—a *waste?* Especially when the city itself is filled with sumptuous churches, and covered with charitable establishments? Mr. Kip does not deny this fact:

"There are few communities in the world which can equal that of Rome in charitable associations. They are called *confraternities*, and are formed by the voluntary union of individuals, often of high rank, who, in the midst of all the wretchedness around them, devote a portion of their time to its relief. Many of these are never seen by mere travellers, or their existence even suspected, for their sphere of labor is private, yet it would be difficult to estimate the amount of happiness they diffuse. One fraternity, for example, is intended to seek out humble but respectable families who would not be likely to apply for alms, and in some delicate way relieve their wants. The members of another visit the hospitals; others visit the jails; others by voluntary donations pay all debts which the poor have unavoidably contracted; others seek the sick through the abodes of wretchedness. Others come in when the last hour is over, defray the expenses of the burial, attend to the performance of the religious rites, and themselves bear the body to the grave."*

What a picture of papal Rome!—of that city of abomination!—that apocalyptic Babylon! Is there a capital in the Protestant world that can present any thing to compare with it even from the description of a Protestant observer? After this, why so much acrimonious declamation here against the misrule, the disorder, the degradation, the superstition of the pontifical metropolis whose inhabitants are such admirable examples of sympathy for suffering humanity?—whose zeal needs not

*P. 290.

an "anniversary" excitement to its ardor, and whose spontaneous interested acts of heroic benevole quire no pompous "report," and er no "list of subscribers' names.' whose good deeds are known onl heavenly Father "who seeth in

With regard to the general char the Romans, Mr. Kip gives as h ion that "they have less frivolity depth and solidity—more of the l ness and reserve of the Spaniard; i more character than the Neapolitan same time they excel the French cerity, and the Germans in refin He admires their "grace of mind high degree of "civilization," "air of poetry" about even th classes. He condemns the cu travellers who laugh at their "s tions," just what he himself has l ing all along. He admits them to hearted and generous and ch They consequently shame Protesta tals by their virtues and refinement Kip records this fact upon one pa lo! on the next he styles ther graded," and attributes this their kind of degradation, in sooth, "wretched government" under they groan—a government leavin "*nothing to do*, nothing for which t and nothing which it is possible f to achieve." Our travelling critic to apply the philosophy of the adr of the Roman satirist: *sibi const* declaims against the "wretched government, in page 303, and in tl ing of the twenty-second chapter he his highest encomiums upon the s

"The theory on which the Rom ernment is founded is a noble o of rendering every thing subsidia ligion."*

If this be the case, why should dividual who understands this *nob* desire to see a revolution in the pa ernment? If there exist abuses, be corrected. If they in whose l

*P. 312.

vested the administration of that government are unfaithful to their trust, let them be responsible for their infidelity. But wo to the revolutionists who, under the plea of liberty to Italy, seek to undermine religion and faith: the consequence would be only a repetition of at least some of the scenes which were witnessed in France after the altars of the church were thrown down by the fury of *philosophy*. Mazzini and his associates are not the men to regenerate a land—if it needs regeneration—which can never prosper except under the sacred influence of that hereditary faith, which forms an essential part of the character, nay, existence of the Roman people. Mr. Kip, although blending, at one time, his cordial sympathy with Mazzini, whom he exultingly quotes, at another, hesitates at giving so much as an opinion on the religious state of Rome. He feels that it is no easy matter for a stranger, and of a strange faith, to appreciate the moral influence which ceremonies and external rites exercise over the conduct of a people. He occasionally falls into the usual rhetorical tirade against the corruptions of the church, and the bad government of Rome, but still struggling against his individual prejudices, he, ever and anon, gives utterance to a truism which he seems anxious but unable to repress. For instance, in p. 312:

"It is in this spirit (a want of charity) that those without her fold are too much accustomed to estimate every thing which relates to the church of Rome. They look at her course through the middle ages, and denounce it all as one long period of darkness and evil. And yet all that time the church—changed as she may have been from her early purity—was the only antagonist of the ignorance and vice which characterized the feudal system. It was a conflict of mental with physical power, and by the victory she gained the world was rescued from debasing despotism, the triumph of which would have plunged our race into hopeless slavery."

How can it be said, after this, that the Catholic church was the mother of darkness—that she spread over the earth the gloomy pall of ignorance, and the deadly blight of liberty! And let Mr. Kip and all his Protestant readers remember that the spirit which opposed and crushed the despotism of the emperors and the barons is still living in the church, and will always breathe into the breasts of her children an unquenchable love of truth and freedom. Sneer as he may at relics and recent miracles—which constitute no article of our faith; grieve as he may over the "errors" of the church; talk as he may of "the dogmas grafted on her, and which she has unfortunately retained;"—nevertheless, he is compelled to confess—and this confession is a refutation of his whole work—that *the great truths she teaches are the truths for all ages—the awful verities for which confessors and martyrs, in early ages, were willing to die.* He is forced to acknowledge in the close of his book—one of the most incoherent we have ever chanced to read—that she retains Catholic traits—"charitable institutions for the relief of every kind of misery—broad, expansive views, looking over the whole earth as the field of Christian labor—and the solemn beauty of so many of her services, appealing at once to the deepest cravings of the heart by their holy teaching, or raising the soul above this earth by the austere hymns received from early days." *

And yet Mr. Kip, who does not know precisely what he wants, and does not on one day remember, it would appear, what he had written on another, has "no sympathies" with Rome, and will never have any until she "will *return* to the stern purity of his own church!" He looks upon the mother church in the light of a fallen archangel; fallen, indeed, but not shorn of all her primitive brightness, and applies to her the lines in which Milton described the ruined apostate spirit, whose

"Form had not yet lost
All her original brightness, nor appeared
Less than archangel ruined, and the excess
Of glory obscured."

* P. 326.

Mr. Newman once made the same application, and perhaps it was from his writings that our traveller borrowed it. That learned convert has retracted his rash and, according to his present emotions, blasphemous comparison: and he has taken this step, not superficially, not from a fitful wavering of the mind, but after a laborious investigation, to appreciate the result of which would require a stronger intellect, we fear, than the author of this volume is endowed with. He should, however, be persuaded that his puny powers, compared with those of a Newman, a Ward, an Oakely, Faber—whom he often quotes—will not make the slightest breach in the venerable and everlasting ramparts of the "church of Rome." Would that he might be induced to examine with a disposition of piety and self-disregard that characterize all those great and eminent clergymen of the church of England, who having, a thousand and a thousand times, read of, and perhaps witnessed the "objectionable" ceremonies and practices which he describes and deplores, have, nevertheless, with sorrow for their past errors, and a contempt for all worldly considerations, thrown themselves, in humility, at the feet of the Catholic church. Here are examples, indeed, of the manner in which *union* is to be effected. They have silenced for ever the morbid appeals of Mr. Kip, and others of his school, to the Roman church, to cast aside all that Protestantism objects to; and then, "si superis placet!" they will immediately unite with her absurd proposal; which they know full well is just as practicable as the union of truth with falsehood.

We have thus accompanied the author of the "Christmas Holydays in Rome," as nearly as we could, through all his rambles: and in laying down his book, we do it with impressions more unfavorable of his consistency and erudition, than we could have had any idea of receiving. A more incongruous production never has come from the pen of a travelled "churchman;" written without reflection, without the opportunities of acquiring a true knowledge of what lay beneath the superficies over which he merely skimmed. No ecclesiastical research, no critical examination of things, no original conception, no thoroughly Christian spirit can we find through all its pages. Even the style is often hurriedly negligent, and very diffuse. In a word, we are shrewdly of opinion that, should his "holyday" book, by any chance, find its way to the learned and accomplished circles of Rome, the seven hills will ring with the echo of this their unanimous exclamation:

"Communi sensu plane caret, inquimus, eheu."*

* Hor. Sat. lib. iii, 1.

LORD BALTIMORE AND THE MARYLAND CHARTER.

Discourse on the Life and Character of George Calvert, the first Lord Baltimore: made by John P. Kennedy, before the Maryland Historical Society, being the second annual address to that association. Baltimore: John Murphy. 1845.

THE institution of the Maryland Historical Society has been welcomed by the citizens of our state with general approbation. It is regarded as its proper function to collect and preserve the too long neglected documents of our early history. In the first discourse delivered before the society, the orator declares its intentions and object in the following beautiful language:

"We would disclose in their seclusion and proclaim in all their excellence the treasures that invite research—and would mark the benefits of the maturing records of the times. We would make them a coinage of medals sacred to the honor of the republic—and edifying with political virtue and wisdom—and infusing the only meritorious aristocracy, the pride of state."*

The author of the second discourse, who chose for his subject "The life and character of George Calvert, the first Lord Baltimore," has been distinguished as a polished writer, and an agreeable speaker. He is, moreover, a respectable lawyer, and has filled important stations as a legislator, with credit to himself, and with the approbation of a large portion of his fellow citizens.

Mr. Kennedy seems to have been conscious of the honor conferred on him by his having been selected to deliver the second annual discourse before the respectable body which we have named, without duly appreciating the responsibilities of his position. The author of a historical discourse, delivered under such circumstances, should not have ventured to substitute crude opinions and doubtful theories for the unquestionable truths of history. But Mr. K., with professional adroitness, has labored to "make the worse appear the better cause;" to torture good and honorable motives into bad or unworthy ones; and he has used the privilege of a novelist to make the coinage of his own fancy pass current for truth. His endeavors to build facts upon merely conjectural history—however spirited and original—should not have been essayed in opposition to the records, without a more thorough acquaintance with his subject, and a more comprehensive view of the history of the times than he has displayed. Although long distinguished as a graceful writer in the department of fiction, this, we believe, is his first attempt in the more important province of history. From the general approbation of his talents and the respect for his personal worth, this performance was looked for with considerable interest: which was rather increased than diminished by the delay from June to December, which circumstances had made unavoidable. Perhaps the composition may have suffered from this cause. The belief that much is expected sometimes bewilders the writer as well as the orator; and long protracted time for preparation may obscure the emanations of genius, as superfluous labor often mars the beauty of a graceful structure by encumbering it with incongruous appendages. As a literary composition, we think it inferior to many, perhaps all, of the author's productions. And we regret it: for we were among those who expected something

* First discourse before the Maryland Historical Society, delivered on 20th of June, 1844, by Charles F. Mayer, A. M.

from him, alike creditable to his own talents and honorable to the respectable society who appointed him its orator. With a proper apprehension of the fate of Gil Blas for condemning the bishop of Toledo's last homily, we would say, with that well-meaning critic, that this discourse savors of apoplexy, were it not for its concluding apostrophe to adversity as the tutor of heroes. That portion of the discourse is worthy of the author's best days, and almost tempts us to suspect that it was composed for some other occasion, and merely attached to the discourse on Calvert for a graceful peroration. Ben Johnson, who was free to admit the genius of Shakspeare, would sometimes rail at his neglect of "the unities;" and, in the like spirit, we may suggest that this same peroration is out of both time and place. Out of time, because the drift of the preceding portion of the discourse is to detract from the character of Calvert, for the noble qualities with which history has invested it; and out of place, because, so far as his biographers testify, he had no experience whatever of adversity. Possessed of talents and wealth, honorably employed, patronized by the great prime minister, esteemed and rewarded by his sovereign—what was the adversity in which he was schooled, except when he embraced, in the last seven years of his life, the proscribed creed of the Catholic church? But he appears to have had the address to escape the penalties allotted to his new faith, by withdrawing from England immediately after his conversion. We are now considering Calvert as history has exhibited him;—not in the character which Mr. K. has invented for him. We do not, however, undertake a literary criticism of this discourse. But the auspices under which it has been ushered into existence, give it an importance that calls for the examination of its statements. Ordinary courtesy to its author, perhaps, required that the society should publish it; and by this means it has appeared before the world with a sanction and a consequence to which no intrinsic merit of its own entitles it. Maryland has a right to complain of the author, for using his office for the purpose of lessening her honest pride in the deeds of her founders. All historians who have written on the subject, have conceded to her first settlers the glory of having established a more liberal polity than was to be found, up to that time, in any other state. But Mr. Kennedy has referred this honor to the king of England, who, he contends, granted such a charter as left the proprietary and the colonists no discretion; but made it imperative on them to found the new province upon the basis of religious liberty. The fallacy of this assumption, as well as of other positions taken by Mr. Kennedy, we hope clearly to expose. We should have no reason to complain of the author, had he presented his own peculiar views of history to the society at its ordinary meetings, as other gentlemen have done. There they could have been canvassed, authorities examined, and from the discussion certainty and conviction would have ensued. Truth, on which side soever it might be found, would have triumphed, and the result would have been such acquisitions to our history as it is the special province of the society to preserve, and thus, in Mr. Kennedy's own words,

"Full stores of the treasures of our young antiquity might have been garnered into a magazine safe enough to deliver them unmutilated into our hands!"*

But by the selection of the principal and public meeting, when "all the beauty and all the intelligence" of the city are the invited auditory of an orator who is supposed to speak the sentiments of his constituents,—by using such an opportunity to mystify our history, and to put forward his own conceits in opposition to all historians who have treated of the subject,—he takes an advantage unworthy of his candor, and not in accordance with the spirit of the society. For no one could presume, "in such a presence," to suggest objections to his

* Discourse, p. 5.

statements, or be prepared with authorities to prove their inaccuracy. The publication, in print, of his "historic doubts," requires that they be examined in detail—both for the credit of the state and of that society which is destined, we hope, to be both useful to its history and ornamental to its literature.

Could we believe the portrait of Calvert accurate, as redrawn in the "fancy's sketch" of the orator, we should have little cause of pride or pleasure in contemplating its lineaments. For, notwithstanding all the garniture of eloquence with which he has decked his enumeration of the fancied defects of Calvert's character, the obvious meaning is, that the first Lord Baltimore was selfish in his motives and actions, a sycophant or knave in politics, and in religion a hypocrite. These discoveries certainly are novel, and have escaped all the historians from Fuller down to the scrutinizing Bancroft, and impartial McMahon,—whose brilliant history is equally creditable to his genius, his faithful research, and devotion to truth.

After an outline of the history of the American settlements, the author passes at once to his subject. His first proposition is that the original settlement of Maryland did not

"Owe its conception either to religious persecution, or that desire which is supposed to have influenced other colonies to form a society dedicated to the promotion of a particular worship. This," continues the orator, "I am aware, is contrary to a very generally received opinion. It is my purpose, in what I am about to offer, to produce some proofs of the assertions I have just made."*

In other words, Lord Baltimore did not turn his attention to the settlement of Maryland because of the persecutions of Catholics in England; nor from a desire to secure an asylum for his fellow members of that communion. It is in the attempt to establish this negative and novel proposition, that the author of the discourse is led to deal in vague surmises, and erroneous inferences: prejudicial to the character

* P. 14.

of Lord Baltimore, and subversive of facts, not only never before disputed, but adduced by most credible historians to sustain his high character. According to the "Discourse," he was a speculator in grants of new settlements, for ambitious purposes and pecuniary gain alone; he was indifferent about religion, a dissembler, and, withal, was a Catholic all his life.* These are all legitimate conclusions from the author's statements, put forth to sustain his assertion that the establishment of the Maryland colony did not owe its "*conception*" to religious persecution, or to the "*desire*" to promote any "particular worship."

Now we think that a fair mode of understanding what were the conceptions and desires of Calvert, is to compare them with the *acts*, which were manifestly intended as their development and fulfilment. If this be not the "philosophy of history," it is at least fair dealing, and that quintessence of wisdom called common sense. If the author had respected such evidences, he would not have doubted that, from the period of Calvert's conversion, his mind was pregnant with the cherished idea of shielding from persecution his numerous family, and his fellow Catholics, and securing them an asylum, where they might serve God in peace, in the exercise of "their particular worship." And yet, as if to shut out such a presumption, the author tells us that the charter, drawn up and carried into execution in the "spirit of the broadest and most liberal toleration towards at least all Christian sects,"† did not indicate "a *special* desire to provide an asylum for persecuted Catholics." Now is it credible that Calvert, himself a Catholic, subject to persecution the moment the king should look coldly on him, could have no special desire about his own situation and that of his family? Or is a desire that those of a particular religion should profit by a liberal grant, inconsistent with a willingness that *all others* might share in its advantages? If the orator's family, in

* See p. 35 of the Discourse. † Ibid. pp. 41, 42.

common with many others, were subject to odious restraints, and he had influence enough to obtain their removal, can it be imagined that, in the fulness of general philanthropy, he entertained no special desire for the welfare and relief of his own kindred and connections? To suppose this would be both unjust and unnatural. But if it was really the design of Lord Baltimore to make Maryland an asylum for Catholics, is it to be supposed he would have set forth such intention in the charter? If he had, Charles durst not at that period (1632) have affixed his royal signature to it, and no man understood better than Calvert the difficulties of the king's position. The outcry against popery often drove him to acts of persecution, that his admirers say were revolting to his nature. And we find the parliament often charging him with his too great lenity to Catholics, in reprieving priests condemned to death for the exercise of their functions. Mr. Kennedy promises (p. 14) to produce proofs to establish his assertions that the desire to escape religious persecution, and to enjoy liberty of conscience, had no influence in causing the first settlement of our state. But we look in vain for his proofs.

The question is one of history—not of imagination: and the proofs should be sought in those historians whose information and credibility are entitled to the most confidence—not in the conjectures and strained inferences of the author of the discourse. Contemporaneous publicity of the intentions of the Catholic colonists can not be expected, not merely because the press was closed against them, but because publicity would have invoked opposition from the zealots they were fleeing from. But we find satisfactory proof of the religious motives of Lord Baltimore, in the exemplification of his plan of settlement. It never has been questioned—Mr. Kennedy himself does not doubt that Cecilius Calvert did but fulfil his father's wise designs.

"He was faithful to the trust, and in *the same beneficent,* liberal and sagacious spirit in which the colony was first projected, he devoted himself to the ministration of its affairs."*

Was not the first movement of Cecilius Calvert to collect a band of Catholic gentlemen and Jesuit fathers, and despatch them with his brothers to his domain of Maryland? And as they touch the shores of their new home, do they not manifest the "special desire" of their hearts in the most solemn religious exercises of adoration and gratitude to God, with all the forms and ceremonies of Catholic worship? Their first impulse, and their first acts, are to erect an altar and a cross; to chant the litanies, and to celebrate mass; to name capes and islands, bays, rivers, and their new city, after saints. Showing how, above all things, they appreciated their newly acquired liberty of conscience, and luxuriated in the enjoyment of freedom of Catholic worship. These were the *first* proceedings under the charter framed by Sir Geo. Calvert, and carried into execution according to his plans and instructions; and they constitute such illustrative proofs of his *desire,* and such evident manifestations of his original *conception*—as well as of the motives and intentions of the first actual settlers, as can not be refuted by mere fanciful speculations, and their inferences, designed to misrepresent his motives, and tarnish his fame. In the words of the first orator of the society:

"This father of the province put to his edicts the seal of his noble heart as well as the sanction of his titles; and with this charter gave to Maryland the injunctions of his policy which has crowned her with the purest distinctions of history. I speak of what George Calvert effectively did, though he did not live to accomplish personally all that he thus liberally devised."†

The acts of the colonists were, indeed, the development of his generous design, and the expression of the sentiments of hearts responding joyfully to the wisdom

* Mr. Kennedy's Discourse, pp. 43 and 44.
† First Discourse before the Maryland Historical Society, by C. F. Mayer, p. 20.

of his original conception. Yet, in the face of facts like these, Mr. Kennedy declares, p. 24:

"There is no evidence that his ardor in these undertakings was stimulated by any motive having reference to particular religious opinions."

But he who will survey the history of the period will arrive at a different conclusion. Was it possible that a *Catholic* in the reign of James I, or Charles I, should not be stimulated, in obtaining a colonial grant, by motives "having reference to particular religious opinions?" In the midst of civil and political disabilities of all kinds, of fines and confiscations that brought many wealthy families to poverty; subjected to invasion of their most sacred domestic privacy by ruffian "pursuivants;" witnessing the banishments and hangings of their priests;—when such was the daily doom of men of Calvert's creed, is there no evidence that his ardor in the undertaking was stimulated by motives having reference to particular religious opinions? Yet, Mr. Kennedy tells us, "we are on the contrary *bound* to presume that his purpose was in part the advancement of his own reputation, the increase of the wealth of his family," &c. p. 24.

Where history is explicit, we should not indulge the imagination in conjecture. Of what use are records if "history, the registry of probation, the chart of a nation's path, be suppressed and denounced as a record of questionable doings or pedantic minutiæ?"*

We will refer to some of the writers on Maryland's history, to show how far their testimony coincides with the negation embraced in Mr. Kennedy's first proposition.

Our first authority, Beverly, will prove that in 1628, six years before the settlement of Maryland, its founder visited Virginia in search of an asylum for religious liberty. He says:

"Calvert (Lord Baltimore), a Roman Catholic, thought *for the more quiet exercise of his religion to retire with his family* into that new world. *For this purpose* he went to Virginia to try how he liked the place; but the people there looked upon him with an evil eye on account of his religion, *for which alone he sought this retreat;* and by their ill treatment discouraged him from settling in that country."*

Wynne says:

"His Lordship (Sir George Calvert) was a Catholic, and *had formed his design of making this settlement, in order to enjoy a liberty of conscience,* which, though the government of England was by no means disposed to deny him; yet the rigor of the laws threatened in a great measure to deprive him of—the severity of which it was not in the power of the court to relax."†

On this point Douglass says:

"Upon a new royal regulation in Virginia, several families went over from England to settle there; amongst these was Lord Baltimore, a rigid Roman Catholic; *for the advantage of a more free exercise of his religion, he retired thither;* but being ill used,"‡ &c.

The article "Maryland" in the Modern Universal History§ has the following account of the motives and objects of our colonists:

"The Lord Baltimore, who was of the Roman Catholic religion, and *had obtained the grant to be an asylum to himself and those of his persuasion from the persecutions of the times,* appointed his brother, Lionel (Leonard) Calvert, governor of his new colony, and joined in commission with him Jeremy Hawley and Thomas Cornwallis, Esqrs. The first plantation, consisting of about two hundred colonists, were sent thither in 1633, chiefly, if not wholly, Roman Catholics, many of them gentlemen of fortune; and, like the Protestants of New England, *their settlement was founded upon a strong desire for the unmolested practice of their own religion.*"

* Mr. Mayer's Discourse, p. 28.

* History of Virginia, by a native and inhabitant of the place. R. B. Gent. 2d edition. London: 1722. P. 46.

† Wynne's History of America.

‡ Douglass's Summary, Vol. 2, p. 355. London: 1760.

§ Vol. 36, p. 107 and 108. London: 1780.

In addition to the testimony of the historians quoted, showing that Lord Baltimore was influenced by religious motives in founding Maryland as an asylum for his Catholic brethren, we have public documents which prove that these motives were admitted in Maryland.

About the year 1751 the policy of requiring Catholics to pay taxes on their lands, double the amount exacted from the Protestant inhabitants, was first introduced. On this occasion, among other efforts to protect themselves from this unreasonable and unjust imposition, they addressed a petition to the governor, which contains the following passages:

"Many Roman Catholic gentlemen of good and ancient families in the kingdoms of England and Ireland, and many others of lesser note, to *avoid the penal laws* in force in their native countries, and other vexations, to which they were liable at home, quitted their countries, their friends and relations, and every thing dear to them, to enjoy these privileges, that freedom, liberty, and equality in every thing here, especially a full liberty of conscience, and *to that end only* transported themselves into this province."

And in another place, in the same petition, they say:

"For the province being granted to a Roman Catholic, the act concerning religion having passed, &c., the Roman Catholics looked upon Maryland as *an asylum and place of rest for themselves and their posterity.*"*

At a later date, 1758, the upper house of assembly refused to require the double tax from Catholics, and among other reasons gave the following: "The first settlement of this province was made by the Roman Catholics, who had been driven from their native country by the severity of its laws, and an act for an unlimited toleration of all Christians passed in the year 1640, after they have been *promised and allowed an asylum here,*"† &c. The lower house, in reply, says: "As we have never discovered any thing in history or otherwise that will justify or even countenance your assertion that the papists were promised and allowed an asylum here, we should be glad to have it explained to us,"* &c.

This explanation is furnished very amply in the rejoinder of the upper house: the following are some portions of it: "You have been pleased to remark upon this passage of our message, that you have not been able to discover any thing in history or otherwise, to justify or countenance our assertion that the papists were promised and allowed an asylum here. It may be so, but it is not our fault, that you have not, and, to be plain with you, we should have been restrained from telling you what you have been pleased to acknowledge, by the apprehension of its giving offence. However, as you have desired to have this matter explained, and we flatter ourselves it may have some effect, we shall undertake to do it in as full a manner as the shortness of the time will admit." After quoting some introductory passages of the charter, the explanation proceeds: "After the charter was thus granted to Lord Baltimore, who was then a Roman Catholic, his lordship emitted his proclamations to encourage the settlement of his province, promising therein, among other things, liberty of conscience, and an equal exercise of religion to every denomination of Christians who would transport themselves and reside in his province, and that he would procure a law to be passed for that purpose afterwards. The first or second assembly that met after the colonists arrived here, some time in the year 1638, a perpetual law passed in pursuance of his lordship's promise, and indeed such a law was easily obtained from those who were the first settlers. This act was confirmed in 1640, and again in 1650. By this act it was enacted, 'that whatsoever person or persons should, upon any occasion of offence or otherwise, in a reproach-

* Petition to Gov. Sharp.

† Votes and Proceedings of L. House, March term, 1758, p. 29.

* Ibid. p. 52.

ful manner, or any way declare, call or denominate any person or persons, inhabiting or residing, trading or commercing within the province, an heretic, &c. &c., papist,' &c. &c.

"The grant to Lord Baltimore, who was a papist, his lordship's promises and declarations, the confirmations of them by acts of assembly, and the oaths we have recited, we hope will amply justify our assertion, that the Roman Catholics were promised and allowed an asylum here.

"As you have been pleased to say that you have not discovered any thing in history or otherwise to countenance our assertion, we shall mention some passages from books for your satisfaction, though we must observe to you that writers may be mistaken or misrepresent, but the evidence we have produced can't mislead. Mr. Bowen, speaking of Maryland, says: 'The first colony sent to Maryland was in the year 1633, and consisted of two hundred people. The chief of these adventurers were gentlemen of good families and Roman Catholics; for persons of that religion, being made uneasy as well as Protestant Dissenters, they transported themselves to this province, hoping to enjoy there the liberty of their consciences, under a proprietary of their own profession, as the then Lord Baltimore was.'"

The same paper contains extracts from various other historians to the same purpose, and concludes this branch of the subject with remarking: "Many other passages from books to the like effect might be cited, but we presume they would be unnecessary."*

With such evidence as the early writers on Maryland furnish, sustained by the testimony of a Protestant legislature of 1758,—for no Catholic was then eligible as a member, or even entitled to vote for members of the legislature,—it is difficult to account for Mr. Kennedy's doubts.

But while the orator denies that Calvert was influenced by religious motives in his attempts at colonization, he attributes these to a spirit of commercial speculation: his proofs of which are of an extraordinary character. He shows that Calvert had been a member of the Virginia Company from 1609 to 1620; had procured a charter for a portion of Newfoundland, and resided there some few years; yet, during the whole period that Calvert was interested in the colonization of Virginia, he could not have derived the least return for his investment: as the Virginia Company was, so far as the patentees were concerned, an utter failure, and Calvert had even been denied permission to reside there, unless he would renounce his faith. He did not go to Newfoundland until the reign of Charles I, of course after he had become a Catholic. Having built a fine house there for his family, he expended one hundred and twenty-five thousand dollars in "advancing the plantation," fitted out two ships at his own expense, defended his country's possessions against a hostile attack, and defeated the enemy;* and after this great outlay from his private fortune, he abandoned Newfoundland. Now if his object in colonizing had been the enriching of his family, and this the motive of his "passion for charters," who will say that the continued disappointments of twenty years would not have been sufficient to have given the spirit for speculation, with which his new biographer has endued him, its everlasting quietus? This is a trait of character that no former biographer has ever assigned to Calvert. On the contrary, he is described "as a man of great good sense, not obstinate in his opinions, taking as much pleasure in hearing the sentiments of others as in delivering his own."† And, as if to leave no room to suspect him of selfish motives, or of being a mere speculator, Fuller, his contemporary, remarks: "Indeed *his public spirit* consulted not *his private profit*, but the en-

* Votes and Proceedings of the L. House Assembly of the Province of Maryland, pp. 65—67.

* Discourse, pp. 18 and 19.

† Belknap, vol. ii, p. 367, who quotes Collier and Kippis.

largement of Christianity and the king's dominions," and Mr. Kennedy has quoted this passage from Fuller!* Would not a more just inference from Calvert's character and history have been, that none but more lofty motives could have induced his last attempt, in which his son expended two hundred thousand dollars in the first two years of the settlement of Maryland? If ambition or wealth had been his object, in his previous engagement in colonization, both had been signally disappointed. The orator's inference that Calvert's name being among the members of the Virginia Company is an evidence of his passion for charters and speculation, is not justified by facts. The list† numbers among the members of the corporation the names of the archbishop of Canterbury, the bishops of Bath and Wells, of Lincoln, of Worcester, the earls of Bedford, Devonshire, Salisbury, Northampton, &c. &c., the countess of Shrewsbury, Lady Conway, Lady Gray, &c. &c. Were these all speculators? Or may we not rather suppose that patriotic views for the enlargement of the king's dominions, and for the aggrandizement of their native country, influenced some, while a laudable desire to diffuse the light of the Gospel among the "salvages," led others to encourage the then popular scheme of American plantations? That the latter motive is not a mere conjecture, appears from the following passage in Oldmixon's History of Virginia, chap. v. "When the nobility, gentry, merchants and others, first got a grant of this country, and resolved to make a settlement upon it, they received large contributions to carry it on from several devout persons who were for propagating the Gospel among the Indians, building schools, churches, and settling ministers for their conversion and instruction."‡

If the orator has been unable to establish his first proposition by evidence, his failure to prove that Calvert was not a convert to the Catholic faith is still more signal. We will give his own words in stating this, which we regard as his second proposition:

"Upon this question of the supposed conversion of Calvert, there seems to be room for great doubt. I do not believe in it at all. I think there is proof extant to show that he had always been attached to the church of Rome, or, at least from an early period of his life."*

The process of reasoning, by which he endeavors to prove his negative, is very remarkable. He has employed more industry in the attempt to subvert this simple historical fact than on any portion of his discourse. Detached scraps of history, questionable dates, the sneers of political and religious opponents, are all marshalled by Mr. K. to assist his hypothesis, without allowing to the affirmative of the question the least support from the clear and indisputable records of the time. And while he infers proofs to sustain his conjecture from the sentiments and character of the king, he entirely omits these from the whole spirit of contemporaneous history, which go to establish the fact he disputes. And yet, with remarkable complacency in his exertions, he asserts

"That Sir George Calvert was, if not actually nursed in the faith of Rome, no convert to that faith in his period of manhood: that if he ever was a Protestant, there is no record of it within our knowledge."†

Before we proceed to analyze the various arguments of Mr. Kennedy, we will quote the passage from Fuller, the contradiction of which employs so large a portion of the discourse. Mr. K. gives it in these words:

"He freely confessed himself to the king that he was then become a Roman Catholic, so that he must be wanting in his trust, or violate his conscience in discharging his office."‡

Mr. K. remarks that "the chief authority for his conversion is Fuller." We ask

* Mr. Kennedy's Discourse, p. 18.

† In Captain Jno. Smith's History, v. ii, p. 45, &c. Richmond edition.

‡ Brit. Empire in America, vol. i.

* Discourse, p. 30. † Ibid. p. 74. ‡ Ibid. p. 17.

could there be better? He is an author of great respectability, and was, withal, so decidedly opposed to the Catholic religion, that he would not have mentioned so remarkable an occurrence had there been the least doubt of it; nor would he have omitted to state Calvert's hypocrisy or dissimulation, had he been a concealed Catholic. Mr. K. admits that "*Fuller was his contemporary;*"* he had then the best means of ascertaining the truth of what he asserts in his history. But Mr. K. discredits Fuller's story of Calvert's being a convert, because he "can not perceive" with him "that there was any special reason connected with Calvert's official relation to James which rendered it a point of conscience that he should give up his office."† But it must be observed that Fuller does not give his speculative opinions, or perceptions of causes or motives; but he states with confidence, as facts, the resignation by Sir George Calvert of his office, the reason which he assigned to his sovereign, namely, his conversion to the Catholic faith; and he describes the remarkable effect produced upon the king's mind by that confession, and the consequences which resulted to Calvert from his ingenuous proceeding. There is no surmise or conjecture by Fuller, but a positive assertion of facts which occurred within his own time; and the narration of which was necessary to the fidelity of a biography which he was then writing, because the incidents were not only striking in their character and connection, but also influential in a high degree upon the future history of the subject of his memoir and the fate of his family. Turning aside, in a very unlawyerlike way, from the *positive* testimony of Fuller, a veracious witness, the orator has preferred to substitute *circumstantial* evidence to prove the negative. With what success we shall see.

Wood's silence as to the circumstance of Calvert's conversion is relied on by the orator as evidence of the inaccuracy of Fuller. Yet, if Wood be fairly examined, his evidence will be found to corroborate, rather than impugn Fuller's statement. He says that Calvert, AT THE TIME of being created Lord Baltimore, was "then a Roman Catholic, or at least very much addicted to their religion."* Now, the time when he was created Lord Baltimore was 16th Feb., 1624—the date precisely assigned by Fuller for his conversion. The inference, therefore, is that he was not always so regarded, else why specify a particular time as that at which he was so affected? Thus, too, with Mr. K's other witness, Abbott, archbishop of Canterbury, who says "that *since* Charles' return from Spain, (which was in the last of 1623,) Mr. Secretary Calvert apparently did turn papist, which he now professeth." Does this contradict Fuller? To be sure, he adds "this is the third time he has been to blame in that way." This is a sneering inuendo to which converts are accustomed—but very different from saying that this was the third time he had become a Catholic; and certainly does not avail our orator, who contends that he was always a Catholic, or certainly from 1619, whereas, Abbott describes Calvert's conversion in 1624 as a fresh event, and thus corroborates Fuller. But while Mr. Kennedy attaches importance to the sneering remark—the mere conjecture of Abbott after Calvert's avowed conversion—because it suits his purpose, he discredits and rejects the remainder of Abbott's statement as the unsubstantial testimony of an enemy. Now, if we take the truthful account of Fuller, that from 1619 to 1624 Calvert was secretary of state, at which latter period he resigned and freely confessed "to the king that he *was then become* a Roman Catholic,"† has this positive historical record been contradicted by any witness, or any incident which the orator has cited? It has not. Additional evidence that Calvert was not a Catholic in 1620 is found in the period of his parliamentary career.

* Discourse, p. 16. † Ibid. p. 32.

* Wood, vol. i, p. 565. † Discourse, p. 17.

He was elected a member of the house of commons in 1620. At that period, even if as a Catholic he had been eligible to a seat in the house of commons, it is not to be imagined that an Oxford or a York constituency would have elected a member of that persuasion as their representative, or that in the then state of popular excitement, they would have chosen a member who was suspected of being "popishly affected." Now his parliamentary services terminated *in* 1624—the time of his conversion as stated—and, thus, this fact may be invoked as well as the testimony of Wood and Abbott, to confirm the veracity of Fuller. It should have been enough for an impartial mind, that Calvert's conversion was stated positively by a disinterested and credible contemporary—who, besides, could have had no motive for fabricating such a story—to save his fame from the imputation cast upon him by the discourse—of being a pliant trifler with his faith.

But while the orator infers a doubt of Fuller's accuracy from Wood's silence on the subject of the conversion, he does not find a confirmation of Fuller in the various authors who have repeated the statement: and there are many. Among these may be mentioned, as of the first authority, Kippis, in the Biographia Britanica, vol. iii, p. 152.

The record of such an incident in that elaborate work, in which the dates of Calvert's life, &c., are examined with scrupulous care, and the various authors who have mentioned him are collated and quoted with critical precision, gives to the confirmation of this fact high authority. Our own Belknap, who has produced the most complete biography of Calvert, repeats it; and, besides, we have the fact recorded by Dodd in the following words:

"An. 1624, Feb. 16th, he was created Lord Baltimore of Longford, in Ireland, by the name of Sir Geo. Calvert, of Danbywisk, &c., *and about that time* became a member of the Catholic church."*

* The Church History of England, vol. iii, folio, p. 46. Brussels: 1742.

Besides the authorities Camden and Wood, Dodd refers to MS. for the life of Calvert.

One of the most extraordinary of the attacks on Fuller's veracity is that founded on the *supposed* date of Calvert's charter for Avalon. The zeal with which the orator elaborates his argument upon this topic, requires more time to analyze his quotations and exhibit how utterly fallacious are his conclusions, than under other circumstances would be bestowed on them. Mr. Kennedy says:

"Now Calvert settled his colony in Newfoundland in 1621; and Oldmixon and others, amongst whom I find our own historian Bozman,* have ascribed this settlement to his wish to provide an asylum for persecuted Catholics. Although I can not discover any warrant for this statement, either in the history of the times or in what is known of Calvert, yet the assertion of it by Oldmixon and those who have preceded or followed him, demonstrates that they did not credit the story of the conversion as given by Fuller: for the author of the Worthies of England dates the conversion three years later than the settlement of Avalon, and affirms it to be the motive to Calvert's resignation of a high trust, which, he informs us, the secretary supposed he could not conscientiously hold as a Catholic."†

Now the inference that Oldmixon discredits Fuller is entirely unauthorized, as are, also, the deductions from the date of *the settlement*, 1621, as being the date of *the charter*.

The orator was not aware that Calvert had made a settlement in Newfoundland *before* he obtained a charter for Avalon, and therefore he has himself fallen into the error of confounding the settlement of Capt. Wynne in 1621, when Sir George Calvert was secretary of state and a Protestant, with the endeavor to find an asylum for the practice of his religion in 1626, and later, when he had become a Catholic. But while the orator quotes Bozman's authority, he has no right to assume 1621 as the date of the charter for Avalon. Oldmixon does not profess to

* History of Maryland, vol. i, p. 232.
† Discourse, pp. 30 and 31.

give the date of the charter. But Bozman furnishes the highest testimony that has been produced to show that the date of the charter for Avalon was 1623. This statement is made in the Bibliotheca Americana, published in London, 1789, and its authority is the catalogue of MSS. relative to America preserved in the British museum. Bozman adds: "In corroboration of this state of the charter of Avalon may be cited the Geographical Grammar of Patrick Gordon, published in 1719, a work which has been always deservedly held in high estimation by literary men. He therein, under the head of Newfoundland, thus speaks of its government: 'In the year 1623, Sir George Calvert, principal secretary of state, having obtained a patent for a part of Newfoundland, erected the same into a province (called Avalon), and therein settled a plantation, which after him was enjoyed by his son Cecilius Lord Baltimore.'"*

Oldmixon does not contradict Fuller, but in fact confirms his statement. For after stating that Sir George Calvert was not in Newfoundland until after 1624, he adds: "His zeal for the Romish religion would have been no lett to his fortune in King James' opinion, if he could have borne the restraint of a disguised Protestant, which he could not, and so resolved to withdraw to Newfoundland *for conscience' sake*, as the Puritans were at the same time for the same cause withdrawing to New England."†

Now the truth is Sir George Calvert was interested in Newfoundland several years before he obtained a grant of Avalon from the king. This interest was assigned to him by Sir William Vaughan, who had an interest in a patent for the south part of Newfoundland as early as 1617, and resided there many years. Vaughan and Calvert had been students together at Oxford. Being disappointed in his expectations of his colony, Vaughan assigned a portion of his grant to Viscount Falkland and to Lord Baltimore, the latter of whom, Vaughan remarks, "to his immortal praise, *has lived there these two last years with his lady and children.*"* It was therefore in furtherance of this interest that Sir George sent Capt. Wynne thither in 1621, and, as an evidence that this settlement preceded the date of the charter for Avalon, we find the following passage in Capt. Wynne's letter written from Newfoundland to Sir George Calvert, dated 17th of August, 1622: "If a plantation be there this next spring settled, and your honor will let *me be furnished with charters*, and give me leave to work, I make no doubt but to give your honor and the rest of the undertakers such content that you shall have good encouragement to proceed."†

Having shown the fallacy of the orator's statement that *Avalon* was *chartered* and settled in 1621, all his arguments founded upon that hypothesis asserting that Calvert was a Catholic in 1619, and imputing to him oaths which, as such, he could not conscientiously take, must fall. The orator's whole assumption in regard to the date of the Avalon charter and settlement is unauthorized, and the authorities he refers to contradict his statements.

It is surprising that the orator should find any support to his hypothesis in the remark of Arthur Wilson (p. 38) about those lords who were *popishly affected* in 1620. The term was used by one political party to designate the other party, who were endeavoring to bring about a marriage between the prince of Wales and the infanta of Spain, and, although James himself was the head of the party, those who were furthering his views were denounced as "popishly affected," precisely as the most violent members of our two former political parties characterized the democrats as under French influence, and the

* Hist. Maryland, vol. i, note, pp. 240 and 241.
† British Empire in America, vol. i, p. 9.

* From Vaughan's book, the Newlander's Cure, printed in London, 1630, quoted in N. A. Review, vol. iv, p. 291, &c. See also Vaughan's life in Wood's Athenæ Oxonienses, vol. ii, p. 528, and notices of him and his various writings composed in Newfoundland, in Oldmixon, vol. i, pp. 7, 8.
† Oldmixon, vol. i, p. 10.

federalists as British tories. The extravagant appellations of political partisans can never be depended on as just designations of the principles of their opponents. It is most probable that when Wilson spoke of "the earls of Worcester and Arundel, and the Lord Digby and Sir George Calvert and Sir Richard Weston, and others popishly affected,"* he only meant to denote their coöperation with Catholics in their efforts for the Spanish match, to which the Catholics looked for relief from the penal laws, and with good reason, as it is matter of history that James had agreed to a secret treaty with Spain, binding himself to alleviate the sufferings of the persecuted Catholics.

At the close of his attempts to prove the insincerity of Calvert in his religious profession, Mr. Kennedy remarks, with complacent confidence, that "the evidence thus accumulated upon this point leaves us no room to doubt the inaccuracy of Fuller's statement."† We would repeat that our orator has used singular industry in collecting disjointed passages of history, and has strained inferences from them to sustain his novel proposition, but has overlooked or omitted many facts and consequences that would seem to belong to the subject, but are opposed to his hypothesis.

We do not impute to him any "sectarian spirit," nor question that he is "incapable of being enlisted as a partisan in such a cause."‡ That is his affair, not ours. We do not attribute motives, we are discussing facts; to ascertain the truth of a history which Mr. Kennedy has impeached, and whether the estimate to be made, hereafter, of our orator, be more or less favorable to his talents for history, or his spirit of justice, will be of as little consequence in the decision of this question of Maryland history, as is the declaration of his "respect for all who honestly profess the faith of either of the *churches* to which this *controversy* refers."§ As the orator refers to churches, we will add: there is one expression in the Discourse which, from the use that has sometimes been made of it, is regarded as disrespectful, and therefore does not obtain in polite conversation as a designation of the Catholic church. We allude to the term "Romish,"* which, though quite innocent in itself, from having figured as a nickname or term of reproach in the English and colonial laws for restraining and punishing Roman Catholics, grates upon the Catholic ear, just as the political designation of tory, which is not reproachful in England, would be disagreeable to an American, although only used to characterize him as the supporter of the administration of his own country. Mr. Kennedy is too well bred to use, in conversation with the Chief Justice of the United States, or the Archbishop of Baltimore, the appellative of the Romish church, if he wished to speak to them of the ecclesiastical society of which they are members; and hence he should have selected another term, when speaking to his polished auditory, of a church whose name is so well known.

Although "Fuller's veracity" has been sufficiently vindicated, we find a note on the 18th page of the "Discourse" which we think is conclusive against all Mr. Kennedy's surmises that Sir George Calvert was a Catholic all his life. It is from the London Magazine, June, 1768, and relates to the grant of lands in Ireland from King James to Sir George Calvert. As our orator has not favored us with any illustration of the important incidents referred to in the extract, we must supply the omission by some explanatory history, the relevancy of which will, we hope, excuse its length.

The unsuccessful result of the various military attempts to conquer the native Irish, and exterminate their religion, by the fierce penal enactments of Elizabeth's reign, satisfied James I that there was some defect in the system of measures

* Discourse, p. 38. † Ibid. p. 39. ‡ Ibid. p. 34. § Ibid. p. 34.

* Discourse, p. 28.

pursued. More vigorous military operations were impracticable in the state in which the national finances then were. To pass laws for rooting out the faith of the Irish of greater severity than those of Elizabeth, was impossible. The great aim of the latter had been to substitute a Protestant population for that of the Irish Catholics—English, if possible, but Protestant at all events. To carry into effect this rational scheme for the conversion of the Irish, they were often goaded to desperation, that the English might confiscate their estates. "If once declared rebels, their lands and property lay at the mercy of their pursuers."* Large domains were thus confiscated, and parcelled out among the dependants of the court.† The outraged owners of the soil were often troublesome neighbors to the English colonists, who were too few in number to keep them in subjection. Hence the enforcement of the measures of rapine and spoliation was attended, not only with trouble and danger to the English settlers, but with annoyance to the imperial government, and withal, the pious work of converting the intractable natives made but slow progress. James, whose opinion of his own ability as a legislator, was equal to his estimate of his theological eminence, determined to take the matter in hand, and to *civilize* and *convert* the Irish at once. It is matter of history that James regarded the "plantation of Ireland" as one of the *chefs d'œuvres* of his reign. He commenced on a large scale without delay, and made it a convenient mode of rewarding his needy friends. "Six entire counties in the province of Ulster were confiscated, and nearly five in another."‡ By the orders and conditions of the plantation of Ulster,§ the spoils were divided, first, "to English and Scotch, who are to plant their proportions with English and Scottish tenants;" secondly, to "servitors," and thirdly, to natives, who are to be freeholders. Those of the first class were designated as "undertakers." They and the servitors were bound under penalty never to sell to the *mere Irish*, nor to *Roman Catholics* of any nation; for the disposal to persons who did not take the oath of supremacy, and '*conform themselves in religion* according to his majesty's laws,' was rigorously prohibited and punished."* The undertakers were bound to take the oath, "and," says article 7th of the conditions, "to that end *a proviso shall be inserted in their letters patent.*" Art. 8. "The servitors shall take the oath of supremacy, and be conformable in religion as the former undertakers."†

The king's system of plantation worked so successfully in Ulster, for the objects he had in view, that he extended it to other counties; among which was *Longford*, and in 1614 he appointed a special commission to take proper steps for "reducing and settling them."‡ In the fourteenth year of King James was established in Ireland the court of wards, the ostensible object of which "was to educate the heirs of the great *Catholic* families in the *Protestant* religion, and thus prevent the growth of popery."§

Having now seen what were the designs of King James in his favorite measure, the plantation of Ireland, we are prepared for the first part of Mr. Kennedy's note, which is in the following words:

"The king being given to understand that divers towns and lands within the late *plantation of Longford*, amounting to about two thousand three hundred and four acres, remained in his hands undisposed of, he conferred the same on Sir George Calvert, his principal secretary, as a person worthy of his royal bounty, and *one that would plant and build the same according to his late instructions for the better furtherance and strengthening of the said plantation.* The grant was accordingly made 18th February, 1621."‖

We ask, was Sir George Calvert a Catholic at the time of receiving this grant, made upon the conditions expressed in it, as appears by the above extract of Mr.

* Leland, ii, 347.
† Carey's Vindiciæ Hibernicæ, 105, 106, &c.
‡ Vind. Hib. 174. § Ibid. 179.

* Ibid. 179. † Ibid. ‡ Ibid. 191. § Ibid. 214.
‖ Mr. Kennedy's Discourse, p. 18.

Kennedy? To believe so is to suppose him capable of an act worthy of the utmost infamy!

According to King James' "*instructions*" he would have been bound not only to take "the oath of supremacy, and to conform in religion," "*to which end a proviso was inserted in the letters patent,*"—but also to use active measures to extirpate the Catholic religion from the territory contained within his grant. Could he then have been a Catholic in 1621? We are willing to abide by Mr. Kennedy's answer to the question.

We shall now be able to understand the remainder of Mr. Kennedy's note, which is as follows:

"This patent Calvert 'surrendered to the king 12th February, 1624 (1625 according to the present calendar,) and had a re-grant thereof in fee-simple, dated at Westminster, 11th March following, to hold as the castle of Dublin in free and common soccage, by fealty only for all other rents, with the erection of the premises in the barony of Longford into the manor of Baltimore, and those in the barony of Rathlyne into the manor of Ulford, with the usual privilege of courts, parks, free warren,' &c.—*London Magazine, June,* 1768."*

We are not informed of a reason for this "*surrender*" of the patent, but we are told it was made February, 1624; and this was the time when he resigned his office as secretary of state, and "freely confessed himself to the king that he was *then* become a Roman Catholic, so that he must be wanting to his trust or violate his conscience in discharging his office."† Neither could he, as a Catholic, carry on the "plantation" agreeably to the conditions of his patent, and consequently his title would have been *void in law.* Yet the king had bestowed this grant upon him three years before, of his "royal bounty," in consideration of faithful services, which had been increased since that time, by fidelity to his sovereign in promoting his favorite project, "the Spanish match." For this he had borne from the opposition the reproach of being a "Hispaniolized papist." His claims upon the monarch's gratitude were greater than when he had first received the grant; and it would have been an act of meanness in the king to permit his faithful minister to lose the benefit of his former bounty—which probably had thus far been a cause of expenditure rather than a source of profit. His surrender placed it again in the hands of the king, because he could not hold it by the former conditions; but there was no impediment to his receiving an unconditional title in fee simple; and, accordingly, we find that within a month afterwards the king gave him a re-grant of the same land, in fee simple, to hold in free and common soccage *by fealty only* for all other rents.

Weak, inconsistent, and contemptible as James was in his general character, there were moments when he exhibited an amiable tenderness, and occasions on which he showed that he prized merit, and was not destitute of gratitude. We are not left to conjecture the effect made upon the king by Calvert's avowal of his conversion to the ancient church—for Fuller says his frankness "so highly affected the king that he continued him privy counsellor all his reign, and created him Lord Baltimore."

But there is another objection to our orator's assertion "that if Calvert ever was a Protestant, there is no record of it within our knowledge."* Of all the enemies in church or state which the Catholics had to contend against, Robert Cecil, earl of Salisbury, was the most subtle, implacable, and powerful. He had displayed the bitterest hostility to Catholics during the previous reign of Queen Elizabeth, whose prime minister he was. And the nine years in which he was prime minister to James were signalized by his uncompromising opposition. The exercise of his eminent abilities, assisted by his great experience in the policy of Elizabeth, contributed more than the efforts

* Discourse, p. 18. Ibid. p. 17. *P. 34.

of any other individual in England, to the devices by which the professors of the ancient faith were spoiled of their possessions; and, with their clergy, consigned to prison, to the rack, and to the gibbet. Yet this keen and able minister, the Talleyrand of his day, who had even deceived Elizabeth herself,* was the early patron and friend of George Calvert.† Calvert was twenty-six or twenty-eight years of age when he entered into his service; he continued in his confidence several years, and was recommended by Cecil to the office of clerk of the privy council. Could Calvert have been a Catholic then? His entrance into Cecil's employ was at the period when the examinations and trials growing out of the gunpowder plot excited suspicions throughout all England. Cecil himself took part in these examinations—and is it possible that he could have been deceived so far as to have a Catholic for his confidential secretary?‡ To believe that Calvert could have deceived Cecil in the matter of religion, is to be credulous to a degree only inferior to the consummate hypocrisy which it presupposes Calvert to have been capable of.

But among the most curious of Mr. Kennedy's arguments to prove that Calvert was always a Catholic, and not a convert, is that founded upon the sentiments of King James. He says, p. 32:

"There was no great asperity in the feelings of James against such Catholics as had been bred and nurtured in that faith. Towards such he was in the habit of expressing the most tolerant opinions. But he was noted for the avowal of particular hostility against such as had been converts from the Protestant church."

Now if there was one king of England who more than all others was conspicuous for his inconsistency, and the avowal of opposite sentiments to gain his ends, that king was James I. Sully, who, as Lord Rosny, had been embassador at the English court, pronounced him the *wisest fool* in Europe—and the character was a compliment. McCauley says of him:

"The follies of the man increased the contempt which was produced by the feeble policy of the sovereign. The most ridiculous weaknesses seemed to meet in the wretched Solomon of Whitehall: pedantry, buffoonery, garrulity, low curiosity, the most contemptible personal cowardice. Nature and education had done their best to produce a finished specimen of all that a king ought not to be. The sovereign whom James most resembled was, we think, Claudius Cæsar. Both had the same feeble, vacillating temper, the same childishness, the same coarseness, the same poltroonery."*

Before James came to the throne of England, he endeavored to enlist the Catholics in his favor, by holding out hopes of relief from the cruel laws then in force against them.† Their attachment to the house of Stuart, and their sufferings in the cause of his unfortunate mother, gave them claims upon his gratitude. He had bound himself to grant them indulgence, by his promises to their envoys and the foreign Catholic princes. He invited some of them to court, and promised to protect them from the penalties of recusancy. And yet, in 1604, on 22d February, he required all priests to depart the realm before 19th March, under pain of having the sanguinary laws of Elizabeth executed against them without mercy; and many of them were shipped off. In that year and the next, the two first of his reign, one priest and five laymen were executed for their religion.‡ To the dismay of those Catholics who had relied upon assurances of the king's lenity, the legal fine for recusancy of £20 per lunar month was again demanded, and not only for the time to come, but for *the whole period of the suspension*. This atrocious regulation, by crowding thirteen payments

* Biograph. Brit. Art. Cecil.
† Discourse, p. 16.
‡ Cecil is described by Sir Fulk Grevill in his "Five Years of King James" as "the only supporter of the Protestant faction, disclosure of treasons, and the only Mercury of our time."

* Nugent's Memorials of Hampden.
† Mr. Kennedy's quotation from Bishop Burnet, Discourse, p. 34 and 35, is evidence of this fact.
‡ Challenor, vol. ii, pp. 12 and 13.

into one, reduced many families to beggary. To satisfy the wants of his needy countrymen, whose importunities for money were incessant, he transferred to them his claims on the more opulent recusants, with authority to proceed against them by law in his name, unless the sufferers should submit to compound by granting an annuity for life, or the immediate payment of a large sum.* Yet this is the king who, according to the "Discourse," "was in the habit of expressing the most tolerant opinions towards Catholics who had been bred and nurtured in that faith."

But, when James began to desire the union between his son and the infanta of Spain, it became necessary to relax the severity of the laws against Catholics, to obtain a favorable answer from the Spanish king. The prisons had been crowded with priests; yet, from 1607 to 1618, *only sixteen* had been put to death for the exercise of their functions.† From the fines of lay Catholics for recusancy, the king derived a *net* income of £36,000, or $180,000 *per annum*.‡ "When the king," says Dr. Lingard, "in 1616, preparatory to the Spanish match, granted liberty to the Catholics confined under the penal laws, four thousand prisoners obtained their discharge.§ In 1620 he promised the king of Spain relaxation of the laws in favor of Catholics; in July, 1622, to induce the pope to be favorable to the match, this relaxation took place; and in 1623 James bound himself by the word of a king that the English Catholics should no longer suffer restraint, provided they confined the exercise of their worship to private houses.‖

The match was broken off in the last days of 1623, and when the king met the parliament in Feb., 1624, he declared that although he had connived at a less rigorous execution of the penal laws, yet to dispense with, to forbid, or alter any that concerned religion, "he had never promised or yielded—never thought it with his heart, nor spoke it with his mouth."* And yet our orator discredits a grave historian because his statement of a fact which occurred in his time, and has been unquestioned for two centuries, is inconsistent with the feelings and character of James I, as displayed towards his Catholic subjects.

"It is against all rational deduction of human conduct to believe, in the face of James' known aversion against converts to the Catholic from the Protestant faith, and his continued manifestation of kindness to Calvert, that the story told by Fuller, of Calvert's conversion, can be true."†

Rational deduction from James' conduct! Why nothing rational could be deduced from it. He was a living paradox, a practical contradiction. What his tongue was engaged in declaring, his hands were employed in contradicting. And the utmost exertion of his abilities were sometimes used to perpetrate acts of duplicity and to maintain falsehood.‡

The attempt to show that Calvert was under no necessity to resign his office, either on account of the obligations of conscience or from the dispositions and sentiments of the king, we regard as the most unfortunate of the "Discourse." Of the dispositions of the king we shall say no more. But the casuistry employed to justify Calvert in retaining office, after he had changed his religion, seems to have been held in no estimation by a man of Calvert's instinct of honor and sound moral principle. He had, as a Protestant, taken the oath as to the king's supremacy, as a condition precedent to his holding a cabinet appointment; but, according to this doctrine, if he changed his religion during his continuance in office, so as to hold that spiritual supremacy was in the

* Lingard, ix, p. 31.
† Challenor's Memoirs, vol. ii.
‡ Hardwicke Papers, i, 446.
§ Hist. Eng. vol. ix, p. 128.
‖ Lingard, ix, 163.

* Lingard ix, p. 175. Authorities stated.
† Mr. Kennedy's Discourse, p. 33.
‡ See the extract from Prynne 44, Hardwicke papers, i, 428—430 in Dr. Lingard's Hist. Eng. note, p. 175, vol. ix. Philda. edition.

successor of St. Peter, and not in the head of the state, it threw upon him no disqualification, no obligation to discover his change of sentiment; so that a man may to-day, as a condition of office, swear to support a king's supremacy, and to-morrow, when the oath becomes repugnant to his conscience, continue without blame in a station of the highest trust and confidence without revealing the change to his employer. Such conduct in a minister of state, where the church was essentially connected with the government, would exhibit a man, in the language of the orator, "remarkably calm and unobtrusive, ever compromising and politic in his religious opinions."* But Lord Baltimore appears to have been made of more sterling metal. With the sincerity of a Christian and the candor of a man of honor, he preferred laying down the honors and emoluments of his high station, telling his sovereign that "he was then become a Roman Catholic, so that he must be wanting to his trust, or violate his conscience in discharging his office." The judgment of the world for two hundred years has pronounced his eulogium, and stamped the seal of its approbation upon this honorable act. But in truth Calvert's conduct, assigning his profession of the Catholic faith to the king as his reason for withdrawing from the cabinet, is conclusive against our orator's surmise that he was a Catholic all his life. For, if he had concealed his religion so long from the king, why should he now declare it when the surrender of his post was the consequence?

Our orator is peculiarly unhappy in the witnesses he names to prove the soundness of the course he would advocate in Calvert's case. He says:

"There were several Catholic noblemen who enjoyed the confidence and friendship of James, and received high dignities from him: there were, for example, the two Howards, Lords Thomas and Henry, one the son and the other the brother of the duke of Norfolk, who were both brought into the ministry, the first being created earl of Norfolk, and made lord treasurer, the second earl of Northampton."

* Discourse, p. 27.

These specimens of Catholicity will not bear the test of history. "Lord Thomas Howard, earl of Norfolk, partly through fear, partly through desire of the king's favor, he accommodated himself to the time," and "in the royal chapel at Whitehall, on the 25th of December, 1615, he publicly received the sacrament according to the forms of the established church."* Of Lord Henry, earl of Northampton, Walpole says: "At the king's request, he abandoned popery. He had even been a competitor with Grindal for the archbishopric of York, but miscarried from the doubtfulness of his religion."† Sir Fulk Grevill says of him, that, having been brought up a papist, "by the persuasion of the king, changeth his opinion of religion in outward appearance, and to the intent to reap unto himself more honor, became a Protestant, for which cause he was created earl of Northampton."‡

Mr. Kennedy, having disposed of the personal history of Lord Baltimore very much to his satisfaction, next proceeds to demolish the claims of the Catholic proprietary and settlers of Maryland to the glory of having established religious liberty, and to crown King Charles I with that honor, and this we consider his third proposition. We will let the orator speak for himself:

"The glory of Maryland toleration, which has been so fruitful a theme of panegyric to American historians, is truly in the charter, not in the celebrated act of 1649. There is more freedom of conscience, more real toleration, an hundredfold, in this charter of a Protestant prince to a Catholic nobleman, than in that act so often recalled to our remembrance, in reference to which I propose to take some other opportunity to review its history and its supposed claims to our admiration. The glory of Maryland toleration is in the charter—not in the act of 1649."§

* Tierney's Arundel, vol. ii, p. 427.
† Noble Authors, vol. ii.
‡ The Five Years of King James.
§ Discourse, p. 42.

As this is a professional point, we will, in order not to have what the equity lawyers call a multifarious bill, defer the consideration of the act of 1649 until the orator shall have prepared those illustrations which he promises, to enable mankind to estimate its "supposed claims to our admiration"—but with this remark, that Maryland toleration was coeval with the foundation of the colony, to as great an extent as it was after the passage of that act.

Mr. Kennedy reasons hypothetically from his own peculiar construction of the charter, and we have little more than his surmises here, as in other parts of his discourse, against the recorded facts of history. With a sophistry unworthy of such a subject, he argues that because the charter "secured to all emigrants who chose to demand it the free exercise of the religion of the *church of England*,"* therefore, the glory of Maryland toleration is in the charter. But surely this is a *non sequitur*. For intolerance, at that day, mainly consisted in requiring all British subjects to conform to the religion of the church of England. It was this intolerance that incensed the Puritans in England, that subjected the Catholics and dissenters to the cruel laws against nonconformists, that drove the Brownists from their native land, and finally led the pilgrims of Massachusetts to encounter the rigors of their painful settlement. Was not that intolerance in Virginia which refused to Catholics and dissenters permission to exercise their respective religions there? But intent upon proving that the glory of toleration was in the charter of Maryland, the orator asserts that all Christians "found there a *written covenant* of security against all encroachment on their rights of conscience by the lord proprietary or his government."†

The inference from the orator's assertions would be, that this "*written covenant*" is in the charter. But we look in vain for it in that instrument. The author does not designate it. It can not be in "that proviso which prohibits any interpretation of the charter which might 'change, prejudice, or diminish' the true Christian religion, or the allegiance due to the crown,"—for he assures us that that "was *undoubtedly* intended to guard the rights of those persons attached to the *English church* who might emigrate to the province,"* and he defines allegiance as including the acknowledgment of the king's supremacy "as well in all spiritual and ecclesiastical things or causes as temporal."† If, then, Mr. Kennedy's construction of the only clause in the charter which has relation to the subject be correct, there was no stipulation or provision made for freedom of religious worship to any but the members of the church of England; and, of course, neither Catholics nor dissenters had in the charter "a written covenant of security against all encroachment on their rights of conscience."‡ We can not find in the charter a single stipulation on the subject except the above, which Mr. Kennedy has quoted from the 22d section.

As to "the patronage and advowsons of all churches, and the sole authority to license the building or founding of churches and chapels,"§ conferred upon the proprietary by the fourth section of the charter, Mr. Kennedy remarks:

"In regard to these last two subjects, I beg to observe that they apply strictly and exclusively to the church of England, the Protestant Episcopal church."‖

We are not entirely satisfied that we understand the application which the orator would make of that portion of the Maryland charter which relates to patronage and advowsons. If he means to say that the power conferred on Calvert in these respects was one that "placed him under obligations, on this point of supremacy and allegiance, which, as an honorable man, he could not have incurred if he entertained the scruples imputed to him,"¶

* *Discourse, p. 41.* † Ibid. p. 44.

* Ibid. p. 27 and 28. † Ibid. ‡ Ibid. p. 44.
§ Ibid. p. 25. ‖ Ibid. ¶ Ibid. p. 32.

we should think that our orator exhibits what the schoolmen would call a little rustiness in the laws regulating this species of hereditaments. For Catholics and members of every denomination had a perfect right in the reign of Charles I, by the laws of the land, to present to benefices in the established church of England. The advowsons which Catholics had in this church were first vested in the two universities in the reign of William and Mary, and it was not until the twelfth year of Queen Anne that they were *disabled* from presenting to ecclesiastical benefices. So that throughout the reigns of the Stuarts, and for more than half a century after the grant of the Maryland charter, this concession—which, according to our orator, Lord Baltimore could not accept without violating obligations to his king which were inconsistent with his duties as a Catholic—was an *existing right*, possessed by every Catholic in the British realm to whom advowsons might have descended. In his anxiety to enhance the merits of Charles I, and to depreciate the character of Lord Baltimore, our orator seems to have drawn more upon his fancy than his professional erudition, for the law relating to religious benefices. Mr. Charles Butler, the distinguished annotator of Coke upon Littleton, who may be presumed to know the law on this subject as well as most men of his profession, informs us that it was at a period long subsequent to the date of the charter for Maryland, that parliament interfered with the right of Catholics to present to religious benefices. I. W. & M. ch. 26, vested the presentations belonging to Catholics in the universities,* and "one law (12 Anne) was passed against the Catholics in her reign: it disabled them from presenting to ecclesiastical benefices, and vested the right of presenting to them in the universities. This, perhaps, is the penal law of which the Catholics have the least reason to complain, as it may be alleged that there is an evident incongruity in allowing any denomination of Christians to appoint the religious functionaries of another: yet it should not be forgotten that, as the law of England now stands, the unbaptized Quaker, and even the Jew, may present to benefices in her church."*

The author's "conclusion"† that Calvert could not have scrupled to take the oath of supremacy because he had received the rights referred to, and which were common to many lords of a domain at that period, derives as little force from the "import" of the clause of the charter which confers it, as that instrument can claim of the glory for Maryland toleration, for merely securing protection to members of the church of England, in the exercise of their religious worship.

Mr. Kennedy has failed to establish his third proposition by any better evidence than his own assertion. For the record does not bear him out, and we must attribute the honor of a policy which has challenged the admiration of mankind, to the proprietary and first settlers of Maryland, and not to the king; not to the charter. And such appears to have been Mr. Kennedy's own opinion in 1838. For, in his *Rob of the Bowl*, an admitted work of fiction, but of which the author declares "it is proper for him to say that he has aimed to perform his task with historical fidelity," he thus expressed himself in the character of historian:

"Cecilius Calvert, the founder of the province, with a liberality as wise as it was unprecedented, had erected his government upon a basis of perfect religious freedom. *He did this at a time when he might have incorporated his own faith* with the political character of the colony, and maintained it by a course of legislation which would, perhaps, even up to the pre ent day, have rendered Maryland the ch n abode of those who now acknowl the founder's creed. His views, h ver, were more expansive. It was h esign to furnish in Maryland a re-

* Butler's Hist. Mem. vol. iii, p. 136.

tler's Hist. Memoirs, v. iii, pp. 148 & 149.
L 1, 1822. † Discourse, pp. 31 and 32.

fuge not only to the weary and persecuted votaries of his own sect, but an asylum to all who might wish for shelter in a land where opinion should be free, and conscience undisturbed."*

In the eloquent language of the Historical Society's first orator: "The whole tenor of the early proprietary administration breathed but the element and fostering spirit of universal Christianity—of unstinted toleration within the bounds of the Christian faith. The terms of the governor's oath enjoined as early as 1636 this scrupulous charity in requiring that 'he would not by himself or another directly or indirectly trouble, molest, or discountenance, any one believing, or professing to believe in Jesus Christ for or in respect of religion, that he would make no difference of persons in conferring offices, favors, or rewards, for or in respect of religion, but merely as they should be found faithful and well deserving and endued with moral virtues and abilities; that his aim should be public unity, and that if any person or officer should molest any person professing to believe in Jesus Christ, on account of his religion, he would protect the person molested and punish the offender."†

Now whence came this oath which marks at the earliest period of our records the practical freedom of religion in Maryland? Clearly not from the charter, nor from the laws or usage of England, nor from the example of any other colony. Doubtless it was prescribed by Lord Baltimore himself. The ablest writer on our early history tells us: "Lord Baltimore *laid the foundation* of his province upon the broad basis of security to property, and of freedom in religion; establishing Christianity agreeably to the old common law, of which it is a part, without allowing preëminence to any particular sect."‡ The incident quoted by Mr. Kennedy§ from Bozman, proves that at least in 1638, and we know not how much earlier, the governor, Leonard Calvert, *had already issued* a proclamation to prohibit "unseasonable disputations in point of religion, tending to the disturbance of the public peace and quiet of the colony, and to the opening of faction in religion." And the party accused of a violation of public peace by using language offensive to Protestants is fined, and imprisoned until he shall find sureties for his good behaviour. This took place within four years after the settlement, and marks the practice of that early period to have been the same as was afterwards established by law, by the act of 1649. As early as 1637, Governor Calvert wrote a letter to Boston, inviting those of the settlers there, who were disturbed on account of their religion, to come to Maryland: assuring them not only of the liberty of free and unmolested exercise of their religion, but of perfect equality with our colonists in all civil rights.* When the Puritan ministers were forbidden to preach in Virginia, and their brethren constrained to emigrate, they were welcomed to Maryland. "Mankind then," says Chalmers, "beheld a scene new and uncommon, exhibited on colonial theatres: they saw in Massachusetts the Independents persecuting every different sect; the church retaliating on them in Virginia; the Roman Catholics of Maryland alone actuated by the generous spirit of Christianity, tolerating and protecting all."†

The act of 1649 was but the embodiment of principles which had regulated the practice of the colony from its foundation, and those principles were neither prescribed, nor hinted at, in the charter.

The historian of the government of Maryland, and the ablest expositor of its charter and laws, sustains these views. Having described the course of the government as "one which tolerated all Christian churches and established none," he says: "This system of toleration was

* Vol. i, p. 52.
† C. F. Mayer's Discourse, p. 15.
‡ Chalmer's Po. An. p. 208.
§ *Discourse, p. 44.*

* Winthrop's Journal.
† Political Annals, p. 219.

coeval with the colony itself, and *sprang from the liberal and sagacious views of the first proprietary.* The oath of office prescribed by him to his governors in the province, from 1636 until the enactment of the act of 1649, is in itself a text book of official duty, &c. These, *his cherished principles* of religious liberty, were *at length engrafted* by law upon the government of the province, in the year 1649. The act which gave them legal sanction is one of the proudest memorials of our colonial history."*

But while we can not find a clause in the charter to sustain Mr. Kennedy's assertion, we are able, unfortunately, to furnish historical proofs that the virtue of toleration was not in the charter: because toleration was afterwards refused, and freedom of religious worship prohibited during the existence of the same charter. "In 1692 the church of England was established by law, and, until the American revolution, it continued to be the established church of the colony." In 1704 "an act to prevent the growth of popery within the province," inhibited, by severe penalties, the Catholic clergy from the exercise of their spiritual functions: Catholics were prohibited from engaging in the instruction of youth,"† &c. &c., and not until 1702 were the provisions of the English toleration act extended to Protestant Dissenters; "and thus," says McMahon, "in a colony which was established by Catholics, and grew up to power and happiness under the government of a Catholic, the Catholic inhabitant was the only victim of religious intolerance."‡ "The government of Maryland thus became, and continued until the revolution, exclusively Protestant, and the Catholics were taxed to sustain a religion and a government to which they were emphatically strangers."§ Now if there was any guarantee of toleration in the charter which made "MARYLAND THE LAND OF THE SANCTUARY;"* if "all Christians found there a written covenant of security against all encroachment on their rights of conscience,"† how did it happen that Protestant Dissenters, for several years, and Catholics up to the year 1776, were restrained from the exercise of their own religion, and that both, for that whole period, were compelled to pay for the support of another church? It is true that for the first twenty-six years the power of appointing a governor was taken from the proprietary, and exercised by the king: but the only cause for this was "found in the single fact that the proprietary was a Catholic."‡ Yet after the Baltimore family became Protestant in 1715, they immediately resumed their dominion over Maryland, and continued in possession, until the declaration of independence. During the whole of this period the charter of Maryland was in force, the whole organization and frame of government existed under, and by virtue of the charter. The legislature, judicial tribunals, and all officers, were indebted to the charter for their official existence, and it alone imparted legality to their proceedings. The charter was never annulled or abrogated; and if it contained the vital spark which first enkindled the flame of religious liberty at the city of St. Mary's, that sacred flame could not have been extinguished by any act of the proprietary, or of the government. But no; the glory of Maryland toleration is not in the charter, and the history of that instrument, as appears by what has been developed, will prove that no peculiar feature had been given to it, because Charles was "a Protestant prince," and Calvert "a Catholic nobleman."§

It may be remarked that the only references in the charter to the subject of religion are incidental, with the exception of that clause which refers to the patronage and advowsons, &c., of churches, of which we have already disposed. The twenty-second clause directs that, in any

* McMahon's Maryland, p. 226, &c.
† Ibid. 245. ‡ Hist. Maryland, 246.
§ Ibid. 281.

* Discourse, p. 44. † Ibid.
‡ McMahon, 278. § Discourse, p. 42.

doubts about the meaning of the charter, that interpretation of it which is most favorable to the proprietary shall be applied, and then makes the following proviso, to which so much importance has been given by Mr. Kennedy: "Provided always that no interpretation thereof be made whereby God's holy and true Christian religion, or the allegiance due to us, our heirs, and successors may in any wise suffer by change, prejudice, or diminution." If we admit Mr. Kennedy's construction of the charter, it would only follow that members of the church of England were to be secured in their religious liberty in Maryland,* and consequently the proprietary was under no obligation to extend the same privilege to Catholics and dissenters, who were denied freedom of religious worship by the laws of England, and hence it would follow that the unlimited liberty to all Christians, granted in Maryland, was the free act of the proprietary and the first settlers. But it was not only in the toleration extended to those of different creeds who came to settle in the province that the liberality of the Calverts was conspicuous; for we have seen that the governor actually invited such as were oppressed for conscience' sake in New England and Virginia to come to Maryland and participate in the blessings of her enlightened and liberal policy. Assuredly the charter did not require the exercise of so expanded a liberality as this, and, therefore, the merit, which Mr. Kennedy claims for that instrument, is surpassed by the more enlarged practical liberality exercised by the governor and the first settlers.

Did we even suppose the charter to have bound the proprietary more closely than Mr. Kennedy contends for, and to have required, what it did not, that he should have debarred the province to no one professing Christianity in general; even by this vague and unauthorized interpretation, the liberal views of the proprietary are eminently conspicuous. For, considering the spirit and circumstances of the times, it would have been a very easy matter for him to imbue the legislation of the colony with a spirit hostile to civil and religious liberty, had such a disposition been lurking in his own bosom. Mr. Charles F. Mayer has very justly observed that "if intolerance had been *in the hearts* of these excellent men, it would readily and assiduously have imbodied itself in enactments and institutions; and restrictions in that spirit would have had their iron rule in evasions of the chartered interdict, express or constructive. Long, too, before the sufferings of the oppressed could have reached the ears of English royalty, the odious discriminations might have spread their affliction and tortured the obnoxious to quiescence."* In fact, the history of Massachusetts furnishes proof that such measures of intolerance were not only possible, but actually carried into effect with impunity; not only in violation of the letter of her charter, but in direct opposition to the spirit of the existing laws of England. The case we allude to was that of John and Samuel Browne, two settlers, both of them members of the colonial council, and one of them a respectable lawyer. For exercising religious worship, according to the forms prescribed by the book of common prayer, they were expelled from Massachusetts. Bancroft says their worship was forbidden as a mutiny. "While the Brownes, who could not be terrified into silence, were seized like criminals, and transported to England. They were banished from Salem because they were churchmen."† Returning to England, they breathed ineffectual menaces, and in fact never received redress. We have already shown (p. 211) what were Mr. Kennedy's opinions in 1838 of the powers of our proprietary on this point. He then asserted that "he might have incorporated his own faith with the political character of the colony, and maintained it by a course of legislation, which would perhaps, even up to the pre-

* *Discourse*, p. 28.

* Mr. Mayer's Discourse, p. 15.
†Hist. U. S. vol. i, p. 350.

sent time, have rendered Maryland the chosen abode of those who now acknowledge the founder's creed." Now are we to credit Mr. Kennedy in 1838, or Mr. Kennedy in 1846?

It is difficult to understand what the orator means by the declaration, "that there is more freedom of conscience, more real toleration, a hundred fold, in this charter of a Protestant prince to a Catholic nobleman, than in that act (of 1649) so often called to our remembrance," &c. It has been seen that the charter does not contain either a covenant for "freedom of conscience," or a guarantee for "toleration:" and Mr. Kennedy is too good a lawyer to hold that any private understanding between the grantor and the grantee would control the interpretation of a perpetual charter under the great seal of England, which solemnly erected a province, and conveyed away a country to the grantee, "and his heirs and assigns *for ever*." Indeed, as Mr. Kennedy has asserted, and it is not denied, that the charter of Maryland is "a transcript, with no other alteration than the locality required, from that which had before been granted by James, for the province of Avalon,"* we could not expect to find in it any peculiar features adapted to the relation of "a Protestant prince" and "a Catholic nobleman." For Calvert was undoubtedly a Protestant when he obtained from King James the charter for Avalon, although he did not go to reside there until some years afterwards, when he had become a convert to the Catholic faith. We may here remark, upon the orator's contradiction of the generally received opinion, that Lord Baltimore was influenced in his plans of colonization by a desire to provide an asylum for Catholics—that, although we have substantiated, by quotations from history, the correctness of the popular belief, there are some circumstances to which we have not sufficiently adverted, that serve to confirm it. It was not until some time after Charles I had ascended the throne, which

* Discourse, p. 21.

was in 1625, that Lord Baltimore withdrew from England. With an ample fortune, a fine estate in Yorkshire, an extensive domain in Ireland, and no doubt an establishment in London, he could have had no motives or prospects for the improvement of his family by removing them to Newfoundland. But it is well known that very soon after the commencement of Charles' reign, the attacks of the Puritan party upon the Catholics compelled many of the latter to withdraw from England. The parliament of 1628 that nobly wrung from the king "the petition of right," also petitioned him against that "mystery of iniquity," the concealed toleration of Catholics, and required that "the children of recusants might be educated in the principles of Protestantism."* Avalon, in the far distant island of Newfoundland, offered an asylum for the family of Calvert beyond the range of the iron bigots who then ruled England: and accordingly we find by Vaughan's book printed in London in 1630, that Lord Baltimore had resided in Newfoundland the *last two years with his lady and children*. Experience soon convinced him that Newfoundland was not a suitable place for an asylum, and, after having expended a large sum there, he abandoned it. We find him in Virginia in 1628, and his object, as expressly stated by Beverly, was to seek a place there where he and his family might retire for the more quiet exercise of their religion. We think, with Mr. Kennedy, that the Virginians did not look upon Lord Baltimore "in the light of a mere casual visiter," but that he frankly explained his object to be the founding of an asylum for Catholics. At that period the colonists of Virginia were too anxious for the accession of men of the rank and fortune of Lord Baltimore, to have thrown impediments in the way of his settling among them: but they might well have doubted their authority, under the existing laws, and intolerant feeling of the mother country, to sanction the establishment of a Ca-

* Lingard, vol. ix, p. 225.

tholic colony; and it would have been unfair, in the highest degree, to have misled him into a settlement, as it would have been imprudent in him to have risked his fortune and happiness in a strange land, without any assurance of that religious liberty for which he was about to renounce his native country. It was, therefore, a much higher motive than mere "self-respect" that led Lord Baltimore to refuse the test oaths, and to forbid his servants to take them. It was the same consistent, conscientious objection which had caused him to resign his office of secretary of state. No other view of the proceeding can explain the tender of the oaths to Calvert; for there was not only no obligation on the part of the Virginia authorities to require these oaths, but Bozman shows* clearly that they had no right to tender them to Lord Baltimore. Had he been in search of a settlement for himself and his family only, he doubtless could have found a suitable place in Virginia, where he might have practised his religion in secret, and the Virginians would have asked him no questions. But his views were more enlarged, and we next find him exploring the Chesapeake for a suitable location for a Catholic colony, and where he might erect an altar to religious liberty.

His gallant exploit in Newfoundland, in defeating the French, gave him, we may suppose, some eclat in England, and a claim upon the gratitude of his sovereign: which was readily acknowledged by the cheap liberality of the grant of an unsettled portion of America: especially as the former grant of Avalon had proved a barren gift to Calvert, though of advantage to his country. Nothing could be more natural than to authorize the new charter to be drawn up in the same form as that for Avalon, which, having been prepared with great care under the late king, when Calvert was a member of the cabinet, thus became the model for that of Maryland, without the slightest reference to the respective belief of "the Protestant prince," or "the Catholic nobleman." Mr. Kennedy says: "I need not relate by what steps he (Calvert) contrived to secure the grant for this province. It was clearly within the limits of the Virginia charter."* This remark would imply some unworthy proceeding on the part of Lord Baltimore. But history records none such. The candid McMahon who insinuates nothing, but speaks with the dignity of a historian, says: "On his return to England he preferred his application for the grant of the province of Maryland, and sustained, as it was, by the considerations of distinguished services, untiring enterprise, and great moral worth, it was readily acceded to."† As to its being within the limits of the Virginia charter, the same historian informs us that, in 1623, nine years before the Maryland grant, in virtue of a *quo warranto*, the Virginia charters had been *annulled*, "and the rights granted by them revested in the crown. From that period Virginia became what was termed a 'royal government,' and as such there was an inherent right in the crown to alter and contract its boundaries, or to carve new and distinct territories or governments out of it at its pleasure.‡ Regarding the point of law involved in the question, no higher professional opinion could be desired than that of this eminent lawyer; and he has pronounced the right "incontestable."§

In the endeavor to make his character of Calvert *original*, our orator's remarks upon his parliamentary career may be regarded as a specimen of that peculiar style of eulogy which the poet designates to "damn with faint praise;" but whether he succeeds in proving him "the advocate of the high kingly prerogative, as contradistinguished from the privilege of the legislative body," is of less consequence than to ascertain whether Calvert procured such a charter for Maryland as protected its people from the tyranny of the one and the oppression of the other. In

*Hist. Maryland, vol. i, pp. 255 and 256.

* Discourse, p. 20. † Hist. Md. pp. 9 & 10.
‡ Ibid. p. 6. § Ibid.

his analysis of the charter for the purpose of exhibiting Lord Baltimore as a man who "was no great admirer of those forms which diffused power amongst the people, and restricted the exercise of it in the magistrate,"* we think the orator has done great injustice to his subject. Fortunately Calvert had other "chroniclers of his living actions," and other "heralds of his fame," than Mr. Kennedy, whose commentaries on the charter are furnished more for the purpose of illustrating the life of his *hero*, we should presume, than to exhibit the depth of his own researches on constitutional law, or American history.

"Turning to this instrument, then, we may remark," says Mr. Kennedy, "that it imbodies a scheme of the strongest government known throughout all the American colonies."†

Chalmers makes a similar remark; but he adds what Mr. Kennedy omits: "The privileges conferred upon the *people* are assuredly *superior* to those granted to other colonists,"‡ and McMahon says: "The charter of Maryland exhibits to us the most favorable form of proprietary government." But Mr. Kennedy asserts that

"The proprietary even claimed and practised in the course of the government of the province, the right to dispense with the laws, in accordance with a principle asserted by King James, as a branch of the royal prerogative, and which we may conclude was consonant with Lord Baltimore's own opinion."§

Now we are not aware of any such claim on the part of the proprietary. He held that the initiative, or the right to propound the laws to the legislature was with him; which was denied by that body, and claimed for themselves. Each rejected the body of laws *proposed* by the other: but that was very different from dispensing with the laws. The legislature might as well be said to have claimed the right to dispense with the laws as the proprietary. It was a question, in the infancy of the colony, merely as to who should originate the laws; and under the charter the people carried their point. The comparison to King James, and his royal prerogative, is a mere fancy tint, to give a shade of despotism to Lord Baltimore's character. But, says Mr. Kennedy, he was authorized to summon "whatsoever freemen he chose to take a seat in the legislative assembly, without election by the people, thus enabling him to control the majority of that body,"* and in proof of this power of the proprietary, he quotes a *portion only* of that sentence of the seventh section of the charter which confers the authority to make laws. We give the extract as prefaced and italicised by himself.

"The language of the charter, regarding the summoning of delegates, is:—'Whom we will shall be called together for the framing of laws, when and as often as need shall require, by the aforesaid baron of Baltimore and his heirs, *and in the form which shall seem the best to him or them.*' "†

Now the clause of the charter which confers the power referred to, has the following significant words in the preceding part of the *same* sentence from which Mr. Kennedy has quoted:

"We grant, &c., unto said baron, &c., power 'to ordain, make, and enact laws, &c. *of and with the advice, assent and approbation* of the FREEMEN of the same province, *or* of the *greater part of them, or* of their *delegates* or *deputies*, whom WE will *shall* be called together *for the framing of laws* when, and as often as need shall require, by the aforesaid now baron of Baltimore, and his heirs, and in the form which shall seem best to him or them.' "‡

Did Mr. Kennedy do justice to the character of Lord Baltimore in quoting from that sentence of the charter—which not only authorizes, but positively commands the organization of a popular legislative body—only so much of it as relates to the form of convoking them? The power to enact laws is confided to the proprietary *and* the people or their representatives, jointly; but it is made the imperative duty

*Discourse, p. 27. †Ibid. p. 24.
‡Political Annals, p. 204. §Discourse, p. 42.

*Discourse, p. 25. †Ibid. *note*.
‡Bacon's translation of the Charter.

of the proprietary to convene them:—"Whom we *will shall* be called together for the framing of laws." Nay, more, the words of the charter provide that the deliberative body on whom this power of legislation is conferred shall be the "freemen, or the *greater* part of them, or *their* delegates or deputies," and as to the form, it is to be that which "shall seem best to *him* or *them*."

"The colonial history of that period, 1632," says Mr. Kennedy, "furnished abundant examples in the New England settlements, of government on a much more popular basis, and we can not suppose that these were not well understood by Calvert."

Mr. Kennedy does not designate any among the "abundant examples" of these governments on a more "popular basis" in 1632. They exist but in his imagination: which has been taxed too much already. The *only one*, at that period, "the charter on which the freemen of Massachusetts succeeded in erecting a system of independent representative liberty, *did not* secure to them *a single privilege* of *self-government;* but left them, as the Virginians had been left, *without one valuable franchise*, at the mercy of a corporation within the realm. This was so evident, that some of those who had already emigrated clamored that they were become slaves."*

To obviate these difficulties, it was arranged that the "corporation" should emigrate to Massachusetts, which it did in 1630. There, says Chalmers, "the ruling men showed their own temper, by sending forcibly to England those whose opinions or practice they did not believe were sufficiently orthodox."† In 1631 it was "decreed that none shall be admitted to the *freedom* of the company, but such as were church members; that none but *freemen* shall *vote* at elections, or act as magistrates, or *jurymen*."‡

These regulations were in full force in 1632, and in the only New England settle-

* Bancroft, vol. i, p. 345.
† Political Annal, p. 153. ‡ Ibid.

ment which pretended to a charter period. And whether popular rigl rational liberty were more safe und limitations, than under the cha Maryland, we leave to the impartia cide. In fact, while the liberties New England colonies were but germ, those of Maryland were in bloom of maturity. Hear the tes of an enthusiastic son of New Eng the present day.

"The fundamental charter of the of Maryland, however it may hav lected to provide for the power king, was the sufficient frank pl the liberties of the colonists, not le of the rights and interests of the p tary."*

The orator's opinions about th parative excellence of different fo government seem have undergon markable change within the las years, if we may judge from th ments expressed by him in 1838, ab charter and form of government of land; when he thus referred to t the *preface* to his *Rob of the Bou* the signature of the "THE AUTHO

"As a native of the state, he prompt sensibility to the fame of tholic founders, and, though differir them in his faith, cherishes the brance of their noble endeavors to e religious freedom, with the affecti to what *he believes the most wisely* and honestly executed scheme of which *at that era*, at least, was to b *in the annals of mankind*."

As the author now contradicts h it is not surprising that his presen are at variance with those of every able writer on the government of Ma Now, we ask again, are we to cre Kennedy in 1838, or the same gen in 1846?

Instead of commending Lord Ba for that invaluable privilege secured charter to the province of Maryl an exemption for its laws and proc from any supervision or control king or parliament,—Mr. Kenned

* Bancroft's U. States, vol. i, p. 2

sees in this peculiar privilege a diminution of security "against infractions of the charter,"* and intimates that it was "to strengthen the hand of the proprietary against a supervision which he chose to have as little exercised as possible." Nor does he vouchsafe a word of praise for the exemption for ever, "by express covenant in the charter, from all royal taxation by the crown—from all 'impositions, customs or other taxations, quotas or contributions whatever,' to be levied by the king or his successors."†

But he sums up his judgment of the charter, and delivers his sentence in the following authoritative decree:

"Certainly we may affirm of it that, however beneficent it might be under the ministration of a liberal and wise proprietary, it contains many features which but little coincide with our notions of free or safe government. Considering it as the work of Lord Baltimore himself, it is a very striking exponent of his political opinions," and, we must infer "that he was, in fact, here, as well as in England, the friend of prerogative against privilege."‡

The royalist Chalmers, who had lived and practised law in Maryland, many years, before the revolution, entertained very different sentiments, as appears by the following remarks on these topics:

"To guard against the irregularities of prerogative, therefore, and not the constitutional authority of parliament, he (Calvert) procured, with that caution which experience inspires, the various clauses before mentioned, to be inserted in his patent. And from all such taxation, and even legislation, the people of Maryland were most assuredly exempted."§

We shall conclude with Mr. McMahon's remarks upon these points:

"The proprietary might, doubtless, have as easily obtained a grant of legislative power, to be exercised solely by himself, and quite as extensive: and the admission of the colonists to participation in it, at once evinces his sagacity, and reflects lustre on his character. It was this exalted privilege, which endeared his government to the people of Maryland: and had they not possessed it, his dominion would soon have been marked by the same arbitrary character, and have shared the same fate with that of the London company. There was another very peculiar feature in the grant of legislative power. The sovereignty of the mother-country was reserved in terms, but the proprietary was under no obligation to transmit the laws of the province to the king, for allowance or disallowance. Thus the vigilance of the crown, in guarding its own prerogatives against silent and gradual encroachments, was in a great measure excluded."*

In the tenth edition of his History of the United States, Bancroft has this record:

"Sir George Calvert died, leaving a name against which the breath of calumny has hardly whispered a reproach."†

In a future edition he may add that, although history had ennobled that name, for more than two centuries, among the most disinterested, conscientious, and liberal founders of states, it was the ungracious office of a native orator of the state he had founded—in that city whose gratitude, signalized by its monuments, is the proud memorial of his titled name and fame—to present him to the world as an interested speculator in charters, a temporizing hypocrite in religion, and a selfish and despotic statesman. But that enlightened historian will vindicate the fame of Calvert by pointing to the impartial history of the past, which sparkles with the record of his virtues—whilst he again registers the fact that he "was the first to plan the establishment of popular institutions with the enjoyment of liberty of conscience,"—and he will point to the present prosperous, patriotic, and happy commonwealth, as the monument of his successful policy in adopting "religious freedom as the basis of the state."‡

* Discourse, p. 26. † Ibid. ‡ Ibid. p. 27.
§ Polit. Ann. p. 205.

* Hist. of Md. p. 155. † Vol. i, p. 244.
‡ Ibid.

Far better had it been for the fame of Mr. Kennedy, had he never attempted to write the life of Lord Baltimore; which, with the solemn air of a historian, he has made the dullest of his works of fiction; full of grave invention, without wit or humor to enliven it. And far more honorable to his love for his native state, had he withheld the unfilial, though impotent hand which has been extended to deprive the founders of our commonwealth of their glory and fame, as examples to the world in the establishment of a state, upon principles alike sacred to liberty, and sanctified by the charities of religion.

It is unaccountable how such a production should have fallen from the pen of Mr. Kennedy. Without insinuating that he acted with any evil intention, his inconsistency and signal failure have reminded us of an amusing story that embellished the pages of a spirited ephemeral periodical, which the juvenile efforts of several wits of Baltimore produced, some quarter of a century since, under the title of the *Red Book*. The story we refer to—*The Student of Gottingen*—is composed with grace and elegance, and conveys an excellent moral, that may be useful to all writers. Namely, that an author should never be induced to write by the promptings of evil advisers. The story represents the student at the midnight hour, alone in his chamber, broken down, and at his wit's end to know what he shall do next to make his way through the world. His solitary musings are interrupted by the appearance of the devil in the disguise of a Capuchin friar. After the student has informed him of the cause of his despondency, and requested his counsel, the friar praises his learning and genius, and tells him to *write*. "But what shall I write?" asked the student. The friar dictated, and the story concludes with stating that the student did as the friar had told him, and, as the devil had foreseen—*the student was damned.*

THE POPE AND THE CZAR.

I.

From his barbaric realms afar,
Where tyranny fell, and winter cold,
Relentless empire keep, the Czar
Came up to the Tiber, to behold
Religion's venerable home,
And still the world's own mistress—Rome.

II.

Open her massive portals fly,
Her ancient pavements ring beneath
His sparkling chariot—and his eye
Falls on festoon and festive wreath
Which twine the palace walls around,
While o'er the hills the joy-bells sound.

III.

Not a proud victor doth he ride
In triumph—as in other days
Barbarian tyrants lived to stride
Along these ancient classic ways;
Or with imperial ensigns fierce
Doth he through shouting myriads pierce.

IV.

'Tis not to dash from Peter's throne
The undaunted pontiff, white with years,
As other emperors had done
In antique feuds—he now appears:
No, at the apostles' sacred shrine
His haughty, daring head to incline.

V.

He crouches at the pontiff's feet,
And trembles at the menace bold:
"Proud Czar, we both are doomed to meet:
I first—for I am weak and old—
Before the Master of all things,
The inexorable King of kings!

VI.

"There must our dread account be given:
By me, of my unceasing care
Of those entrusted me by heaven:
By thee, of those vast realms that fear
The frown of that despotic brow
That stoops before St. Peter now.

VII.

"Then shall thy deeds atrocious cry
For vengeance on thy guilty head:
Poland shall start before thine eye,
And Russia's Catholic martyred dead!
Thou tremblest!—then 'twill be too late,—
Thine, thine must be the tyrant's fate."

VIII.

That eye whose glance, like lightning, rives
The poor doomed victim of his ire,
Sheds tears, while shame with anger strives
Within that breast of stifled fire.
Pierced with remorse, large alms he gave,
But not a Roman cried, "*God save!*"

CLERUS.

ST. JOSEPH'S SISTERHOOD.

NEAR EMMITSBURG, MARYLAND.

WE TAKE great satisfaction in presenting our readers this month with a view of St. Joseph's Sisterhood, as it at present appears with recent additions and improvements, engraved from a neat sketch taken upon the spot. The view presented is from a south-west approach. This, the mother-house of the Sisters of Charity in the United States, is advantageously situated in one of the most beautiful portions of Maryland. It enjoys in perfection the blessings of a healthful climate, a clear and bracing air, a fertile soil and enlivening prospect. It stands upon the bosom of that beautiful valley lying at the base of Mount St. Mary's, an honored locality familiar in the Catholic annals of the state, and screened along its southern boundary by the Catoctin ridge, a range of wooded highlands sometimes called White Mountains. A delightful prospect greets the eye of the traveller as he approaches this beautiful spot by the Frederick road. On his left, just at the lower slope of the mountain, he beholds at some distance, rising above the surrounding grove, a Catholic seat of learning which has done much for science and religion, and above that, upon a higher elevation, in a rest of the ascent, the snow-white chapel of St. Mary's, snugly ensconced in its forest nook, and reached through the shaded mountain path by its parishioners of the surrounding country. In front, on a commanding elevation, his eye rests upon the trim grounds and extensive structures of the sisterhood, while still beyond, at an interval of perhaps a mile, he beholds the handsome village of Emmitsburg, with its neat chapel rising to view.

Of the many objects of the valley, no one attracts interest, and rivets the attention more forcibly, than the Sisterhood, owing to the hallowed associations which cluster around the place, as well as the imposing appearance of the establishment itself. The visiter approaches by an avenue bordered with trees, affording a carriage way and foot-walks, communicating with the public road by an ornamental gateway, with its lodge standing near by. A large connected mass of building, with detached structures on each side, spreads out before him, presenting the appearance almost of a village. The main edifices are substantial and pleasant to the view. Every thing bears the air of comfort, elegance and content. The chapel, with its cross-crowned cupola and extended wings, faces the avenue. On the left side, somewhat in front, stands the venerable "*mother-house,*" presenting every appearance of a carefully protected and useful old age.

It is a neat, white, two-story frame building, and now shelters a band of orphan children provided for by the good sisters. This old habitation is regarded by all with almost affection, and calls up many a recollection of privation and patient hope, for charity and religion's sake, while St. Joseph's yet struggled with the perils of a feeble infancy. How can we contemplate without admiration and wonder the extended result of a beginning so small? Heaven has, indeed, smiled upon its career!

The society of "Sisters of Charity" traces its origin in America to the year 1809. It arose out of the saintly charity and zeal of its foundress and first mother. The infant community removed from Baltimore to its present situation during the ensuing year, 1810. The humble building, which in its present location receives the visiter's first attention, alone protected its early, but constantly advancing efforts for usefulness. It was some years since removed from its former position, to give place for more roomy and substantial structures. Mother Seton lived to see the offspring of her holy resolves and self-denial flourishing like the "green bay tree." She sleeps the "sleep of the just," in the small cemetery just beyond the house, for so many years her earthly habitation. With her repose many of her spiritual children, who have already gone to receive the reward of their labors. The history of the foundation of St. Joseph's Sisterhood has been the attractive theme of many a pen, and is already with the Catholic as the tale more than "thrice-told." We may, on some other occasion, add much to that history that will be interesting.

It must, however, prove agreeable to the reader to hear of the more recent progress and improvements at St. Joseph's. The establishment now seems complete in every department, but we feel sure that the spirit of improvement and enterprise, which has already effected such wonders, will never be satisfied with well-doing, but will find much more to a
For the accommodation of the
dies' academy, a spacious bu
been added within four years,
the former school house, which
made with difficulty to suffice f
of both school and community.
building is of brick, about sixty f
and three stories high. The be
spacious chapel we may also c
improvement, having been bu
the last six years. The farm
and others for the service of the
complete, even to a carpente
blacksmith's shop, so that aln
appliance for addition or alter
be found in connection with the
ment itself.

But the most important addi
is an extensive convent, exclu
the use of the community, w
found requisite from the incre
members. It is an imposing e
was erected in the incredibly s
of little more than a year, ha
founded in May, 1844, and no
ished, but occupied in Septem
It stands east and west, conn
chapel and academy, with late
tions to the south, enclosing on
a court yard seventy feet by fo
tent. The new convent is tw
and thirty-two feet in develop
and forty in width, with two st
roomy attic, and is constructe
and cut stone, colored of a lig
gray. It is after the conventu
the fourteenth and fifteenth cent
embattled parapets; high-pit
with dormers, surmounted by
thirty feet high; the windows
cond story square, with transo
cross; the lower windows an
arches depressed four-centred t
lioned with hood-moulds; gabl
ing above the roof, with caps i
of St. Ethelred's chapel, Ely p
lateral walls broken by buttre
with porches to the first and seco
running along the north wall.

ing in its external features is truly Catholic. It was designed and superintended while in the course of erection by a gentleman who has given professionally much attention and study to the details of Christian architecture. Nor are the interior parts of the edifice less appropriate to their sacred uses. The lower and second stories are severally fourteen feet in height. Upon the first is a cloister running around the entire court yard and communicating with the chapel, and also the public rooms for the use of the community, among them the superior's apartment and chapter-room. The other stories being occupied as dormitories, for the infirmary, refectory, &c. We might go into detail as to other recent improvements; of the grounds, farm, garden, &c. &c., but these, to be appreciated, can only be judged of by a visit in person, not by description. We can not but mention a beautiful oratory erected in the middle of the garden from the offerings of the young ladies of the academy, now almost completed, only ten by twenty feet, but to be finished within in the pointed style, even to the most minute particular.

The progress of building and improvement is a sure indication of the great prosperity of the society. The community at St. Joseph's numbers about one hundred and eleven members; of whom fifty-eight are professed sisters, forty-six novices, and seven postulants. Besides this number at the mother-house, there are two hundred and fifty-seven employed on different missions throughout the union, principally in the direction of orphan asylums and free schools. The number of establishments in the country, besides the mother-house, is thirty-seven. St. Joseph's academy for young ladies, attached to the sisterhood, is also in a most prosperous condition. Its great merits and advantages are appreciated throughout the country. It contains a large number of pupils, drawn from every section. We understand that the sisters contemplate extending their facilities for female education by opening, during the present season, a department for young girls under nine years of age, at a moderate rate of expense. Further particulars respecting this intended addition to the range of instruction at St. Joseph's, will be found in the advertising pages of the Magazine.

All must feel a glad interest in the rapid progress of the SISTERS OF CHARITY. Many thousands already, throughout the length and breadth of the land, have abundant motive to bless the heroic virtue and self-devotion of the good daughters of St. Vincent—those valiant women who vie with each other in the cause of CHARITY and BENEVOLENCE.

EPIGRAM.

AD DOCT. PUSEY.

Pusey, tuum Newman defles cur tristis ademptum?
Vivit—non periit—Vir novus ille Fide,
Pone modum lachrymis: tibi erit devinctior olim,
Ambo quum potis est consociare Fides.
Exue tu *veterem* prudens hominemque *pucillum:*
Sic eris ipse novus Vir, velut ille, Fide.—*Tablet.*

INTELLIGENCE.

FOREIGN.

Russia.—*The Banished Priests.*—Ninety-seven Catholic priests (says the *Gazette de Cologne* on the 5th inst.), persecuted in Russia, because of their belief, were employed as laborers in a Russian town. One of the prelates has the marks on his hands even yet of hard labor. They were then taken to Tobolsk and kept there in a dungeon, deprived of daylight, whence they escaped, after being threatened with a harsher fate. They are exiles now in Prussia, Italy, France, &c., and in Switzerland alone are fifty.

More of the Czar in Rome.—The *Cork Examiner* has a version of the imperial visit to the sovereign pontiff, which we consider worth aggregating to the evidence we have already collected on the subject: "The pope began by saying that in the natural course of things his life was very near its close, and that the emperor, too, though a young man, must soon appear before their common judge, and he pointed to a crucifix in the room as he spoke. The emperor became agitated, and attempted to kiss his hand; the pontiff withdrew it, and continued, saying, that of the two hundred and fifty million of which he is the spiritual head, none were so barbarously treated as the portion of them that were within his dominions. On this the pontiff dwelt at great length, and produced the statement of a man who, with others of the same community, had been treated in a most barbarous manner during seven years. They were exposed naked before the soldiers, kept standing in water up to their necks, some beaten to death, one burned alive in an oven, &c. &c., and all this to force them to become members of the schismatical church of Russia! To this statement his reply was, that he knew nothing of the matter, and that he would cause a strict inquiry to be instituted, and the perpetrators punished. The pontiff very coolly turned over to a pile of documents that lay by him, consisting of the penal laws passed against the Catholics to which his signature was affixed, and asked him did he know of these laws? The emperor was dumb. To the question wl would repeal them, he replied yes being asked to give a written promi swered that he should first consult l ters. I am the minister of Jesus C plied the pope, and I demand justi name! Let Catholics have at least liberty in Russia that the Russians v in Rome, and let me have a nunc Petersburg. The only answer was should consult his ministers! On day a new edict, by which an altar bel the schismatical church was erected Catholic chapel, arrived in Rome. bility returned the tickets for a ball sent them. On applying through hi to visit the Propaganda, Cardinal — answered, 'Propaganda patet omnit expressed a wish to visit the museu of the nobility, and was told that on in the week it was open to the pul gave five pauls to six soldiers who him out of the pope's dominions, an son to whom it was given flung i ground with contempt for the thing person! Thus ended the visit."

France.—A letter has been rec this city (Baltimore) from the Right Hughes, bishop of New York, dated F Wednesday, from which we are glad that he continues to enjoy good he may be expected in New York by th April.

Rt. Rev. Dr. Odin, bishop of Te also in Paris, having visited Franc view to procuring, if possible, eccl aid in the arduous duties of his dioc are happy to learn that he has been successful in his objects.

DOMESTIC.

Archdiocess of Baltimore.—*Annual Subscribers to St. Mary's A* 1845.—Most Rev. Dr. Eccleston $ Rev. Dr. Deluol 5, Rev. Mr. Cosker Mr. Hickey 5, Rev. Mr. Chakert Mr. Randanne 5, Rev. Mr. Fredet 5,

5, Rev. Mr. Jenkins 5, Rev. Mr. Ray-
3, Rev. Mr. White 2, Rev. Mr. Knight
. Mr. Verot 2.50, Rev. Mr. Randanne 1,
ry's College 20, Mr. Wm. Kennedy 5,
Vm. Kennedy 5, Mr. T. C. Jenkins 5,
. W. Jenkins 5, Mr. J. W. Jenkins 5,
seph W. Jenkins 20, Mr. Austin Jenkins
Alfred Jenkins 5, Mr. Edwd. Jenkins
Edwd. F. Jenkins 5, Mr. M. Courtenay
s 5, Mr. Robert Jenkins 5, Miss R. Hil-
Mrs. Sol. Hillen 5, Mrs. John Hunter 5,
Thos. Hillen 5, Mr. Thos. Hillen 5, Mr.
Hunter 5, Miss R. Hunter 5, Mrs. T.
ith 5, Mrs. Z. Collins Lee 5, Mr. B. R.
ng 5, Capt. Chas. Welsh 5, Mrs. Chas.
nson 5, Col. Wm. Thompson 5, Mrs.
, Miss Ellen Ford 5, Miss Ellen M.
s 5, Miss H. A. Spalding 5, Mr. P.
ana 5, Mr. John W. Saunders 5, Mrs.
y Saunders 5, Mr. E. J. Saunders 5,
Barrett 5, Mrs. P. Tiernan 5, Mrs. C.
n 5, Mr. Wm. Tiernan 5, Mrs. John
d 5, Mrs. Wm. G. Read 5, Mrs. Wm.
r 5, Mrs. H. Tiffany 5, Mrs. G. Tif-
, Mr. Bonaparte 5, Mrs. J. O'Donnel
Frick 5, Miss De Chateauden 5, Mr.
lly & Son 5, Mrs. Randall 5, Mrs. Dr.
5, Mr. Chas. Mareau 5, Mrs. Basil
5, Mrs. John Daley 5, Mrs. John
5, Mr. B. Elder 3, Mr. Francis Elder
Mrs. H. B. Atkinson 5, Mr. Sarsfield
. Fielding Lucas 5, Mrs. G. R. Car-
Mr. John Bradford 5, Miss Light-
, Mr. Stillinger 5, Mr. Ambrose White
. Dr. Stewart 5, Mrs. MacTavish 5,
Caton 5, Mrs. Harper 5, Miss Har-
Mrs. Ellen M. Mayer 5, Mr. Igna-
ike 5, Miss Landry 5, Mr. Veazy
5, Mrs. C. Welch 3, Mrs. Walbach 3,
Wm. Bose 3, Mr. Wm. Lucas 3, Mr.
Martin 3, Mr. Cowles 3, Mrs. Wm. G.
d 3, Mr. T. P. Scott 3, Mrs. T. P. Scott
. S. Moale 3, Lieut. Chatard 3, Mrs.
and Chatard 3, Mrs. R. Wilson 3, Mrs.
3, Mr. John Murphy 3, Alexandrine
3, Miss Jackson 3, Mr. Edwd. Boyle
Richd. McConn 3, Mr. James V. Wag-
Mrs. Peter Gould 3, Messrs. J. & C.
gan 3, Mr. F. Crey 3, Mr. Henry Pike
. Bensinger 3, Mr. F. Lucas 2.50, Mr.
sey 2.50, Mrs. G. Law 2.50, A friend 2,
Mullan 2, Mr. Servary 2, Mrs. Hitsel-
2, Mrs. Heuisler 2, Mr. Rosenstell 2,
Hartman 2, Mrs. Robt. Hickley 2, Mrs.
McKew 2, Mr. Hugh Brady 2, Mrs. Laroque
2, Miss Sarah Ann Smith 2, Mrs. S. Connoly
3, Mr. Staylor 2, Mrs. Lusby 1.50, Mr. J. H.
Jenkins 1.50, Mrs. E. McGreevy 1.50, Mrs.
E. Wall 1.50, Mr. C. Simon 1.50, Mrs. G.
Sanders 1.50, Mrs. Mary Walter 1.50, Mr.
George Walter 1.50, Mr. Shortel 1.50, Misses
Howard 1.50, Mrs. Myers 1.50, Miss M. Taffy
1.12½, Mrs. Anderson 1, Mr. Johnson 1, Mrs.
Abel 1, Mr. James White 1, Mr. Victory 1,
Mrs. McMullan 1, Mrs. McDonald 1, Mrs.
Damman 1, Mrs. Hastings 1, Mr. Owen Don-
nely 1, Mr. M. Doyle 1, Mr. Danl. Coonan 1,
Mrs. Salzburg 1, Mr. Clautice 1, Mr. Majors
1, Mr. Merritt 1, Mrs. Servary 1, Mrs. Ma-
graw 1, Mrs. Foley 1, Mr. Gregory Ennis 1,
Mr. M. Concannon 1, Mrs. Griffin 1, Mrs.
King 1, Mrs. Noel 1, Mr. L. Gross 1, Mrs.
Hickley 1, Mr. Shanneasy 1, Mrs. McKenna 1,
Mrs. B. Chase 1, Mrs. O. Neale, 1, Mr.
McManus 1, Miss Cornprop 1, Mr. Joseph
Baker 1, Mr. Logue 1, Mr. Edmund Butler 1,
Mr. A. Keenan 1, Mrs. Ellen Eisler 1, Mrs.
Menzies 1, Dr. Edwd. Baker 1, Mrs. Dowson
1, Mr. McElroy 1, Miss R. McGwiken 1,
Miss Agnes Brady 1, Miss Catharine Burton
1, Mrs. Davis 1, Mrs. Rosenstell 1, Miss So-
phia May 1, Miss Sarah McColm 1, Cash 1,
Miss Mary J. Demourci 1, Miss Margaret
Norris 1, Mr. John O'Neale 1, Mr. Michael
Conry 1, Mr. Patrick Conry 1, Mr. James
Galvin 1, Mr. Francis Widefield 1, Mr. Michl.
Rohan 1, Mr. Martin Mohler 1, Mr. John
Greenham 1, Mrs. Dunlevy 1, Mrs. Strohm 1,
Mr. P. Laurenson 1, Mrs. Murray 2, Mrs.
Dutch 1, Mrs. Rodewald 1, Mr. F. Rodewald
1, Mr. F. Vonkapp 1, Mr. James McGuirk 1,
Margaret McMullan 1.50, Mrs. Maria Mac-
Greevy 1.50, Mr. Boursaud 1, Mrs. Brown 1,
Mrs. Stapleton 1, Mrs. Thompson 1, Mrs.
Ragan 1, Mrs. Seche 1, Mrs. Druse 1, Miss V.
Delmas 75 cents, Miss Raphael 75, Mrs. Young
50, Mrs. Blair 50, Mrs. Young 50, Mrs. Kane
50, Mrs. F. X. King 75, Mrs. Ann Ryley 50,
Mrs. McSweeny 25, Mrs. Rodolph 50, Mrs.
Murphy $1, Miss Mary Hurner 75 cents, Mrs.
Dickehut $1, Mrs. Fortune 1, Mr. McSherry
1, Dr. Maguire 1, Mr. J. Murray 1. Dona-
tions received $12.12½.

Of the above named subscribers, some are in arrears for the past year, and are earnestly requested to hand in their contributions.

The managers of the Asylum take this occasion to thank the patrons of the institution

for their generous assistance, and to solicit a continuance of their benevolence in behalf of the orphan.

St. Patrick's church.—The anniversary of St. Patrick's day was commemorated yesterday morning in St. Patrick's church, Broadway, East Baltimore. The service commenced at 11 o'clock in the morning, high mass being celebrated by the Most Rev. Archbishop Eccleston, assisted by the Rev. Dr. Deluol, and other gentlemen of the Roman Catholic clergy, from St. Mary's seminary. The panegyric of the saint was delivered by the Rev. Nicholas O'Donnel, of Brooklyn, N. Y., in one of the most eloquent and impressive addresses we have lately had the good fortune to hear. The choir, under the direction of Mr. Francis Walter, the leader, and assisted by Mr. P. Kelly, professor of music in St. Mary's college, "discoursed most eloquent music," and the whole service was gone through in a manner highly calculated to gratify all who attended it.

On the same day, the following members were elected as officers of the Hibernian Society for the year 1846: President, Hugh Jenkins; vice president, Col. Jacob G. Davies; second vice president, Wm. Gwynn; chaplain, Rev. James Dolan; counsellor, Samuel I. Donaldson; physicians, Dr. J. O'Donovan, Dr. Charles Maguire; treasurer, J. O. Law; secretary, Peter A. Kelly; managers, Col. James Grieves, Timothy Kelly, Edward Boyle, John McColgan, James Kernan, Charles Pendergast, Dr. E. J. Chaisty, Robert Barry.—*Sun.*

Confirmation.—On the 10th of March, the Most Rev. Archbishop administered confirmation to thirteen pupils, and seven domestics of the Academy of the Visitation at Georgetown, D. C.

Young Catholic's Friend Society.—At the monthly meeting in March of the Young Catholic's Friend Society, the Rev. Messrs. Donelan and Sourin, O. A. Brownson, Esq., and Dr. F. Chatard were elected honorary members, and Lieut. Chatard, Luke Tiernan, and John O'Brien active members.

New German Catholic Church.—The corner-stone of the new church intended for the use of the German Catholics under the pastoral care of the Rev. M. Alig, of this city (Washington), was laid yesterday (March 25) by the Most Rev. Archbishop Eccleston, with appropriate solemnities, in the presence of an immense body of people, who witnessed the ceremonies. A very large procession, panied by the German band, moved Pennsylvania avenue, from St. Ma church, passing into Four-and-a-half str thence to the site of the church of St Mater Dei, which is situated on Fifth tween G and H streets. The procession at the German chapel on Eighth str marched thence to St. Matthew's When the procession arrived at St. Mat there was a considerable increase of it ber. As it passed along Pennsylvania we noticed—

1. The German Band.

2. The German Beneficial Society, t two, wearing white rosettes, and be handsome banner with a representatio merciful Samaritan.

3. The German Male and Female S the males wearing red sashes, the dressed in white, with wreaths of flo their heads, preceded by their pastor, t Mr. Alig.

4. The Washington Benevolent Soci and two, bearing their handsome green a ner, and each member wearing a green

5. The Rev. Messrs. Flannegan an of Georgetown, the Rev. Messrs. Don Washington, and several of the Ba clergy, in their clerical robes.

6. A numerous body of Germans a zens, walking two and two.

When the procession reached the sit intended church, a lane was formed house on Fifth street to the corner ston the Most Rev. Archbishop Eccleston, tificals, with his attendants, passed a followed by the clergy, the mayor, an gentlemen. The corner-stone was th by the archbishop; after which a serm delivered in English by the Rev. J. P. lan, and another sermon in German Rev. Mr. Haslinger, of Baltimore. T vices and ceremonies continued for mo two hours. We understand that the arch and the clergy dined at Mr. Miller's, corner of Ninth and F streets.—*Nat. I*

Spiritual Retreat.—On Friday morni ult., a spiritual retreat was commence Catholic church of Cumberland by t John McElroy, who had been specially for that purpose by the resident pasto congregation, the Rev. L. Obermeyer. service was continued day after day u

17th ult., when the exercises closed. The church was during the whole time thronged by persons anxious for their spiritual progress, and we are pleased to learn that from all appearances they have succeeded; as about four hundred members of the church received the holy sacrament of the Lord's supper near the termination of the retreat. The Rev. Mr. McElroy delivered several discourses, and fully sustained his reputation as an eloquent speaker and able theologian. Rev. Messrs. Myers, of Hagerstown, and Brennan, of Mt. Savage, aided in the good work. We may also add that both on Sunday and on St. Patrick's day many persons took the temperance pledge.—*Alleganian.*

Orphan's Fair.—A fair for the benefit of St. Vincent's Male Orphan Asylum in Baltimore will commence on Easter Monday, at Franklin Saloon, where all, it is hoped, will concur in supporting that noble charity.

Giustiniani in Baltimore.—This wandering interloper, having made but poor capital in Baltimore out of his libellous disclosures, must have felt very small upon his recent departure, to find that his unblushing attacks upon the purity of Catholic character had earned for him nothing but the *indiscriminate* scorn and contempt of all good citizens. The proposed limit to his sojourn among us is said to have been much shortened by the very decided rebuffs his zeal received from some from whom he expected very different treatment. If a pest had been removed from our midst, it could not have given more satisfaction to the discreet and charitable of all denominations, than did the disappearance of this dabbler in obscenities. He has carried away with him some Baltimore pennies, and, perhaps, the unenviable consolation, that he has pandered to the morbid appetites of some scores of young rogues, and confirmed the prejudices and credulity of some good old women of both sexes, who religiously believe that all that can be said of Catholics falls far short of what remains to be told—who imagine at the very name of pope that they see the seven horns, with which their fancies have decked him, coming full tilt to destroy them. To these last, Giustiniani must have come as a most welcome apostle, and his words fallen upon their hearts like dew upon the drooping flowers. We can see now the holy horror with which they were struck when this veracious saint told them he was five years a priest without knowing there was such a book as the Bible. We believe, however, that these asseverations were a little too tough for very general belief, and we find soon after they were made that this truthful disciple had shifted his quarters from a church to a lecture-room. For although he was franked by a strolling commission from the Methodist Episcopal conference of Pennsylvania, their brethren here, be it spoken to their credit, seemed to look on him coldly as though they scorned, by lending him their countenance, to become accessory to the atrocious libels sought to be propagated against a highly reputable class of their fellow citizens. But while this *commissioned* preacher could not pass current enough with his *adopted* persuasion to secure the tender of more than one meeting-house for the delivery of his unclean scandals, we were sorry to see that the managers of a public saloon should have acted with such thoughtless precipitancy, and have so far forgotten their social obligations, as to degrade its uses by opening it to an individual who avowed his purpose to insult the religious feelings of a large number of this community, by discourses so indecent that females would blush to hear them, by charges so revolting as to debase the character of a most exemplary portion of our people, as well as of their ministers, below the level even of brute creation. It is, however, truly gratifying to know that the efforts of this calumniator found no response in the public opinion of the people of Baltimore. On the contrary, it was a matter of serious consideration with many sound-judging Protestants whether this man was not as much amenable to the law as the vender of indecent books or prints. They scorned to bolster up their religion by such unworthy means as this man would employ; looking upon that creed as having indeed a feeble foundation which seeks to build its strength upon the most palpable and monstrous calumnies, or on wholesale slander against those whom it might meet in fair and courteous discussion. For our own sakes we can not regret that this vagabond nondescript planted himself here to experiment upon the gullibility of a Baltimore auditory; but for the sake of others we do regret it—we regret it because of its demoralizing tendency, not upon the well disposed, but upon hearts young and fiery, hearts apt to swerve from spiritual impulses, and prone by nature to sensuality and

corruption, and always ready to drink in the intoxicating draught which is distilled from lewd discourses and scandalous speeches. We repeat that we do not regret the appearance of this obscene lecturer in our community, because his humbug and imposture here was truly still-born, all good citizens having united as one man to condemn the cool effrontery of his unclean lips, and to show to the world that, though we may differ in creeds, we can still fraternize as citizens. The press, which, with one or two honorable exceptions, cautiously weighs pence against independence, were so far at fault about the state of public opinion as to prefer to treat Signior Giustiniani with *silent* contempt. Some few of the journals, however, had the manliness to speak out in terms of glowing indignation against the nefarious insinuations of this obscene lecturer. They have our thanks, and are entitled to the thanks of every Catholic in Baltimore. Their upright course confirmed the judgment of the wavering, and went far to preserve that "peace and good will" among men which all should seek to foster, and which Giustiniani failed to disturb. He has gone from us more deeply embittered from disappointment, if a thing like him is capable of feeling, and has left his name as a term of reproach with all virtuous citizens.

Flebit et tota cantabitur urbe.

DIOCESS OF PHILADELPHIA.—*Ordination.* On Friday the 6th inst., the bishop conferred tonsure and minor orders, in the cathedral, on Messrs. Jeremiah Ahern and James Power.

On Saturday the 7th, the sacred order of subdeaconship was conferred on Mr. J. Power.

On Sunday the 8th, the sacred order of deaconship was conferred on Rev. Michael Malone, Richard O'Connor and James Power.

On Monday the 9th inst., the sacred order of priesthood was conferred on Rev. James Power and John Berbigier, both belonging to the diocess of Pittsburg.—*Catholic Herald.*

The ladies of the Sacred Heart have established a school for the instruction of young ladies, in the beautiful and spacious building near St. Charles' Seminary, a property recently purchased by Bishop Kenrick; the institution is to be one of the highest order, and I doubt not the success of the undertaking.

The pupils from McSherry's town, in this State, are to be transferred to this establishment.—*Correspondence Freeman's Journal.*

DIOCESS OF BOSTON.—We regret to our latest accounts from the Rt. Rev. B Boston represent his health in a very pr state.

DIOCESS OF MOBILE.—*Catholicity caloosa, Ala.*

Messrs. Editors:—As it may be a of gratification to your readers, as I vinced it will be to yourselves, to l progress of our holy faith in this sectio union, I would beg permission in you ble periodical to record its progressiv ence amongst us.

Tuscaloosa is the capital of Alaba seat of government having been locat in 1833, since which period the popul the place has greatly increased. We longer, however, boast—if it is any t be proud of—of the seat of governmen at this place, as by an act of the leg which has just ended its session, the has been transferred to Montgomery, a a more central point than Tuscaloosa.

Tuscaloosa is located on the Warri and its locality is high, healthy, and d as a place of residence. Within the years it has increased in magnitude, and commercial importance; and t being navigable for steamers to it, afi cility to commerce, and the transport native produce. The state university is now in a flourishing condition, un presidency of Dr. Manly, is situated place; besides several female academ preparatory schools of minor importa of which, however, are under the dire Protestant teachers, and might fairly sidered as Protestant institutions of l We have, as yet, no Catholic schoo city, but hope this disadvantage will obviated.

The great majority of our popula Protestants, and we have congregati churches of Presbyterians, Methodist tists and Episcopalians; all entertaini generally the case, deep rooted p against the Catholic religion, which, recently, was but little known amongs Amongst such a population as ours, reasonably be inferred that the pro Catholicity was but slow, especially number of Catholics in the place was t to excite attention, or encourage its influence.

Until 1838, there were but few Catholics in the place who could be regarded as permanent citizens. Since that period, however, the number has increased, though they still compose by far the smallest congregation of any in the place. Previous to 1844, their spiritual wants were supplied by the occasional visit of a clergyman, either sent directly from Mobile for that purpose, or coming from some other adjacent station. Prior to the above date, and in consequence of the limited number of Catholics, as well as their limited means, no efforts were made towards the erection of a Catholic church in Tuscaloosa, nor even the permanent location of a clergyman in the city. The number of Catholics, however, continuing to increase until they reached nearly one hundred souls, the necessity for a resident pastor became evident, and, indeed, his presence indispensable. Through the zealous co-operation of our worthy bishop, the Rt. Rev. Dr. Portier, of Mobile, who has always manifested a lively interest in our spiritual welfare, we were enabled to provide for the support of a resident pastor, in January, 1844.

The Rev. Mr. Hackett, who was the clergyman solicited by the bishop to reside amongst us, entered upon his mission with no very flattering auspices. His congregation were few, poor, and unprovided with a suitable place for the celebration of our holy religion. As a substitute for a church, they rented a large store room, which was fitted up so as to afford temporary convenience. The gratification which was felt on the part of the congregation, in having a priest residing amongst them, seemed to obviate the inconvenience arising from want of a church, and no steps were taken towards the erection of one.

Our pastor, however, after a year's residence in the city, feeling the great inconvenience arising, both to himself and to his flock, from the exercise of his ministerial functions in a place not adapted to so holy a service; and, knowing likewise the disadvantage to the proper conception and discrimination of its holy tenets amongst our Protestant fellow citizens, that would necessarily result from a continuance of its exercise in an unsuited place, resolved to make some efforts towards the erection of a church, and thereby remove those disadvantages to religion.

This determination of our pastor, to commence a work of such importance, and amongst a congregation whose number and pecuniary circumstances were no guarantee to his success, rendered the undertaking dubious. But, as there is nothing that time and perseverance will not accomplish, we can not wonder that this undertaking should ultimately succeed. On Sunday, the 5th of May, 1845, the Rev. Mr. Hackett announced to his congregation his determination to solicit subscriptions with a view to the erection of a Catholic church in Tuscaloosa, which, with God's assistance, he hoped to be able to accomplish.

This declaration was gratifying to his congregation, and although they were comparatively poor, yet they contributed liberally towards so laudable and necessary an undertaking. A suitable lot was readily purchased, and a contract for a brick building fifty-five feet long, by thirty-two wide, entered into.

The work having thus commenced, it soon became evident that our Catholic population could not, of themselves, furnish adequate means for its completion. Our Protestant citizens were applied to for aid, and it affords me great pleasure on this occasion to bear testimony to the liberal manner in which they contributed towards our church. We also received aid from other portions of the state, and the Catholics of other states manifested their liberality towards us; which enables us now to congratulate ourselves on our possession of a suitable temple, almost free from debt, wherein we can worship and adore Almighty God, in spirit and in truth, according to the injunctions of his holy church. I should here remark that our success in this matter is owing, under God, to the indefatigable efforts of our esteemed pastor, who has spared no labor in his zeal to effect so desirable a consummation.

Sunday, 25th of January last, having been the day appointed for the dedication of this new edifice to the honor and service of Almighty God, under the patronage of St. John the Baptist, the Rt. Rev. Bishop Portier, the Rev. Mr. Lima, and our pastor, the Rev. Mr. Hackett, were in attendance. The day was propitious; and the august and imposing character of the ceremony being a novelty to our citizens, the church was crowded to excess at an early hour, all anxious to behold a ceremony which, to the Catholic, was a source of delight and edification, but to the Protestant of wonder and criticism. As the ceremony of dedication is, perhaps, one which is familiar

to most of your readers, it would be superfluous for me to give a detailed account of it on this occasion. I will, therefore, be as brief as possible.

About 11 o'clock the bishop, attended by the two above mentioned clergymen, entered the sanctuary, all in full vestments, the bishop wearing a splendid mitre, and bearing in his hand the crosier. He proceeded in front of the altar, which was handsomely decorated with artificials and evergreens, and lighted by six large wax candles, and many others of a different quality, and after making their obeisance, returned to the side where seats were prepared for them. The Rev. Mr. Hackett then ascended the altar and explained to the assembled congregation the nature and character of the ceremony which was about to take place. He showed that it was one of the remotest antiquity, and that however absurd or unmeaning it may appear to those who were not of his belief, still he could assure them that, when properly understood, it was one of the utmost importance, of the most significant meaning, and Christian and edifying tendency. He thanked the congregation, and the citizens generally, for the liberal support he had received from them in his efforts to erect that building, and hoped ere long to see it completely freed from debt. After the reverend gentleman had concluded his remarks, the bishop rose, proceeded to bless the mitre, and, accompanied by his attendants, walked round and blessed the exterior of the building. They again re-entered, passed up and down the aisles and blessed the interior of the church; after which the bishop proceeded to celebrate high mass, assisted by the clergymen in attendance. At the conclusion of the Gospel, he was unvested, entered the pulpit, and delivered a most admirable, eloquent, and impressive discourse. His text was taken from the 28th chap. and 18th, 19th, and 20th verses of the Gospel of St. Matthew:—"*All power is given to me, in heaven and in earth, going therefore, teach ye all nations; baptizing them in the name of the Father and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world.*"

After briefly adverting to the ceremony of dedication which was just concluded, he expressed the gratification which he felt in witnessing the zeal and devotion of the Catholics of Tuscaloosa in the cause, and for the advancement of their holy religion; for on that day, he said, he beheld a consummation which had long engaged his earnest solicitude. He then proceeded, in a clear and logical manner, to explain the nature of the injunctions of our Saviour to his apostles, as set forth in the Gospel which he had just read. Jesus Christ, he remarked, had endowed his apostles on this occasion with full power and authority to preach his Gospel to the world, and to teach the nations of the earth *all things whatsoever he had commanded them*. And in order that his apostles may have a complete knowledge of those truths which they were thus commanded to teach, he promised that he would *ask the Father, and he should send them another Paraclete, the Holy Ghost, who should teach them all things, and bring all things to their remembrance whatsoever I shall have said to you;* and like himself, *should abide with them for ever*. The apostles having thus received their commission from Christ himself, and having afterwards, in accordance with his promise, received the Holy Ghost, were duly constituted a corporation of teachers who were to impart to the people, not a part, but *all things whatsoever Christ had commanded them* to teach, which, in effect, was all things necessary for the salvation of mankind. After the reception of the Holy Ghost, they went forth, disseminating the doctrines they had received from their Divine Master amongst the nations of the earth, and gathering into the fold of Christ multitudes of the inhabitants of those nations which they visited. They established churches, and ordained priests and bishops to preside over them, and to minister to the people.

He clearly illustrated the necessity of apostolic succession in the church, and proved that the promise of Christ to his apostles—to remain with them to the consummation of the world—was not made to them alone, for they were not to exist always, but also to their successors in the ministry, who should through their successors perpetuate the doctrines of Christ until the consummation of time; for it was necessary that the church of God should subsist during all ages, and continue, *guided by the Spirit of truth*, to teach all things whatsoever Christ had delivered to his apostles, and to prepare mankind for an eternal abode in the kingdom of heaven.

He recurred to the teachings of the holy fathers of the first four centuries upon this point, and proved from their writings that an apostolic succession of the ministry was an indispensable ingredient in the church of God. He then went on to show that, amongst the numerous denominations of Christians who now inhabit the globe, there is none who can justly lay claim to the regular apostolic succession of their ministry, so necessary for the purity of faith, but the Catholic church.

It is she alone who has carefully preserved the sacred deposit of divine faith entrusted to her by the apostles of Christ, and she alone who has had a visible existence in the world since the days of the apostles to the present, for she alone could exhibit an unbroken succession of her ministry during that period. In her bosom lived and died those saints and martyrs who were celebrated alike for their learning, their piety, and for the exemplary Christian lives which they led. It was by her power and benign influence that civilization gained footing in barbarous nations, and the different nations of Europe, and, indeed, of the world, became Christian, through her instrumentality. Though centuries have elapsed since she first received her commission from her divine founder, still she is found at the present day inculcating the same doctrines, with enforcing the same truths which the apostles themselves enforced and inculcated. She has encountered all difficulties, and surmounted every obstacle to her progress that the world could devise; and, as she continues under the direction of her divine founder, will surmount all difficulties, and continue to subsist to the end of time; for the word of God will not fail, neither can his law be abrogated. He concluded this interesting and highly edifying discourse by a recapitulation of the different points which he had made during his sermon—namely: that Christ had formed his apostles into a corporation of teachers, who should teach *all truth*; and that, in thus teaching, he should be with them, and with their lawful successors, to the end of time. That the apostles, in accordance with the commands of Christ, did preach the Gospel to all the nations of the earth, known at that time; that they established churches, consecrated bishops, and transferred to them the same power and authority that they had received from Christ; that the churches established and the doctrines taught by the apostles and their immediate successors were the same as those taught by the Catholic church of the present day; that the ministry was the same, as an uninterrupted succession through all past ages clearly manifested; and that the same doctrines would continue to be taught by her through all succeeding ages; for her divine founder has expressly declared that heaven and earth may pass away, but not one jot or tittle of the law should fail till all be fulfilled. I have here given but a very imperfect outline of this profound sermon; time and space will not permit me to do its author more ample justice. The sermon occupied about an hour and a half, after which the bishop resumed the celebration of mass, and at the conclusion gave the benediction, when the congregation separated.

Thus terminated the fulfilment of an object which twelve months ago could not, by any possibility, have been realized. J. D.

Tuscaloosa, Feb., 1846.

Diocess of Cincinnati.—*Ordination.*—On Tuesday, 24th inst., the feast of St. Matthias, Ap., the Rt. Rev. bishop conferred in minor orders on the following seminarians of this diocess, Messrs. Thomas Boulger, Joseph Henry Luhrs, and Peter Cyril Delacroix.—*Cincinnati Telegraph.*

Dedication.—On the second Sunday of Lenten, a new church was dedicated at Piqua, by the Rt. Rev. Dr. Purcell, under the invocation of the Blessed Virgin Mary.—*Ibid.*

Diocess of St. Louis.—*Retreat.*—It is expected that a spiritual retreat will be given to the congregation of the church of St. Francis de Xavier, to begin on Sunday, the 15th inst., and continue for eight days. The retreat will be conducted by Rev. Father Larkin, who has been invited from Kentucky for the purpose.—*News Letter.*

Diocess of Milwaukie.—From an interesting letter, dated from Milwaukie, and published in the *Wahrheits Freund*, of Cincinnati, we extract the following, concerning that young, but flourishing diocess.

The number of Catholic clergymen has been doubled last year in Wisconsin. A new church has been opened at Mineral Point. The Rev. Adelbert Inama, a religious of the order of Premonstrat, has been stationed at Sac Prairie, where he intends erecting a monastery of his order. A new church is to be commenced in spring, for the use of the German Catholics of Milwaukie.

Diocess of Chicago.—A lot and house have been purchased in Virginia, Cass co., for the use of the Catholics of the neighborhood, to be attended monthly from Springfield.—*News Letter.*

MISCELLANEOUS ITEMS.

THE "AMERICAN CHURCH."—The *Catholic News Letter* of St. Louis has kindly hinted to us that the term *American church*, as used on the Magazine cover, is "not well applied to any thing that is Catholic, and not so proper as to say the *church in America*." We thank our esteemed cotemporary for the amiable manner in which he has given us the advice, and we have been induced by it to take the matter into serious consideration. After mature reflection and investigation, however, we are free to confess that we do not see the conclusiveness of our friend's remarks. We think that the term *American church* is just as proper as the one which he suggests, to express that portion of the Catholic world who inhabit America. There is but one true church, and consequently in speaking of it we use the definite article *the*, which determines what we mean. The addition of an adjective, merely qualifying the church in point of place or time, does not change the principal idea, and hence whether we say *the American church*, or *the church in America*, the sense is unequivocally plain. Some of the best and most exact Catholic writers of our own times employ the expression which we have used, and it is better in our opinion to use it in the obvious sense without imagining certain possible perversions met, to which all human phrases are equally liable. Dr. Lingard has given to one of his most able works the title, "History and Antiquities of the Anglo-Saxon church," an expression precisely similar to that of the *American church*. And, if our friend will turn to the 34th and 35th numbers of the *Dublin Review*, he will find its writers using the terms, *British church*, *Gallic church*, *Irish church*, to designate bishoprics in ancient Britain and in Gaul, and accordingly in Ireland. Hence also in France the and bishops nothing more nor less than the French church or the French church; that is to say, a portion of the Catholic clergy or Catholic church that is found in France. In short these adjectives denote merely a geographical distinction, and we do not think that they should be laid aside, because of any doctrinal distinction that might *possibly* be implied by it; for this possibility will always exist in regard to all expressions, whether the adjective be placed before or after the substantive.

THE CHURCHMAN AND SYMBOLISM.—The editor of the Churchman is very much in the habit of making assertions, especially when he comes in contact with stubborn Catholic principles, which expose his want of self-command, and betray a hasty disposition. His reference to Mr. Kip's reviewer, in the "U. S. Catholic Magazine," gives unequivocal evidence of this, in which he charges him with "ignorance self-exposed," for understanding the term "symbolism" in the meaning given to it by Dr. Moehler. This meaning, as well as the other, namely, "of religious emblems," Mr. Kip himself has adopted; when he distinctly says that the early martyrs "tell *their own simple faith* and devotion by the changeless emblems which are as expressive as words," p. 196. Mr. Kip consequently would fain imply that the chief "information we have with regard to Christian" FAITH is to be derived from the catacombs. Had he not mentioned the word *faith*, the critique passed upon this sentence never would have been made; nor would there have been any cause for being "startled" at it. The fact is that the traveller's intention was to contrast the faith of Rome as now developed and displayed in her ceremonial and pomp with the "simple faith" (insinuating always that the former is corrupt) of the martyrs whose remains rest in the ancient catacombs. This he more clearly insists upon in the following sentence: "As we trace these pictured inscriptions down through successive generations, they unfold to us the gradual change which crept over the feelings of the church. It seems to present a *strange contrast*," p. 196.

If he meant mere "religious emblems," it would be absurd to state that any change "has crept" into the church regarding them. Those emblems of faith and charity—those palm branches, fishes, and phials of blood, are now held precisely in the same veneration, and proclaim the same trophies of martyrdom, as in the primitive ages. No change has ever "crept into the feelings of the church of Rome" in these matters. Mr. Kip must, therefore, have intended to convey the signification of "symbolism" which the reviewer has adopted.

The "Churchman," in concluding his remarks, exultingly affirms that the one creed of the "martyred faithful" was no other than the apostles', and adds: "Surely that creed is enough without Pope Pius' additions."

If this sentiment had emanated from an Unitarian, it would not have been surprising. But really it comes with a singularly bad grace from an Episcopalian divine who, together with the apostles' creed, can not consistently but admit and revere the "additions" of that of Nice, as also that of Athanasius.

TO CORRESPONDENTS AND READERS.—The communication of our correspondent from Tuscaloosa arrived too late for insertion in the last number of the Magazine. It will be found in the intelligence columns of this month. We hope that our friends in Alabama will continue to favor us with similar accounts of the condition and progress of religion in that part of the country.

We have several papers on our table the publication of which has been delayed by the insertion of other articles that appeared under existing circumstances to require more immediate attention. The lengthy review, in this number, of Mr. Kennedy's address before the Maryland Historical Society has excluded the usual variety of matter, by occupying much more space than is generally given to one article. But the friends of the Magazine, whether contributors or readers, will no doubt agree with us that the pages of our periodical could not, at this time, be devoted to a subject of

greater importance than the refutation of the novel positions recently assumed by the orator of the Maryland Historical Society. His discourse was an attempt to obscure the bright halo which all veridical history had thrown around the character of Lord Baltimore, the founder and first proprietary of this province, and to mystify the universally prevailing belief, that Catholics had been the first to unfurl on this virgin soil the standard of civil and religious freedom. The reviewer of Mr. Kennedy has placed these subjects in a clearer light than is to be found in any writer on the subject, and, by the ability and research with which he has illustrated the colonial history of our state, he has exposed most glaringly to view the unfortunate errors of Mr. Kennedy's address. We hope that this review will be widely circulated. It is but a just vindication of Maryland's honor, and that of her Catholic founders; and the Maryland Historical Society, by placing it before its members, will make some *amende* for the extraordinary performance of its last orator.

We are much indebted to our friends for the following communications: 1. *Christian union.* 2. *The Absolving Power.* 3. *Three Questions on the Middle Ages.* 4. *Mr. Gilliam's Travels.* 5. *Confession to Priests.* 6. *The Tractarian Movement.*

The stanzas sent us over the signature of S. S. A. are too deficient in poetical inspiration, and too inaccurate in versification, to obtain a place in the Magazine. We admire the spirit that dictated them, but a due regard for public taste forbids their publication.

OBITUARY.

Died, on Monday, 23d inst., Timothy White, aged 28 years, a pious student of Mt. St. Mary's, Emmitsburg, and afterwards at Baltimore.

It is our melancholy duty to record the afflicting loss which the Catholics of this city have recently sustained by the death of the Rev. Alexander Muppiatti, late associate pastor of Transfiguration church, New York. He expired on Friday evening, the 20th inst., in the forty-third year of his age. The Rev. Mr. Muppiatti was a native of Italy, and a member of the order of Carthusians, whose austere rule his piety and zeal induced him to embrace at an early period of life.—*F. Jour.*

Died, on the 28th of February, 1846, Rev. Theodore Mary De Theux, S. J.

This true and humble follower of St. Ignatius was born at Liege, in Belgium, on the 23d of January, 1789, of parents distinguished both by nobility of birth and devoted piety in religion. Theodore De Theux was the eldest of three sons. From his earliest years he gave unequivocal signs of a vocation to the clerical state. Hence, having completed his course of humanities, he entered the ecclesiastical seminary at Namur, where, after his promotion to the sacred order of priesthood, he filled, during two succeeding years, the chair of mental and moral philosophy. Desirous of extending the kingdom of Jesus Christ, he left Belgium in the year 1816 for the United States, having resigned his title of Chevalier De Mrytland to his elder brother, who was late prime minister to Leopold, first king of the Belgians. On arriving in the United States, he repaired to Georgetown college, D. C., where he was received into the Society of Jesus by Rev. Anthony Kohlman. During the lapse of thirty years which he spent in this society, he filled successively the following offices:—He was pastor of Trinity church, D. C., during seven years; superior of the Society of Jesus in Missouri from 1829 to 1831; master of novices from 1831 to 1836; pastor of St. Charles, Grand Coteau, La., from 1838 to 1842; spiritual director of St. Xavier college, and of the academy of the Sisters of Notre Dame from 1842 to 1845; pastor of St. Charles, Missouri, from August 1845 till the 28th of February, 1846, when he slept happily in the Lord.

Rev. Father De Theux was a man remarkable for his great humility, entire self-denial, and a universal zeal in laboring for the salvation of his neighbor.—*Cin. Tel.*

Died, on the Brandywine, on Saturday the 7th of March, Mrs. Alice O'Donnell. The deceased was a dutiful daughter, a fond wife, a devoted mother, an affectionate sister, and true friend; and, having ever been faithful in the discharge of her religious duties, we hope she has passed from works to her reward. May her soul rest in peace.—*Cath. Her.*

LITERARY NOTICES.

Poverty and the Baronet's Family. A Catholic Novel. By the late Henry Digby Beste, Esq. Philadelphia: W. J. Cunningham.

This story seems to owe its conception to the bitter wrongs and cruelties practised upon the Irish people, as well as to a desire, perhaps the primary one of the author, to illustrate, from the character of the Irish peasant, the truth, the beauty, and the solaces of Catholic worship. *Doctrine* is but slightly touched, yet always with interest, but *practice* is beautifully and feelingly illustrated in the picture of Bryan O'Meara and his mother, and in the pure and benevolent character of Father Piron. In one point of view, the contrast between the humble and the aristocratic is happily drawn, showing that virtue and principle are not peculiar to any caste or condition: we wish only the author had left Bryan for a boast to that humble and virtuous class in which he first finds him; but, like all English novel writers who reverence their legalized distinctions of birth, as his hero was a meritorious one, he unriddles his inborn dignity and innate worth by showing him up in the conclusion as one of lofty lineage. This does not detract from the interest of the story, which is well sustained throughout, and which is worth encouragement. O'Meara, however, in our view, would have been a shade more interesting if he had not discovered his lineage,

and become *the* O'Meara. We like worth whenever we find it; not the less when existing among the titled gentry, but the more when it has manifested itself without the adventitious aids of birth, titles, or influence, and do not think because a man is great that he must have a great pedigree.

The rank is but the guinea stamp,
The man's the gold for a' that.

The Shortest Way to end Disputes about Religion in two parts. By Rev. Robert Manning. Boston: Patrick Donahoe. 12mo.

This work abounds in astute and logical expositions, and is written with great spirit. Its racy and perspicuous style, its candid manner, bordering in some instances on bluntness, and its quaint expressions, characteristic of the age in which it was written, all conspire to divest its subject of that dryness which casual readers are apt to find in writings explanatory of Catholic doctrine. Controversy upon religious matters is of such constant recurrence, and the same points of difference are so often debated, that people are disposed to overlook unduly the meritorious efforts of the champions of their faith. We hope such will not be the fate of this republication, for we have rarely opened a book of the kind that has kept up our interest more steadily to its end, or one that we could more sincerely commend for its plainness, power and ease of comprehension. In manner, though dissimilar, it reminds us somewhat of the style of Cobbet. The writer has confined himself mainly to the discussion of the infallibility of the church in matters of faith, considering that, if this be proved, it "cuts off all particular disputes, which, like skirmishes between small parties, serve only to prolong a war when it may be ended by one decisive battle." He proves this infallibility from the testimony of the fathers, as well as of the Scriptures shows its reasonableness and necessity, and the folly and absurdity of those who would escape from his arguments by the distinction between fundamentals and non-fundamentals. We give the following as an instance of his bluntness, force, and perspicuity:

"I prove, again, that heresy and unity of faith are inconsistent; because heresy is the natural product of private judgment, and private judgment is a constant source and principle of division. The reason whereof is manifest; because men differ not only from one another in their private judgment,—nay, it is morally impossible it should be otherwise,—but are frequently inconsistent even with themselves; so that as often as they see things in a different light, they are apt to change their belief accordingly. Hence it is that no heresy ever came into the world but various sects spawned from it soon after; and a dunghill is not more fruitful in breeding vermin than private judgment, and Scripture corrupted by it, are in producing sects. It is, therefore, morally impossible that a church corrupted with any heresy should be one."

From the demonstration of his first position, that Christ has left his church an infallible guide, he proceeds to show tl church in communion with the see c has alone a just title to infallibility, tr history and purity to the foundation o tianity. In answer to those who affe lieve Protestantism of an older date t tholicity, he thus discourses:

"I desire some tolerable account of ticular circumstances of this change; were the principal actors in it—in wh happened—whether it came in by de all at once. If all at once, then we mu suppose that the whole Christian wo to bed Protestants and rose Papists morning, by unanimous consent; or th midable body of Papists, like Cadmus men, rose out of the ground, and in a the throats of all true Protestants in th or, finally, that popery dropped fr clouds, and got full possession of the sal church without being perceived body till the clear-sighted Martin Luth the happy discovery; for truly I can no other way to render it possible should get admittance all at once, or opposition, noise, or trouble."

The reader may also learn from the some wholesome lessons in logic; f not always satisfied with cogent and sive arguments, but at times prepa reader for their just appreciation, by d his mind to a proper discrimination force and meaning of logical rules. ample, he thus replies to those schooln deny the inconclusiveness of negative

"Some negative arguments are as s any positive demonstration; though t others that are frivolous and childis for instance, it is as strong as any posi monstration, that Great Britain nev conquered by the Turks, because no has ever made mention of it; and a m should refuse to yield to such a proof it is but a negative one, would justly to be cudgelled into better reason. Bu one should seriously maintain that William the Conqueror nor Henry V ate black puddings because the fact is corded in any history, I believe he wo get the reputation of a profound wit Now these two specimens may, in son sure, direct us to distinguish a good n argument from a bad one."

The remainder of the first part of th is devoted to an examination of the cl of Luther. The second part contain joinder, which is a reply to a book "The case stated between the church o and the church of England." The exec this work is highly creditable to the pub The press work, typography, and pape a style to command praise even for Bos chanics, so famed for skill in all ente We thank the publishers for reproduc interesting book, and hope that they will honest reward for so deserving an under

☞ Other notices are unavoidably c out this month.

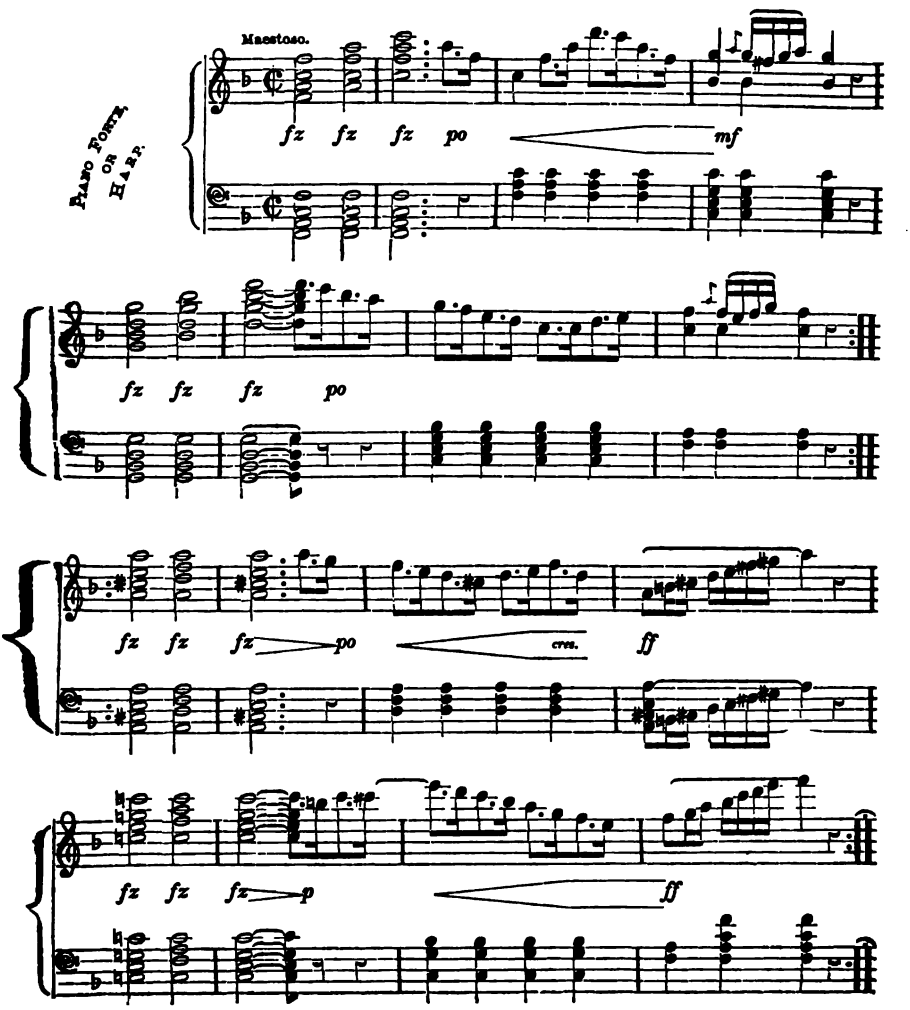
Composed expressly for the U. S. Catholic Magazine.

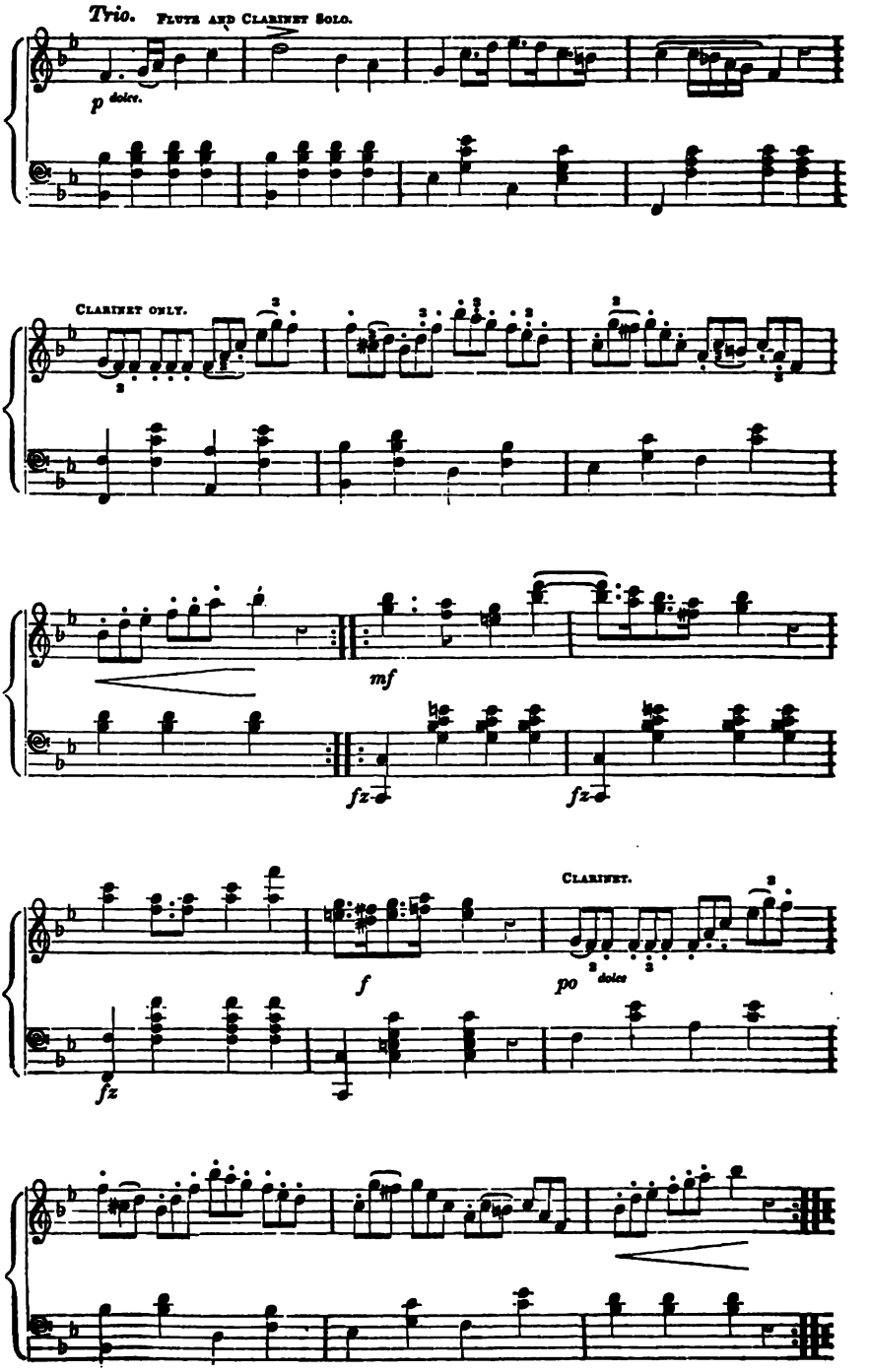
SAINT JOHN'S GRAND MARCH.

BY

PROF. BIELMAN,

OF MT. ST. MARY'S COLLEGE.




Trio.
Flute and Clarinet Solo.
p dolce.
Clarinet only.
mf
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Clarinet.
po dolce

THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

MAY, 1846.

THE TRACTARIAN MOVEMENT.

An Essay on the Development of Christian Doctrine. By John Henry Newman, author of Lectures on the Prophetical Office of the Church. *Oculi mei defecerunt in salutare tuum, et in eloquium justitiæ tuæ.* New York: D. Appleton & Company, 200 Broadway.

THE "Essay" of Mr. Newman may be regarded as prominent among "signs of the times." The fact of its appearance indicates a favorable moment, at which to take a retrospective survey of the characteristic features of that movement, which has resulted in the conversion of the distinguished author from Anglican schism to Catholic faith and unity.

Human institutions, unlike the ONE of divine origin, undergo mutations and exhibit phenomena, regulated, as it were, by a law incident to the very imperfection of their being, near akin to the changes, from birth to dissolution, taking place in the natural body. Man passes by a series of transitions from the cradle to the tomb. States rise and fall in the gradations of empire. The same with all other institutions of human origin. We may extend the illustration from external features of society, to schools in philosophy and *pseudo*-religious systems. Providence, for its own wise ends, allows the latter to run their permitted course, and then closes upon them the scene of life. Emancipated truth arises, and again flourishes upon their ruins.

Religious innovation, resulting from, or following in the train of the so-called reformation, has deeply and sadly checkered the history of the last three centuries. But, if we may regard the peculiar religious aspect of the times, and particularly the developments of very recent years, we can not but note movements throughout the entire ranks of dissent, amidst the disunited members of the Protestant family, unusual and dissimilar from any that have happened since *protesting* first came into fashion.

These appearances are not confined to any portion or geographical division of sects dissenting from the church, but exhibit themselves in almost every nation of Europe; in America to a remarkable degree; and throughout all denominations and persuasions separated from the *one* true fold. It is not within our present purpose to trace out or classify these remarkable, but quite natural developments. Were there space and time for the purpose, we should feel inclined to show that they might be attributed correctly to one or other of *two* compelling impulses, now active within every member of the Protestant body; one springing from a *conservative*, the other from a *radical* tendency; the former aiming at Catholic unity, the latter essaying in "the lowest deep a lower deep" of error and unbelief. The occurrences of our day enable us to lay down this classification, and reduce within it one and all of the unusual developments in question. We are not bound at present upon that course of inquiry. We now seek to illustrate briefly some few topics, of great interest, connected with the past and present annals of "Anglicanism," as it is called; particularly a prominent point of view, in which may be regarded with profit, that recent and happy series of events which has resulted in joy and thanksgiving to the Catholic heart.

The religious community of Europe and America, of all grades from Catholic to semi-infidel, looks on, in curious and perplexed wonder, at the contests; the bitter recriminations; the varieties of opinion and practice; the unharmonious confessions, professions and pretensions existing within the established church of England and its affiliations. Call what you will that "thing of shreds and patches;" whether a *church*, "the church," or "the reformed Catholic church:"* we say call that body by whatever name it may be known among friends and enemies, all must admit that at this time it presents a most lamentable spectacle for a religious community. Its symbols are made to mean nothing, or to speak every meaning in turn; its standards to rest upon a slippery or a sandy foundation, as may best suit the convenience of those professing to abide by them; its morals too easy, and its principles too accommodating, to suit even the modern philosopher and fanatic! The position of this modern Babel of creeds and practices, is at variance with every idea of church union and concord.

The general movement now taking place in every branch and outpost of Protestantism, to which we have alluded, has evidently communicated its influence to the church of England. There is a marked difference, however, between the manner in which it affects the latter body and its fellow Protestant sects. The profound movement within the establishment is indeed conservative for the most part in character, but yet possesses peculiar and distinguishing features. Tractarianism, or "Puseyism," as it has in a *diminutive* sense been called, consists not in the elimination of any new principle, or the foundation of a new system. Its character is far different. It is but the continuation of an ancient struggle under more favorable circumstances, and of an old contest under a new name. Arianism, Calvinism, Lutheranism are titles which designate, not alone organizations, but also certain principles, or innovations upon principle. Tractarianism differs from all these in origin and the causes that called it into being. By it no new doctrines are evolved, no discoveries in morals or observance claimed, or reforms contended for. It rather consists in a claim, that what already exists should be acknowledged and brought into action; that a feature of its youth and

* In a late episcopal address, upon a solemn official occasion, by the English Protestant bishop of Worcester, occurs this passage:

"Be cautious in the adoption of terms which have become the symbols of a party. Thus the term *Catholic*, as applied to our church, can not be objected to..... We pray in the liturgy for the good estate of the Catholic church, in which case, to avoid ambiguity, it were to be wished, perhaps, that *Universal* had been preferred.

manhood should be admitted as a prominent trait in the old age of the establishment. Tractarians, in fine, contend for the triumph of an old element within the body, of which they constitute a prominent part, and are distinguished for numbers, influence and learning. The contest, between them and their opponents of the low-church party, is not now begun. Far otherwise. It has been fiercely car-

But when it is recollected that this is, I believe, the only passage in the liturgy in which this term is used, (*for the creeds can hardly be considered a part of the liturgy.*) *is there not an* AFFECTATION *in applying it on every occasion to our* PROTESTANT REFORMED CHURCH?"

The *English Churchman* thus comments upon the advice:

"When the English church is struggling to make good, before men and angels, her right to the appellation of *Catholic*, when Rome is denying her claim, when her true hearted sons would as soon cease to be called Christians as Catholics, what heartlessness, what cruelty, nay, what treachery is there in a prelate's coming forward and denouncing the title for which the church is thus agonizing, as an AFFECTATION! We suppose that from the Ascension of our Lord, till this day, no bishop ever surrendered for his communion this first and great note of a church. The bishop of Worcester, *ex cathedra* and spontaneously, comes forward to renounce and denounce it!"

A certain American "Rt. Revd.," who has been much before the public of late years, once in a most undesirable and not very reputable position, and who since may we presume be considered, in legal phrase, as *functus officio*, employed the expression, "*The Reformed Catholic church in England and America*," in his annual report before a convention of his *late* diocess. There is no calculating to what heights that personage might have flown ere this, had not his wings been untimely clipped by his official brethren.

This question of *name* formally came up before the "General Convention of the Protestant Episcopal church in the United States," at Philadelphia, in the house of clerical and lay delegates, October 5, 1845. We make the following brief extracts from the *debate* on that occasion:

"The Rev. Dr. Hackel from the committee on elections, made report of the list of delegates entitled to seats.

"A motion was made to accept the report.

"Mr. H. A. Dubois, of Ohio, took exception to the report. He said that if there was not the name of a Romish priest thereupon, there was at least that of a person who styled himself a 'Presbyter of the reformed Catholic church.' None had a right to seats in this convention but members of the Protestant Episcopal church.

"The gentleman was loudly called to order, and there were several simultaneous motions to accept the report.

"The Rev. President said that Mr. Dubois was certainly in order. He was speaking on the question of the acceptance of the report.

"A delegate inquired if Mr. Dubois did not believe himself to be a member of the reformed Catholic church.

"The Rev. Dr. Strong, of Mass., said that he was a presbyter of the reformed Catholic church.

"Mr. Dubois declared that he knew no one as a member of this church but "Protestant Episcopalians," and he had a certain person's own declaration that he was a presbyter of the reformed Catholic church in the United States.

"The Rev. Dr. Brooke, of Cincinnati, moved that the report be laid on the table.

* * * * * *

"Mr. Dubois then offered the following:

"*Resolved*, That the style and title of this church is the Protestant Episcopal church in the United States. . . . A name was not always a shadow; it is sometimes a thing. There were important legal rights dependent upon the name of 'Protestant Episcopal.' Again, he was opposed to the indefinite postponement, because such action was liable to misconstruction—it might be thought that the convention was indifferent to an apparent tendency towards Romish corruption. It was useless to disguise the nature of the questions which were to come up. We must prepare by prayer. The question must come, and come upon its merits. Let us meet it and all similar questions manfully. Inform the church that we are firm in Protestant principles, and are not to be sold to Rome. We must express an opinion to prevent misconstruction.

"The Rev. Dr. Tyng said that the designation of the church was the Protestant Episcopal; the term was stereotyped; every one knows it; it is on every document issued; that was the first division of the resolution; he would dismiss that; the second branch was entirely different; that referred to documents; if to public documents of the church, there was no difference of opinion; as the term Protestant Episcopal was always used; but private and irresponsible documents were another matter. It was a matter of perfect indifference to him what title the writers assumed.

* * * * * *

"Mr. Dubois proposed to withdraw the resolution, provided the subject should be referred to a committee.

"The Rev. Professor Ogilby declared his determination to claim the title of a presbyter of the reformed Catholic church, the holy Catholic church, or the Catholic church, subject to restriction from no power whatever.

"The Rev. Mr. Dobb, of Ohio, proposed that the whole subject be referred to a committee.

"The Rev. Dr. Mason, of N. C., discountenanced all action upon the subject of mere names. Being all Catholics, and all Protestants, it was idle and useless to make a declaration of what we were. The creed established enough. The convention could not carry into effect such an enactment as was proposed. The resolution was worse than a nullity. It nullifies itself. He beseeched the house to pause before it took action on individual conduct of such matters. It was impossible to say where it would end.

* * * * * *

"Mr. William H. Macfarland, of Va., admonished the mover and his supporters that, by passing the resolution in its present shape, and at the present time, they might withdraw from the advocacy of the principle they sought to establish, many who were with them very heartily in sentiment. He moved that the member who offered the resolution have power to withdraw the same, and called for the question.

"The motion was carried."

ried on since a period not long after the very origin of the establishment itself. This will appear from the most reliable and accessible historical data. The continued commotion, amidst conflicting elements, that has existed within the church of England, although assuming from time to time a variety of appearance, may yet be viewed under one aspect. It has been a perpetual controversy between two contradictory tendencies, by their very nature and character unable to co-exist in the same individual or system, and we can not surely wonder if, amidst the internal conflict, the body thus torn and agitated exhibits marks of a feverish and fitful existence. All the contests in the English church, since its separation from unity, springing from this or that circumstance, under one or the other leader, and actuated as they have been from diverse impulses, yet arrange themselves under the banner of one or the other of these opposites. Minor opinions, distinctions, and controversies give way to the preponderance of that one theme, the main and influential cause of all the strife. CATHOLICISM and CALVINISM are the two contending powers. The ecclesiastical historian tells us of a heresy in the first ages of the church, which maintained the existence of two principles, of light and of darkness. That good and evil held a united, and yet divided reign in the soul, and that the will took its direction as either one or the other of the counter powers predominated. In the same manner truth and error have ever contended together, within the bosom of the Protestant establishment of England, for the mastery. We may trace the struggle in its history, its confessions, its discipline, its rites, its rubrics, and the works of its standard bishops and divines. The writings of the English church of successive eras of the reigns of Henry, Edward, Elizabeth, James, Charles, and their successors, are now continually quoted, as we well know, by men of extreme opinions, both of the Anglican and American Episcopal churches, to sustain dogmas and ments upon religious topics the very odes of each other. The tractaria Anglican authority in abundance ing his view of the "articles," an other points of doctrine and dis The ultra-Protestant of his chu turn, finds among the most orthod lars of the establishment in forme Calvinist progenitors of the true C school. Examples in abundance themselves. Dr. Pusey appends celebrated sermon, "The Holy Eu a comfort to the penitent," as pub extracts from the "Homily on the ment," and from the works of no le thirty-six early Anglican divines, ni of them bishops, favoring his view real presence. The "Tracts for the are made to depend in a great m by their able authors, upon proof from Anglican authority. They part, an ingenious compilation of dents from the archives of the est ment. The opponents of tractaria ions, at the same time, are equall fident in their appeals to the past and records of *their* church. Not o but they even profess to find in th tory and those records ample an convincing reasons why their mo tholic fellow-members should be ex from participation in the substanti things of their common mother. would even *appropriate* the establis altogether, were power at hand at proportion with the authority for so The champions of opposing opini the strife now being waged, as seld fore have contended hostile sects, weapons for the fraternal (!) struggl one and the same armory.

We have said that the contes menced from a period soon after th of Protestantism in England; a p that may readily be sustained. Th lish church ceased, indeed, with i aration from the holy see, to be C in *spirit;* Henry, in other respect no "reformer," and, although th

ciple of change was introduced with his great innovation upon the gradation of ecclesiastical authority, still, under his headship and during his reign, Catholic doctrines, practices and forms were mostly retained. The church under him was not entirely Protestant. Of all the *then* separated bodies, it was

"The least *de*-formed, because *re* formed the least."

His iron hand warded off the influence from the eccentric efforts reformers were then making throughout the countries of the continent. By his "six articles," he confirmed all the leading tenets of the Catholic creed. He retained the mass, although in a mutilated form; the use of sacred emblems, and nearly the entire round of Catholic observances. A Catholic successor might, with an almost imperceptible change, have reëstablished the ancient worship, as popular feeling was strongly in its favor. We must look at more recent history for the period at which Calvinism obtained a foothold in England. Edward's short reign was disastrous to religion. The externals of the old faith underwent pillage and destruction. Christian architecture and decoration suffered almost a death blow. Through the efforts, and at the instigation of Cranmer, the influence of the "reformers" began to tell upon doctrine and worship. An entire revolution took place in religious polity as far as government could influence the faith of the nation. England on a sudden found herself Calvinistic. But the death of the royal puppet checked the career of Cranmer. He saw the reformed edifice, raised at such expense and labor, crumble away with speed such as had attended its erection. So effectually was all trace of Cranmer's innovations removed during the reign succeeding, that, at the accession of Elizabeth, England had to be made Protestant anew. During her reign, Calvinism first obtained a permanent foothold in England. Its elements had, indeed, first been introduced by favor of Cranmer. Those most forward in making the English church such as it was at the death of Edward became open participators in Cranmer's rebellion, and prudently expatriated themselves at the accession of the sovereign against whose right to the crown they had conspired. Among them were included many ministers of Edward's reformed church; others, also ministers of that body, equally obnoxious on the ground of conspiracy and disaffection, but not as fully favoring the designs of ultra-reformers upon the English church, also banished themselves beyond the power of Mary. The exiled clergy, of either party, found homes, as chance directed, in France, Flanders, and cities of Germany and Switzerland; of the latter, especially at Frankfort and Geneva. The Calvinistic tendency among the greater number was thus strengthened, while the more moderate, perhaps in part from a spirit of contradiction, fell back more strongly upon Catholic views. A controversy in consequence, unexampled for virulence, arose among this handful of strangers in a strange land. A Protestant historian of standing remarks: "It is hardly credible what heats and divisions, factions and parties, these personal quarrels occasioned among a party of strangers, to the scandal of religion and their own reproach with the people among whom they lived." It may well be supposed that the exiled ministers returned to England upon the accession of Elizabeth, in no very amiable mood for harmony as members of the same establishment, and professors of the same faith. "Puritanism" dates from Frankfort as to its principles and distinctive features; the *name* was subsequently applied in 1562. The expatriated ministers brought it with them as an element into the English church as reconstructed by Elizabeth. It is almost needless to add that the terms Calvinist and Puritan have been from thence synonymous, at least in England. During the long reign of the new queen, two parties are definitely to be traced in religious affairs. Elizabeth inclined to favor the old

faith, but especially Catholic discipline and ceremonies. She found staunch supporters and opponents equally violent among the Puritans. The queen favored the former, as the history of the reign shows, while the latter experienced severe opposition in every attempt to carry out their peculiar views. The English church was once again remodelled. Many of the statutes of Edward VI were restored. A book of common prayer, from the second or amended prayer book of Edward's reign, was formed, but with alterations and additions. It was purposely left obscure and ambiguous in many particulars, partly at the instance of, and in deference to the queen, and in part through the ingenuity of the clerical compilers, who endeavored covertly to frame particular passages so as to admit of different senses. Many Catholic features were thus in effect engrafted upon Edward's more Calvinistic volume. The new prayer book was ordered by legislative act alone to be used in churches as the form for public service. Elizabeth also caused many of the external forms and features of Catholic worship to be retained. The "Thirty-Nine Articles" were about the same time constructed from Cranmer's formulary, consisting of forty-two. Several omissions and amendments were made, which had the effect of rendering some features less harsh, and introducing more than one ambiguity since taken advantage of. The articles, in their present form, were adopted by the convocation of 1562, and subsequently by act of parliament in the 13th year of Elizabeth. They are generally classed by writers on symbolism among Calvinistic formularies. They have, however, been made to serve the purposes of the Lutheran, the Arminian, and others holding opinions the most diverse. The greatest latitude of interpretation has since been sanctioned or permitted. The more Calvinistic articles have been made to bear even a Catholic sense. By the same convocation of 1562, many other important regulations for the new establishment were adopted. Among them, subs was required to the liturgy, c and discipline. This last regul aimed at the Puritans. The pra and articles had not been modell manner to suit their ultra views, an also demanded a more thorough ref every branch of discipline and w They refused subscription and confo and yet managed, throughout the reign of the queen, to keep their p in the establishment, in the face royal authority and penal laws. Z the promotion of their principles with them the sanction of seeming to the inconsistency of tenacious ence to a communion, with whose lished doctrine and discipline thei were at variance. They had re with the obstinacy of fanaticism, t lutionize the English church. T sult, in a measure, justified their Subsequent events conformed the ards and practices of the English more nearly to the model desired by at least ambiguity of interpretatio admitted by recognised authority, allowed the continuance within the of those holding opposite opinior sentiments. The conflict within tablishment, during the reign of Eli was confined to discipline and cere At the convocation of 1562, a petiti presented from thirty-two of the representatives of the Puritan body, the use of the sign of the cross in b kneeling at sacrament, copes, su gowns, saints' days, festivals and days, "bearing the name of a cre This petition was wholly neglected convocation; it serves, however, present connection to show the po contention between the parties established church at that early Encroachments by the Puritans wer paratively slight during the reign of The church for the most part und prince preserved its more Catholic fe It would have been happy indeed cause of piety and good morals ha

influence been in other respects equally stationary, but it was attended with most disastrous results during several reigns. Indeed the history of the establishment bears out the assertion that, whenever the Catholic element has preponderated within it, piety and religion most flourished, and *vice versa* during the prevalence of the opposing opinions. Every tyro in history is familiar with the religious struggles of the reign of the first Charles. In them we trace a continued collision between the conservative churchman and the Puritan. Under the primate Laud, a surprising reaction took place in favor of the former, unfortunate and unsatisfactory in result, but an evident proof of the Catholic feeling that would have developed itself further in the Anglican church, had it not been for the pressure of the Puritan faction. Religious enmity, as well as political hostility, succeeded in the overthrow of the church and government under Cromwell, and the same, but in an opposite direction, jointly triumphed at the restoration. Then the Catholic principle once more assumed a decided superiority, which was again lost in the sort of religious, as well as political, compromise attending the settlement of the English crown upon William of Orange. That compromise was not so much injurious to the establishment from actual innovation, as from the introduction of that latitudinarian spirit that has since prevailed and commanded acceptance. The household of the English church has since continued to be divided among wrangling tenets, whose jarrings, recriminations, and mutual retaliations, there is no authority to suppress. We have been somewhat particular in describing the first array of the Catholic and Calvinistic principles against each other within the Protestant church of England. We do not propose to trace more accurately, at this time, the long and bitter contest which, with alternate defeat and advantage, brings the history of the establishment down to the immediate rise of the "Anglo Catholic" movement of our day.

The "Tractarian" movement originated about the year 1833, and is but a chapter in the history of that same struggle we have attempted to trace, from its origin, through some of its most prominent phases. In it the Catholic and Calvinistic principles still lead the contest. It is not *now*, however, a struggle for mere supremacy. The contest, on one side, possesses a peculiar and more noble feature. We must seek its motive and impulse in the religious and political history of the period just prior to the above year.

State connection has proved, at the same time, the protection and bane of the English church. It prolongs the cohesion of its parts, but the ruin of its more spiritual features. The establishment continued in apparent vigor during the first decades of the present century, even whilst the destructive agency of dissent and dissension was busy at its vitals. In the cold and sleepy indifference which had fallen upon its heads and main members, the progress of the internal enemy was not appreciated, if perceived. The state continued the even tenor of its support and connection. This contributed to the feeling of security. It required a shock to arouse the attention of the slumbering churchman to his danger. Such an incentive arose. Events, almost revolutions, following fast upon each other, gave warning after warning of the impending danger. Among the most prominent were political occurrences, the increased latitude of non-conformity, and open dissent. By the former government became unable to continue, as theretofore, its exclusive and engrossing favoritism for the establishment. The Catholic and "dissenter" had made their power tell upon the legislative body. The emancipated victims of penal law were found sitting, in the commons, on the same bench with the sworn supporter of the law-church. Other voices, besides that of the churchman, began to exert with force influence upon the debates and

measures of parliament, the policy of the crown and conduct of the ministry. The repeal of the "test and corporation" acts in 1828, "Catholic emancipation" in 1829, the "reform bill" of 1831, the suppression of the Irish bishoprics by the act of government in 1833, and other measures, opened the eyes of members of the establishment to the fact that a new era had arisen in the history of British ecclesiastical legislation. Other causes aided in opening their eyes. Within the church itself, also, a new and startling spirit of innovation had arisen. Writers within her pale, ecclesiastical and lay, under implied or permissive sanction, began to indulge in a latitude of discussion and suggestion full of danger. By them were disseminated disdain for authority, a taste for rationalizing theology, hostility to the theory of "church and state," a desire for reform of the establishment, for expurgation of her liturgy, and deep disgust with her alleged abuses, corruptions and errors. Proposals were even put forth gravely, and discussed, for the abolition of the creeds, especially the Athanasian, the removal of all mention of the blessed Trinity, and for other changes, equally startling, in the public worship. The rapid progress of actual dissent appealed also, with startling energy, to the instinct of self-preservation. Religion had fallen into contempt, piety was at a low ebb, the established clergy were despised by the people and the nation. Among the great body of that ministry, and of their charge, all enthusiasm, life, activity, and zeal in the things of religion, were abandoned. The growing depravity was looked upon by that large portion of the English church with a stupid, indifferent eye. Not so, however, with churchmen of every grade.

The abode of learning that had been last to relinquish the faith of England's better days was first to exhibit a spirit equal to the growing emergency. Oxford came forward in the time of trial. It was perceived, by sagacious men of that university, that state protection had become a broken reed, and no longer to be relied upon; also that the "church of England" must trust alone to her own recuperative energies. What barrier could be effectually opposed to the daring progress of error, dissent, and disaffection? This was the first and great question. Something to revive the vital life, within the English church herself, was imperatively demanded. The cause that had driven the Methodists and others from her ranks was still active, and threatened greater defections, unless a remedy might in time be discovered and applied. No element, prevalent in the establishment in its then position, seemed available to that end. The Protestant principle had been already too often tried—in fact, was then prevailing—and had been the influential agent in the troubles and corruptions so much deplored. It were, therefore, folly to look for relief in that direction. In the extremity was appealed to, that wise and time-honored maxim, of "judging the future by the past." They did look back for guidance, and, with great results, as the event has shown. Through the influence of the Oxford movement the Catholic element within the church was not alone drawn out from its obscurity and lurking places, but Catholic antiquity and Anglo-Saxon annals were ultimately appealed to for other resources, with which to oppose the destructive advance and progress of ultra-Protestantism. That movement has grown to great magnitude, but obscurity prevails in many minds as to its history, character, and results.

The agitation sprang from small beginnings. A very few learned and retired members of the university, mostly men not far advanced in life, formed the first nucleus of the tractarian party. They were Messrs. Newman, Froude, Keble, Rose, Percival, and Palmer. Conferences took place among them in the latter part of 1833, which resulted in no specific arrangements, but in a full concurrence, as expressed in the words of one of those

gentlemen, "as to the necessity of some mode of combined action, and the expediency of circulating tracts or publications on ecclesiastical subjects, intended to inculcate sound and enlightened principles of attachment to the church." Special attention was at this time given to the preparation of some basis of union, and resulted in "*Suggestions for the formation of an association of friends of the church,*" a document which was adopted as the groundwork of further proceedings. It concluded as follows:

"OBJECTS OF THE ASSOCIATION.

"1. To maintain pure and inviolate the doctrines, the services, and the discipline of the church; that is, to withstand all change which involves the denial and suppression of doctrine, a departure from primitive practice in religious offices, or innovation upon the apostolic prerogatives, order, and commission of bishops, priests, and deacons.

"2. To afford churchmen an opportunity of exchanging their sentiments, and co-operating together on a large scale."

These "suggestions" were at once printed and circulated. The intention then was to extend the society, not to Oxford alone, but to all England. This plan was abandoned, yet the results of the publication acted as encouragement to further exertion. It had been responded to in various parts of England. The next step taken was with the intent "to obtain some *pledge* of loyalty and attachment to ancient principles," so as to "inspire mutual confidence, and reunite the scattered and despondent friends of religion." A declaration, in the shape of an address to the "archbishop of Canterbury," to be subscribed by the English clergy, was devised for the purpose. In that address occurs the annexed passage:

"At a time when events are daily passing before us, which mark the growth of latitudinarian sentiments, and the ignorance which prevails concerning the spiritual claims of the church, we are especially anxious to lay before your Grace the assurance of our devoted adherence to the apostolical doctrine and polity of the church over which you preside, and of which we are ministers; and our deep-rooted attachment to that venerable liturgy, in which she has imbodied, in the language of ancient piety, the orthodox and primitive faith."

This document, after some delay and hesitation, received the signature of seven thousand of the clergy of the establishment, as is asserted, and was presented to the Protestant primate in February, 1834. A *lay* address to the same dignitary was, upon subsequent suggestion, prepared, and having received, as is alleged, two hundred and thirty thousand signatures, was presented in May of the same year. These results demonstrated to the originators of the movement at Oxford that public attention was aroused, and that they had reason to anticipate warm and extended support in their efforts for the resuscitation of the establishment. From this point of time more bold and active counsels were adopted. The movement, in fact, took a new direction, not at the outset in the least anticipated. In the attempt to "maintain pure and inviolate the doctrines, the services, and the discipline of the church," examinations of those "doctrines" and "services," and of that "discipline," led to new and more Catholic impressions, as to the apostolic doctrine and polity, and the orthodox and primitive faith. The publication of "Tracts for the Times" contributed mainly to give affairs this new direction. We have not space to dwell upon the Hampden controversy at Oxford, and other important events, all tending to invest the movement with more anxious importance. Thousands of those who adhered to it in its first stages, and had approved or joined in the clerical or lay petitions, fell away, or became zealous enemies, when the "tracts" had become the absorbing object of attention and opposition. The authors of those able papers experienced persecution, as well public as private. They

were not, however, to be deterred from the work, but boldly and skilfully pursued their course. Divers publications were attempted in connection, as the "British Critic" and others, but the "tracts" are the main and only safe exponent of tractarian opinions and views. Their history is that of the subsequent portion of the "Anglo-Catholic" movement. One occurrence, prior to the commencement of those papers, paved the way for their subsequent influence. A theological society was formed, in 1835, under the auspices of Dr. Pusey, the meetings being held at his house, of which Mr. Newman and Mr. Oakeley became prominent members. Theological essays were read before it, several of which were afterwards imbodied with the "tracts." The meetings were frequent, and attended by large numbers of bachelors and masters of the various colleges of the university. The "tracts" commenced and pursued the even tenor of their way, increasing in interest and Catholic feeling as they advanced, amidst the admiration and wonder of all, the applause of the few, and the censure of the many. The bishops and dignitaries of the establishment, for the most part, stood aloof from the controversy. They seemed disposed to favor, indirectly, the publication, until public clamor compelled them to interfere. We will see presently the motive for that tacit acquiescence. The famous tract, No. 90, appeared in 1841. A perfect hurricane of indignation arose from every part of the kingdom, and even from beyond its boundaries. In it joined equally the Calvinist, the Socinian, the Rationalist, and the dissenter of every grade, within and without the English church. The cries, "popery," "Romanism," &c. &c., arose from every side. The previous eighty-nine tracts became involved in the same sweeping condemnation with the last and most obnoxious of the series. The English episcopacy could no longer stand apart. Public clamor obliged it to interfere. An intimation from the bishop of Oxford suspended the further publication of "Tracts for the Times," but too late, for they had already done their work. The series closed, indeed, with No. 90; not so, however, their effects. We have reason to anticipate, with the blessing of Providence, continued results. It seems an anomaly, in connection with the subsequent condemnations, that the publication of writings, so contrary to the spirit of a "reformed" communion, should have been suffered to continue so long by the only authorized guardians of its Protestant faith and discipline. A solution of the difficulty will appear upon a slight perusal of the opinions of Anglican bishops, given in condemnation of tractarian sentiments, after the publication of tract 90. Nearly all of them were compelled to publish views upon the tracts. They were all, of course, condemnatory in part, but it is to be remarked, also, that nearly all of them give the writers credit for good intentions and pure motives. Their censures were partial and guarded, and several even accorded to the tractarian writers high praise for having led the mind of the establishment back to "correcter notions of church principles than had prevailed," and also for having raised "the standard of ministerial acquirement." From the long and apparently intentional delay to interfere, and guarded moderation when public notice of tractarian peculiarities was forced upon them, we may argue any thing but sincere condemnation of the movement on the part of the Anglican bishops. They understood how absolute was the necessity of some exciting impulse to arouse their church from the almost fatal lethargy that had settled over it. Thus they permitted, or rather favored by silence, what they could not have prevented, and would not check were prevention avoidable. From a correspondent course on the part of others, in and out of power, we may argue a sympathy, wider spread within the establishment itself, in favor of the "tracts" and the "Anglo-Catholic" movement, than is generally admitted, or at first ap-

parent. Never has the church of England experienced a more severe convulsion, not even amidst her acrimonious contests with the Puritan and the Roundhead. It reaches to her very heart's core.

What is tractarianism? is a question at this time often asked, and not often satisfactorily answered. It is indeed difficult to furnish an adequate definition. The term is *sui generis*, and suggests a meaning widely different from the other various *isms* in which Protestantism has been so fruitful. We have already alluded to the main feature by which it is distinguished from them all. We will here offer a few remarks by way of elucidation. The precarious situation of the establishment first aroused attention. A distinct and consistent moral impulse afterwards directed it. A resolution was early adopted to make available the Catholic element still abiding in the liturgy, the rubric, the discipline, and the writings of the English church. Sufficient of that element remained to direct and encourage the effort. The Oxford leaders at once entered upon a diligent study of that liturgy, which, as they have expressed it, "*imbodied in the language of ancient piety, the orthodox and primitive faith.*" They were learned, profound, and mainly sincere men. We say *mainly* sincere, for their early researches were as much from a motive referring to an immediate object, as from a desire to investigate truth for its own sake. The natural course of investigation led those of Oxford on, from a scrutiny into the traces of "orthodox and primitive faith" within the "liturgy" of their system, to the *body* of that faith without it. Then ensued a diligent study of Catholic antiquity. It was soon perceived how very far the English church, as by law established, was from a primitive model. Evidence, overwhelming in its character, commanded adoption. They could not as yet, however, look beyond the established church in which they had been educated and nurtured. Their *Christian* vision was bounded by that horizon. Hence we can not wonder at the anxious and persevering attempt to assimilate a "reformed" church and Calvinistic "articles" to the spirit, the teaching, and the practice of primitive times, *utopian* as it may now appear. The transformation was essayed at the expense of wonderful ingenuity, but with manifest ill success. From the effort arose the contradictions, inconsistencies and disingenuous triflings which have marred the otherwise fair features of the "tracts," and reflected presumed suspicion upon their authors. But yet in examining those publications the wheat may readily be separated from the chaff.

The "doctrines of the tracts" were arrived at solely from an investigation of the claims of "historical Christianity." It was sought to be ascertained, not whether *de jure* the truths to be believed are in themselves true or not, but if *de facto* they are divinely revealed or not. The "introduction" to the "essay" illustrates the process of that investigation. The work was written while the distinguished author yet remained a Protestant and a member of the establishment. The rule of historical interpretation, founded upon the *dictum* of Vincentius, that "Christianity is what has been held always, every where, and by all," *quod semper, quod ubique, quod ab omnibus*, had been with Anglican divines a favorite key to the teaching of primitive times. But a "general defect in its serviceableness" was felt by those who appealed to it. The Oxford writers stumbled upon that obstacle. In the words of the introduction:

"The rule is more serviceable in determining what is not, than what is Christianity; it is irresistible against Protestantism, and, in one sense, indeed, is irresistible against Rome also, but in the same sense it is irresistible against England. It admits of being interpreted in one of two ways: if it be narrowed for the purpose of disproving the Catholicity of the creed of Pope Pius, it becomes also an objection to the Athanasian, and if it be relaxed to admit the doctrines retained by the English church, it no longer excludes

certain doctrines of Rome which that church denies. It can not at once condemn St. Thomas and St. Bernard, and defend St. Athanasius and St. Gregory Nazianzen."

Mr. Newman, with his fellow laborers, attempted a new solution:

"Nor was this writer," we quote again from the introduction, "without a feeling of the difficulty of his school; and he attempted to meet it by denying it. He wished to maintain that the sacred doctrines admitted by the church of England in her articles were taught in primitive times with a distinctness which could not be fancied to attach to the characteristics of Rome."

The "*distinctness*" so eagerly desired, and fondly imagined, was not, however, to be arrived at by any *new* construction of the dictum of Vincentius. In seeking "a *consensus*" in the ante-Nicene church for the doctrine of the Trinity, it was found that there was none such which would not avail as well for certain Catholic doctrines rejected by Protestants. For example: the arguments for the doctrine of the Trinity "derived from the Doxologies," according to the evidence of St. Justin Martyr, "includes the worship of the angels." We quote from Mr. Newman's pages. Again; purgatory and original sin are "two doctrines which are generally associated" with the name of an early father from whom is drawn the earliest and most definite testimony as to the latter doctrine. The author of the "essay," while yet a Protestant, had also come to the conclusion that, as to the eucharist, "scanty as the ante-Nicene notices may be of the papal supremacy, they are both more numerous and more definite than the adducible testimonies in favor of the real presence." We have drawn our preceding extracts solely from the "introduction." The "essay" itself, "ON THE DEVELOPMENT OF IDEAS," as stated in that introduction, is directed towards a solution of the difficulty "which lies in the way of using the testimony of our most natural informant concerning the doctrine and worship of Christianity, viz., the history of eighteen hundred years." The "difficulty" appertains to the investigation of that doctrine and worship, especially as a historical inquiry, independently of the inspired testimony of an infallible guide. We have the results actually arrived at by the Oxford writers in the "doctrines of the tracts."

What are those "doctrines?" We have not space at present to refer to them at all in detail. The answer to that question is worthy of a separate examination. Those results affect nearly if not every branch of Catholic doctrine and observance—the infallibility, authority and polity of the church; episcopal authority and its apostolical character; tradition, justification, sin after baptism, purgatory, transubstantiation, seven sacraments, the mass, invocation of saints, veneration for sacred emblems and remains, images and relics, prayers for the dead, and many other important topics. A great obstacle in addition to the one we have dwelt upon, also stood in the way of the tractarian attempt at *true* reform. Like the old man in the fable, the "articles" were found clinging so closely to the neck of the establishment, that it appeared next to impossible to skake off the encumbrance. An attempt was, therefore, made to lighten the burthen, and make the English church as Catholic as possible in spite of the misshapen excrescence. Tract 90 shows how far the attempt was attended with success. There was not the same difficulty in using the "book of common prayer" for tractarian ends, as with the symbol of faith. The prayer book, as the church of England now has it, with some slight subsequent variations, was remodelled and reconstructed in the first year of Elizabeth from the *second* and revised prayer book of the 5th and 6th of Edward. In the first "form of prayer," of the latter reign too many traces of the ancient faith and worship had been retained. Bucer, at the instance of Calvin and other continental reformers, raised violent objections to it then form. A purgation was made by

command of Edward, and, in its altered state, it was confirmed by parliament as having been "faithfully and godlily perused, explained, and made fully perfect," &c. But yet, even in this second edition, many things were retained, rendering the meaning ambiguous upon contested points. The "book of common prayer" of Elizabeth was founded upon it, with many essential variations however, all tending to restore its more Catholic features. It was reconstructed upon a pacific (!) basis, the influence of the queen forwarding the change. The "book of common prayer" abounds with intended ambiguities. We can but mention one of them in this connection.

The form of distributing the communion, according to King Edward's *first* form of prayer, was:

"*The body of our Lord* JESUS CHRIST, *which was given for thee, preserve thy body unto everlasting life.*"

"*The blood of our Lord* JESUS CHRIST, *which was shed for thee, preserve thy soul unto everlasting life.*"

The following was the form in the second prayer book of Edward:

"*Take and eat this in remembrance that* CHRIST *died for thee, and feed on him in thy heart by faith with thanksgiving.*"

"*Drink this in remembrance that* CHRIST'S *blood was shed for thee, and be thankful.*"

The form of administering the communion, according to Queen Elizabeth's common prayer, was made up from *both* the above, merely by adding on one at the end of the other. Any one, by consulting the "book of common prayer" now in use among the Episcopalians, will find that the present form reads thus:

AT GIVING THE BREAD.

"The body of our Lord JESUS CHRIST, which was given for thee, preserve thy body and soul unto everlasting life: take and eat this in remembrance that CHRIST died for thee, and feed on him in thy heart by faith with thanksgiving."

AT GIVING THE CUP.

"The blood of our Lord JESUS CHRIST, which was shed for thee, preserve thy body and soul unto everlasting life: drink this in remembrance that CHRIST'S blood was shed for thee, and be thankful."

A rubric, in relation to the practice of kneeling at communion, in King Edward's second liturgy, was cast out under Elizabeth, but restored at the restoration of the second Charles in favor of the Presbyterians. Other slight variations have also taken place. The present "book of common prayer," in other respects, is the same with that of Elizabeth. It may readily be perceived that tractarians found little difficulty in construing it according to their views, and making it answer all their purposes. It will be found that the Puseyites of our own country, when hard pressed as to the "articles," invariably fall back upon the prayer book. With them it is the platform of *orthodoxy*.

The tractarians found in the "thirty-nine articles" a more sturdy barrier to their advance, but their zeal was equal to any undertaking, and they even succeeded in surmounting that obstacle after a fashion. They strove to give the more Protestant "articles" a Catholic sense, and excused the attempt upon the ground that they had "*no duties towards the framers of the articles.*" As far as precedent might authorize, they were certainly justified in great latitude of construction. Previous rules of interpretation had made the articles speak with manifold meanings. So great had been the diversity that, even before the Oxford movement commenced, it had become doubtful whether the articles were Calvinistic or Arminian. It was not settled what they taught about the rule of faith; the authority of the church; the number, authority, and interpretation of the inspired books; the number, nature, and efficacy of the sacraments; the relation of faith and works to each other and to justification; and many matters that might be named of scarcely inferior moment. We even find Bishop Burnet holding the following language: "That an article being conceived in such general

words that it can admit of different literal and grammatical *senses*, even when the senses given are plainly contrary one to another, *both sides* may subscribe the articles with a good conscience and without any equivocation."

We can not even glance now at the various and contradictory canons of interpretation that had been sanctioned or adopted. The tractarians, however, in making use of the "*prudent elasticity*" already admitted, went far beyond all precedent. Some of the articles are susceptible of any rather than a Catholic construction, particularly such of them as were aimed by their compilers, avowedly and in terms the most pointed, at Catholic doctrines and the Catholic church. But prodigious efforts were made to scale the fortress over these seemingly impenetrable barriers. The famous tract No. 90 suggests the manner of assault. We can now offer but a few words by way of illustration.

The tract attempts to show that the sixth article entitled, "Of the Sufficiency of the Holy Scriptures for Salvation," allows rejection of the doctrine that Scripture is the *sole* rule of faith, and of the notion that the private judgment of the individual is to be used in its interpretation. As to the eleventh article, "that we are justified by faith *only*," the tract asserts that "an assent to the doctrine that faith alone justifies does not at all preclude the doctrine of works justifying *also*." That the assertion of the 21st article, that general councils may err and have erred, is perfectly consistent with a belief in the infallibility of general councils, provided they be Catholic or œcumenical. That confirmation, penance, orders, matrimony, and extreme unction, are sacraments, and that all the twenty-fifth article was intended to condemn, was the counting them "sacraments of the Gospel." That the declaration of the 31st article, "that the sacrifices of masses, in which it was commonly said that the priests did offer Christ for the quick and the dead, to have remission of pain o guilt, were blasphemous fables and dan gerous deceits," neither speaks agains the mass in itself, nor against its bein an offering for the quick and the dead fo the *remission* of sin. We have room bu for one more example. That the 28th article against transubstantiation, whic asserts "the body of Christ is given taken, and eaten in the supper only afte a heavenly and spiritual manner, and th mean, whereby the body of Christ is re ceived and eaten in the supper, is faith,' does not preclude the belief that Christ' natural body and blood are present afte the consecration of the elements.*

Every other anti-Catholic feature in th "thirty-nine articles" is treated by th gentlemen tractarians in the same sum mary style.† We know that their influ ence is not diminished, but on the increas in the establishment. The great body o English churchmen, clerical and lay, fee the effect of the movement, and the indi viduals composing that body are all, mor or less, tinged with tractarian views Judging by the past, we may estimat what future results will be.

Our country has partaken of the influ ence, but tractarianism among us, as yet, has but a stunted growth. The great zeal, the absence of human motive, the profound learning, the deep research o the Oxford divine are here all wanting. The Episcopalian church of this country stands in a position of deep humiliation. It is beleaguered by the enemy on every side. The Calvinist and the Lutheran

* Dr. Pusey, in a note to the preface to his published sermon, so celebrated, "The Holy Eucharist a Comfort to the Penitent," to which we have once already alluded, says, in reference to the same words of the "article," "the article which while declaring that 'the body of Christ is given, taken, and eaten in the supper, only after a spiritual and heavenly manner,' by the use of the words '*given*' and '*taken*,' shows that it calls that 'the body of Christ,' which is 'given' by the minister, 'taken' by the people."

† The following is extracted from a tractarian book of devotion:

"Lord! to thy grace my weakness I commend,
And seek to know thee, my unfailing friend;
When ruthless forms of sin are sweeping by,
O, *at thy Mother's suit*, grant me to feel thee nigh."

occupy its very citadel. The history of the last four years demonstrates the time-serving character of its ministry, the latitudinarian tendency of its laity. The lay instructor dictates law, and the "dissenter" rules it through fear, favor, and passion. The more scrupulous and sincere desert it as a house divided against itself. An attempt is indeed making in this country to revive what are called "church principles;" it is, however, but a sickly growth of the English school, denominated, as it were, in contempt, "Puseyism," a term that seems to have been originated to express a certain affectation of outward observance in the visible parts of devotion, as well as even in trivial peculiarities of speech, dress, gait, demeanor, among the small spirits of Oxford, in servile copy, or imitation, of one or more of the leaders of the movement in that university. It must be observed that Dr. Pusey has shown himself both a great and little man, but not by any means a sound one, and by no rule consistent. The "Puseyites" of America assiduously copy, with a species of implicit submission and uninquiring obedience, the puerilities of a leader, while they remain profoundly ignorant, at least in practice, of the *principle* of the English movement. They take their "Anglo-Catholic" wisdom at second hand, and even then nourish the "primitive spirit," thus acquired at little cost, in secret. The sneer of the Calvinist is too potent!

The Catholic has viewed the progress of "Anglo-Catholicism," so called, with a most lively interest, to which recent events have imparted the character of sympathy, pious and heartfelt. But *his* interest and sympathy relate to the results of that movement, not as they immediately affect the position and interests of a sect as by law established, but as they bear upon the cause of faith, unity and Catholic observance. He rejoices in accessions to the ONE church, that solicits back with joy to her maternal bosom erring but repentant children. The tractarian spirit is still active in England. With it, indeed, survives the desire to live Catholic within a Protestant establishment, and to reconcile the inconsistency with conscience. Many have already relinquished the vain attempt, as well from the prompting of reason as duty. Those remaining may continue for a time the struggle. They include, beyond doubt, the most eminent men and the best minds of England. With the sincere, conscience will ultimately prevail. The "flesh-pots" of the establishment cause not a few to hesitate and linger. The act of legislation may ultimately decide for many. How parliament, as often heretofore, may interfere as the exponent of what is and what is not *orthodox*, remains to be decided. It is even a problem how soon the state may be unable or unwilling to protect her creature. Change has made progress unprecedented, and still advances with quickened step. Should innovation continue with an even pace, it may become state policy to abandon as a state encumbrance a state church. The future will decide these great questions, and with them, perhaps, the fate of England's Protestant establishment.

The Catholic church has abundant reasons to exult in accessions already made to her fold, even were not others reasonably, even with certainty, expected. The loud *Te Deum* still resounds for the past, mingled with the united prayer of the Catholic world that heaven may smile upon the future. The recent conversions have effected much not apparent to the eye. They have moved from their depths the heart and soul of the well-disposed who as yet remain behind. The spirit is abroad and silently working its happy way. Practice of the same sincerity, the same absence of human motive, and like zeal for primitive truth, will cause new and increased additions to the church of Christ. Other results must flow, apart from the influence of example, out of the recent conversions. They took place at great temporal sacrifice, and will be blessed with fruit. The converts can not remain

idle in their new home. That zeal for truth and contempt for worldly policy which brought them humbly in subjection to the church, will still urge him on to great and ardent efforts for *her* advancement. Their labors and abilities will hereafter be directed and dignified by an influence the Catholic principle can alone impart: will be felt in public and private station; by every class from the palace to the cottage, the prince to the peasant; upon theology, worship, science, literature, art, and government.

But in the foremost and greatest of those conversions the Catholic has in an especial manner reason to rejoice, and from it to anticipate an abundant harvest of good. Mr. Newman has brought with him to the Catholic church his rare endowments, varied abilities, profound learning, and matured experience. They are from hence Catholic property, and will exert immense influence. The masterwork before the reader, from his pen, is but a foretaste of what may be hereafter expected. All know with what solicitude the "Essay" was expected, and with how much avidity the volume has been received. We may judge somewhat of the sensation it has caused, by the tone of the public journal and private circle. It has been since its appearance the topic of every tongue, and almost of every pen. There have appeared already, or are announced, answers and replies without number, to withstand and counteract its influence.* They can but avail in directing attention to the contents, and in impressing upon others the great example and precepts of its author.

Let it be borne in mind by the men of this age of doubt or inquiry, that a profound, serious, thorough, and sincere investigation of the claims of faith, as professed, taught, and practised in the most primitive ages of the Christian church, by

* The Puseyite organs of this country are continually pecking at the "Essay," particularly *one* published in the city of New York. One is forcibly reminded by them of the heroes of *Lilliput*.

one of the best minds of the age, sulted in the following conclusio

"On the whole, then, we hav to say that if there be a form of C ity at this day distinguished for it organization, and its consequent if it is spread over the world; if i spicuous for zealous maintenanc own creed; if it is intolerant towa it considers error; if it is engaged i less war with all other bodies calle tian; if it, and it alone, is called lic' by the world, nay, by tho bodies, and if it makes much of t if it names them heretics, and wa of coming wo, and calls on then one to come over to itself, ove every other tie; and if they, on t hand, call it seducer, harlot, apost Christ, devil; if, however they d with another, they consider it th mon enemy; if they strive to gether against it, and can not; if but local; if they continually s and it remains one; if they fall, another, and make way for ne and it remains the same, such a religion is not unlike the Chris the Nicene era."*

The illustrious Bossuet, in the book of his "Variations," spe England, uses language almost p taken in connection with recent The following are his words:

"So learned a nation, it is to b will not always remain under th tion; the respect they entertain fathers, and their curious and c researches into antiquity, will bri back to the doctrines of the first can not believe the chair of S whence they received their Chr will always be the object of thei The time of vengeance and illus pass away, and God will give e prayers of his saints."

These words, if we call to period when they were uttered among the greatest divines of the can not but impress seriously th be he Catholic or Protestant. T sage of Bossuet seems most appl indeed intended for, the generati

* See "Essay on Development," ch p. 128.

which we have fallen. The almost prophetic words find their accomplishment in that wonderful, and still progressive movement taking place from the church of England towards the centre of ecclesiastical unity, the holy see. The Catholic ancestry of England is vindicated in this return to the faith of Britain's best and happiest days. Their Catholic descendants, intermediate the separation of England from Catholic unity and our day, amidst their chains, and subdued by stripes and persecution, looked forward with consolation and joyful anticipation to the time of great events, that period foreshadowed in the prophetic sagacity of the Christian seer; when England, in no false dress of patched reform disguised, her piety's almost forgotten look revived, her unity, by sects and schisms rent, restored, should renew the glories of the "Anglo-Saxon" church, lift up her ruined sepulchres and buried shrines, recall her banished saints by saint-like men.

The words of Bossuet are now truly in the time of their fulfilment. The next generation, and many succeeding, are destined to witness greater, and still greater stages, in the progressive restoration of Anglo-Saxon Truth and Unity.

CHRISTIAN UNION.

The Christian Examiner on Christian Union. January, 1846.

AUGURS well that the first number forwarded to our office of the Christian Examiner—a Unitarian quarterly—contains an article on Christian union, which it avows to be the point to which minds hitherto most widely separated converge at the present moment. "Union!" cries the writer, "is not the church sighing for it? Is not the world weary of its conflicts? Is not a cry coming, amidst all our sad divisions, from the east and the west, from the north and from the south, for Christian union? Are not many minds tending to this point? Is not that great last prayer of Christ for his disciples more manifestly to be accomplished: "That they all may be one, as thou, Father, art in me, and I in thee, that they all may be one in us?" Such is the concluding paragraph of a long and not uninteresting essay over the well known initials O. D., a Unitarian clergyman, whose sketches of European travel, published a few years ago, were marked with candor and liberality. The commencement of the article is in harmony with its close, and is almost in the form of a sermon, or meditation, the text, of which a portion is given above, being quoted at greater length: "Neither pray I for these alone, but for those also who shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may know that thou hast sent me." The Catholic version does not differ from this in any important respect, although we prefer saying "believe in me" to the canonized phraseology of Protestantism, "believe on me," as in our view better English, and certainly better theology. All will acknowledge that the selection of the text has been most happy: but opinions may vary as to the success of the preacher in developing its meaning. "Has this prayer been answered?" O. D. asks, and proceeds to reply:

"If it has, Christian union must be something different from what it has been commonly thought to be. Christians have not been agreed upon points either of doctrine or ritual or of church government. If agree-

ment upon any of these subjects be the oneness which our Saviour prayed for, then his prayer has not been answered; there has been no such agreement."

This appears to us rather a summary mode of determining the meaning and results of a prayer uttered with so much emphasis and earnestness, under circumstances so affecting, after the celebration of the last mysterious banquet, and a little before the consummation of the great work of man's redemption on Calvary. The doubt should not be entertained for a moment whether He was heard who himself declares that the Father always heard him graciously. Well then, observes O. D., he must not have asked for union in doctrine, ritual, or church government, since this has never existed among his followers. On this fact we join issue, and maintain that there has always been strict unity of faith in the members of the church. Is it fair to make an amalgamation of all the jarring sects that have disfigured Christianity, and because there have never been wanting adversaries of the church, to assert that Christ can not have prayed for the church herself, which has ever maintained the truth, one and indivisible, against every form and shade of error? Christ expressly declared that he prayed not for the world, but for his apostles, and their disciples, and for all who, by the apostolic ministry, should be brought to the faith: "I pray for them: I pray not for the world—and not for them only do I pray, but for them also who through their word shall believe in me." It is strange to look for the fulfilment of this prayer in sects not having apostolic succession, or which have forfeited its privileges by separating from the main body for which the prayer was offered up. O. D. to no purpose enumerates the ancient and modern sects, whose conflicts on doctrinal points are notorious: in order to disprove the obvious import of the words of Christ, he should not assume, but demonstrate that there never has been unity of doctrine in the church, in her ministry, and faithful people. For this end it is not enough to show diversity of opinion on points undefined, or to dwell on the liberty and ardor of discussion indulged in regard to revealed points, pending the examination of the fact of their revelation before the lawful tribunal; or to enumerate the arts and stratagems of the supporters of condemned errors to elude the decrees of the church, and lurk within her precincts without abjuring the errors which she has proscribed. It must be shown that there are no symbols every where received, no doctrinal decisions every where acknowledged, no articles of faith every where proclaimed: that all is fluctuating and uncertain; that in past ages, likewise, all has been conflict and contradiction, and that the harmony of truth has been unknown in the church, no less than in the sects which have on all sides assailed her. Until this be established, no prejudice should be entertained against the interpretation which naturally results from the words and the context of the prayer of Christ.

We may be expected to offer proof that unity of faith has always been maintained in the church, which, indeed, is a matter of no great difficulty. We still recite at the baptismal font, and in the ordination of priests, the same creed which remote antiquity stamped with the title of apostolic. The articles which it contains were unfolded and declared according as attempts were made by innovators to pervert their meaning; but no sooner had they been authoritatively developed than the universal church caught the sounds as they fell from the hallowed lips of the congregated prelates, and in every clime and country the words of faith were reechoed. Fifteen centuries have rolled by since the fathers of Nice proclaimed the Son, God of God, Light of Light, true God of true God, consubstantial to the Father, and yet these sounds have not died away. The doctrinal definitions pronounced from time to time, whether by the successor of Peter, at the head of the

piscopal body, or by general councils with his sanction, have never, in a single instance, been retracted or modified. They are all accepted, acknowledged, and proclaimed, wherever the members of the church are found, wherever her ministers announce the everlasting gospel. If then the event must guide us in interpreting the prayer of Christ, we are warranted in believing that he asked the Father that all the children of the church should be one in faith, even as he and the Father are one in the knowledge of eternal truth. The consistency of her doctrinal decisions has no parallel in any sect, or in the decrees of any human tribunal: the uniformity of her teaching is in striking contrast with the contradictory views of human teachers: the unity of faith which binds together her numberless millions of docile children, can not be accounted for on natural principles. Christ obtained the sublime gift for his apostles and their successors, and all who through their word should believe in him. It is through him that, notwithstanding the number of individuals who inherit simultaneously or successively the apostolic commission, the same language of faith is always heard: it is by his grace they are strengthened in maintaining the whole truth, so as not to surrender the least particle of the divine deposit to the pride or power of man.

O. D., if he persist in denying the existence of doctrinal unity in the church, should be prepared to prove the existence of some other kind of union among all who invoke Christ, since he avows that the prayer was offered up for union of some kind. He says, in fact, that Christ prayed for moral union—the union of hearts in love.

"Men's minds never can agree. But with the heart it is not so. Its judgments are far clearer, and scarcely admit of any material difference. The beauty of the life of Christ, the love of God and of men, penitence, humility, patience, self-denial, justice, truth telling, forgiveness of injuries—all these things are very plain. In regard to these there has been union among Christians. Is not this the union, then, for which Christ prayed? Consider, further, how he described the union he prayed for. 'As thou, Father, art in me, and I in thee, that they may be one in us.' Can any one doubt that this is a union in love? It were irreverent to ask if this is an agreement in speculative views. No; it is a union in love. We can not, we dare not think it any other."

Without fear of irreverence, we ask, was there not the strictest agreement in doctrine, nay, entire identity of doctrine, between Christ and the Father? The question has been already answered by the highest authority: "My doctrine is not mine, but his who sent me."

But to the point. Christ prayed for union of heart, which implies the acknowledgment of the beauty of the life of Christ, the love of God and of men, penitence, &c. Does O. D. mean that this union includes the actual exercise of all these virtues, or does he confine it to the admiration of their excellence? If he take the former view, he will find it a difficult task to prove that all professors of Christianity are united in the practice of the virtues he has specified; and if he can not prove this, the contrary being notorious, Christ can not have prayed for it, according to O. D's own rule of interpretation. If he confine it to the admission of the excellence of the points enumerated, this is speculative, or at most sentimental, which, whatever feeling may commend it, is not of any real value when not followed by virtuous exertion. It is not properly a union. There may be similar emotions, but there is no union, unless there be a communication and correspondence of sympathies and affections. Accordingly we are led to the other view of the object of Christ's prayer—the union in love. Here again we must apply the test which O. D. has so rigorously insisted on: Christ has not prayed for the union of all Christian professors in love, since no such union in love has ever existed among the numberless rival sects that have claimed the Christian name.

Our amiable friend may kindly imagine that the numberless hearts of those whose professions are most discrepant beat in unison, and that the tenderest sympathies of Christianity are common to the millions who rally under opposite standards: we regret to say any thing calculated to diminish the satisfaction resulting from those imaginings of a benevolent mind; but having before us the evidences of the strifes and fierce hostilities of the sects, and seeing the bitterness of sectarian jealousy generally increase with the profession of sanctimoniousness, and finding present facts in sad accordance with historical testimony concerning the sects of past ages, we ask how can it be seriously pretended that Christ prayed for the union of all Christian professors in love, when it is notorious that such union in love has never been manifested?

We confess ourselves disappointed in the logic of O. D., and in his mode of handling Scripture. In this advanced stage of hermeneutics, we should not have expected the assumption of a very disputable fact to have formed the groundwork of interpretation. The words of the text should have been examined and weighed: the context should have been consulted: parallel passages should have been brought forward in illustration, or other texts, not having direct reference to the one in question, might have been used to supply the want of more conclusive authority. But our amiable friend does not deal in dry expositions: his genius loves to dwell in the regions of fancy, and he finds it more agreeable to entertain his readers with expanded views of Christian benevolence than with the unbending principles of stern orthodoxy. We venture to essay the illustration of the text, lest we appear to complain of a deficiency without attempting to supply it.

Our readers, if they have Bibles, which in these days is fairly presumable, will do well to open them at the fourteenth chapter of St. John, and peruse leisurely and attentively, the sublime discourse of our Lord to his apostles, delivered (night on which he was betrayed. will find mention of his doctrine, the which he had taught to his apos immediate connection with the which subsists between him ar Father: "Do you not believe," s to Philip, "that I am in the Fath the Father in me? The words speak to you, I speak not of myself 10. He promises to ask the Fa give them the Paraclete to abide wit for ever: "the Spirit of truth "When he, the Spirit of truth, is he will teach you all truth," x These passages will prepare us to stand the prayer of Christ which sequently related. It commences seventeenth chapter. Among other Christ says to his Father: "I have fested thy name to the men who hast given me out of the world." need scarcely remind our readers t manifestation of the name of G well-known Scriptural phrase for th munication of his knowledge, wh is added: "Thine they were, and thou gavest them, and they have k word." "Because the words whi gavest to me, I have given to the they have received them. I pr them. Holy Father, keep them name, whom thou hast given me, th may be one as we also are." "W was with them, I kept them in thy n vi, 9, 11. This prayer was speci fered up for the apostles. By im the Father to keep them in his na he himself had kept them whilst with them, he asked that they sh preserved in his knowledge, doctri worship—in the words which th received from him, and that they be in this regard one, in the beli maintenance of divine truth, as the Father are one, in the unity of the Word being with God, and beir God. The union of the apostles resemble in some degree this un which, however, it must necessa

infinitely short. To a Unitarian the union of Father and Son is a mere moral union; but surely it implies union of doctrine, union in truth; it is not a mere union of love; the intellect of the Son, even according to the lowest views, must be divinely illumined, and reflect at least faintly the eternal splendors.

In a great variety of forms our Lord prays for the continuance of the apostles in his faith and doctrine. "I have given them thy word.—Sanctify them in truth. Thy word is truth. As thou hast sent me into the world, I also have sent them into the world. And for them do I sanctify myself: that they also may be sanctified in truth," v. 14, 17, 18, 19. Had O. D. fixed his eyes on these passages, he would not have found it necessary to flee to the history of sectarianism for the illustration of the prayer of Christ. The passage which he cites is immediately preceded by the last verse in the above quotation, and must be considered as a continuation and extension of the same subject. Having prayed for the apostles, that they might be preserved in his knowledge and sanctified in his truth, and thus be one, in this respect, as he and the Father are one, he proceeds to pray for all who through their word should believe in him: "That they all may be one, as thou Father in me, and I in thee: that they also may be one in us: that the world may believe that thou hast sent me.

The unity for which Christ prays is to afford evidence to mankind of his mission from the Father. It must, then, be manifest and palpable to the world: it must not consist in secret sympathies, or fancied affections. The harmony of doctrine, the unity of faith, is that public and striking characteristic which marks the divine origin of Christian teaching. The fluctuations of human opinion, ever uncertain and contradictory, are seen in the report made by Simon to Christ: the unity of faith was manifest in the confession of Simon; and its divine source was declared by Christ himself. When millions of intellects of every order concur in acknowledging this mystery with all others—when, despite of national, political and individual peculiarities, an immense body of men, spread throughout the universe, renders homage to the same doctrines—when the mysterious chain which binds together these intelligences, is seen reaching back through past ages to the earliest period of Christianity, and connecting believers of every age, as well as of every tongue and clime, in one mystic body, the world may well recognise the divine mission and divine power of Christ.

Doubtless a union of love was also the object of the prayer of our Redeemer; but it was love grounded on truth, love springing from faith, love cherished in unity. He prayed earnestly and repeatedly for the preservation of the apostles and their followers in truth; and he subjoined a prayer that love might crown it, a prayer which was likewise heard, and accomplished in the devoted members of the church: "I in them, and thou in me: that they may be made perfect in one; and the world may know that thou hast sent me, and hast loved them as thou also hast loved me—that the love, wherewith thou hast loved me, may be in them, and I in them." These passages show clearly the end to which faith and all the gifts of grace are directed, namely: the sanctification of the soul by love, by union with Christ; and, finally, her glory with him in the kingdom of his Father. In the very terms of the prayer there are solid grounds for distinguishing the union in faith which is asked for all who believe through the apostolic ministry, from the union in love, to which all should aspire, but which is fully realized only in those who correspond faithfully and finally with the graces of their calling.

We ask pardon of our readers for presenting them with a dry commentary. Whether we have succeeded in illustrating the text, others must judge; but we claim credit for our effort as more consistent with principles of sound interpretation

than the summary process and rather desultory argumentation of O. D. Vague, however, as are his ideas about the character and consequences of doctrinal error, on which we have forborne to remark, we can discover the yearnings of his heart after unknown blessings; and we take the essay on Christian union as a token of earnestness in the pursuit of truth, without which union is impossible. There may be mutual toleration and indulgence—there may be sympathy, and kindness, and good will—but the union for which Christ prayed can never subsist amidst the conflicts of opinions which sec nourishes. The apostle understoo the connection between doctrinal ha and Christian affection, when he be the Corinthians most solemnly an derly, that all would speak the same and shun schisms, and be perfect same mind and in the same judi and when he laid down to the Epl as the ground of mutual forbearan affection, the unity of worship, anc and sacraments which must chara all the followers of Christ: "ONE ONE FAITH, ONE BAPTISM."

CALIFORNIA AND THE CALIFORNIANS.

1. *A Memoir respecting the condition of the Missions recently established in California, by the Fathers of the Society of Jesus; laid before the Royal Council of Guadalaxara, Mexico, February* 10, 1702. By Father Francois-Marie Picolo, of the same Society, and one of the original founders of the mission.

2. *A Report of the Exploring Expedition to Oregon and North California, in the years* 1843-4. By Brevet Captain J. C. Frémont.

THE memoir of Father Francois-Marie Picolo exhibits the devotion and intelligence which have characterized the missionaries of the church of Rome in all ages, and elicited the warmest encomiums from her bitterest opponents. Infidelity does homage to the high *philanthropy* of Xavier, and indifferentism forgets its apathy, when recording the exertions of Ignatius, or Ancharius. In October, 1697, Father Picolo and Father Jean-Marie de Salvatierra, escorted by some Spanish soldiers, "under th pices and under the protection of ou of Loretto," set foot upon the magi peninsula which, like a mighty rigl adorns the side of Mexico.

"But the evil spirit," says the m ary, "whom we were about to dis the undisputed possession he had e for so many ages, put forth all his st to defeat our enterprise. The among whom we were thrown, no able to comprehend the design we tained of rescuing them from the of idolatry into which they were pl and of laboring for their eternal sal because they could not understar language, and none of us had the sl knowledge of theirs, imagined that v come to rob them of their pearl fis as others, it would seem, in times had more than once attempted. this impression they flew to arm advanced in crowds upon our tem dwelling, which was defended by small number of Spaniards. The vi with which they attacked us, ar number of arrows and stones against us was so great that we inevitably have perished but for th tection of Heaven, which served us i of an army drawn up in battle arra companions, aided from on high,

ously sustained the attack, and repulsed the enemy with such success, that they soon were obliged to fly."

The natives, rendered a little more tractable by this signal defeat, and seeing that nothing was to be gained by force, deputed a number of their leading men to treat with the Spaniards, from whom they experienced a most gracious reception. The two missionaries soon acquired enough of the *Monqui* language to communicate to the Indians the real motive of their visit. It must have sorely puzzled the aboriginal Californian, that to secure him an eternal abode in regions more exquisite still than the hunting-grounds of the moon, these palefaced strangers had forsaken their distant homes, and the bones of their fathers. They had yet to learn that the Son of God had relinquished heaven for earth, embracing, as well for American as European, humanity and the bitterest agony it can know.

"But when fully assured of our good intentions," continues Le Pere François, "they flocked to us in great numbers, and manifested the most lively desire to be instructed in our holy religion, and to discover the true path to heaven."

Two whole years were passed, partly in studying the language, and partly in instructing the people. The memoir breathes the purest eloquence, when describing the attention and devotion with which the Indian children received the doctrines of salvation; their earnest request for baptism, accompanied with such a profusion of tears as to prevent a refusal. The aged and infirm, when sufficiently instructed, were also baptized, at their own solicitation, fearing to die unless cleansed of original sin. In the beautiful language of the memoir:

"We often thought that Providence had prolonged the days of many among them solely that they might improve this happy moment. As many as fifty infants at the breast, from the arms of their mothers, took wing for the skies, after their regeneration in Jesus Christ."

But not content with an easy residence among their zealous converts, the two missionaries were soon in quest of new labors, seeking to render themselves equally useful to others. And here these two soldiers of Christ, sacrificing their fondest inclinations to the better success of their heroic enterprise, separated—one proceeding north, the other embracing in his mission the interior and the west. Emboldened by their knowledge of the language, they confidently advanced, little expecting the fresh difficulty that awaited them. They had mastered *la langue Monqui*, but the farther they advanced the less intelligible it became, until finally they were unable to make themselves understood. With unabated ardor that rose superior to every obstacle, they began the study of *la langue Laymon*, the universal language of the country. So rigorous was their application that in a little while they could expound and exhort with equal facility in *Laymon* or in *Monqui*.

"Heaven blessed our efforts," exclaims the pious chronicler, "for we had already baptized more than a thousand children, all so well disposed and so well prepared for the reception of the sacrament that we could not but gratify their incessant prayers! More than three thousand adults equally well instructed desired and demanded the same favor; but we thought proper to defer it for some time to test their faith, and to fortify them in so holy a resolve. Because," and mark the extreme sagacity of the observation, "since these people had long lived in idolatry, and in the most abject dependence upon their false priests, and, being naturally of a light and fickle temperament, we feared a relapse, or that embracing Christianity without fulfilling its duties, they would expose our holy religion to the contempt of idolaters."

They were accordingly enrolled among the catechumens, and their holy instructors had soon the exquisite satisfaction of seeing a large majority steadily persevere in their good intentions, and become faithful disciples of our Saviour.

Here follows a minute account of the different missionary stations, their number, position, and effectiveness, and after giving an accurate brief of the religious condition of the new colony, Father Pi-

colo proceeds to describe the physical features of the scene of his labors, and the manners of its inhabitants. In summer, along the seaboard, the heat is intense, and rain rarely falls; but in the interior delicious breezes are ever in motion, and the heat is never oppressive. In each place winter varies in the same proportion. The rainy season is attended with a deluge of water, and, when that is over, instead of rain, such heavy falls of dew are seen in the morning, that a stranger would imagine it had rained heavily during the night. These daily dews fertilize the earth. In the months of April, May, and June, a manna-like substance falls with the dew, which is congealed upon the leaves, whence it is gathered; it is scarcely less white than sugar, and possesses all its sweetness.

"The climate must be healthy," says the missionary, "if we and our companions are permitted to judge. During the five years we remained in the country, we enjoyed the finest health, notwithstanding the excessive fatigue we endured. Out of all the Spaniards but two died, one of whom, a woman, brought on her death by her own indiscretion, having bathed upon the eve of her confinement."

California may vie with the most beauuful countries in the world in her splendid plains, her delicious valleys, admirable pasture grounds veined with numerous rivulets and rivers, whose banks are fringed with reeds and wild vines. The rivers are alive with fish, and afford vast numbers of shell-fish, which are conveyed to reservoirs, where they are nourished with the greatest care. Fruit and grain are found in abundance, as many as fourteen different kinds of grain are cultivated, and various roots and plants, among which is mentioned the *yuca*, contribute to the nourishment of the natives. Pumpkins and watermelons of an extraordinary size, meet you at every step, and so rich is the soil, and so generous the climate, that many of the plants yielded thrice a year. With a proper use of the plough, and a little skill in the management of water, every known variety of fruit or grain might be brought to perfection without any difficulty.

"This," says Father Picolo, "we sufficiently tested, having planted wheat, peas, and beans, from which we reaped a plentiful harvest, although our agricultural implements were confined to an old mule and a crazy plough."

The missionary then describes the animals, and notices the alpacca with its fine silken wool, terming the creature a species of sheep. The propagation of hogs was commenced, but, as the unceremonious beasts devastated the villages, spreading terror among the females, they were speedily exterminated. All the birds of Mexico, and most of those of Spain, are found in California; pigeons, doves, larks, partridges of excellent flavor and in great abundance, ducks, geese, and most varieties of water fowl.

Nearly two centuries have elapsed since the discovery of California; its seaboard is celebrated for its pearl fisheries; this feature has directed towards it the covetous eye of Europe, and many projects have been set on foot to effect a settlement there.

"I have no doubt," says the missionary, "that most valuable mines might be discovered in many places were they but sought for, since this country is under the same physical influences as Cinaloa and Sonora, which are so richly veined with the precious metals."

Although heaven has been so bounteous to the Californians, and though the earth spontaneously produces what elsewhere is obtained but by the sweat of the brow, they attach no value to the riches or fruitfulness of their country. Content with the necessaries of life, they give themselves no concern about any thing else. California, particularly to the north, is very populous; but, with the exception of a few villages, composed of some twenty or thirty families, they are without houses. The shade of the trees protects them from the burning rays of the sun, and branches and leaves, worked into a

temporary roof, defend them from the unhealthy periods of the night. In winter they shut themselves up in caves, which they build in the earth, where they herd together like brutes. The men are entirely naked; they surround their heads with a very delicate metal band, or with a kind of net-work; they wear necklaces and bracelets of mother of pearl skilfully arranged into different figures, among which small fruit stones are interwoven with much beauty. Their only weapons are the bow and arrow, or the javelin; but they are always armed either for the chase or for defence, the different townships being frequently at variance.

The women are clothed a little more modestly, wearing a mantle confined by a girdle to the waist, and falling to the knees, composed of the finest grass; their shoulders are covered with skins, and, like the men, they circle their heads with a slight metallic band. These bands, though apparently so slight, are so strong and flexible that they may be used as bridles; necklaces of mother of pearl pendant to the waist, and bracelets of the same material complete the toilet.

Weaving is the chief pursuit of both men and women. The thread consists of long grass, which supplies the place of flax or hemp, and they sometimes resort to a downy substance, obtained from the inner bark of certain trees. With the finer threads are made various ornaments, and with the coarser sacks for ordinary purposes and fishing nets. Out of the most delicate filaments, which they well know how to use, they make the whole machinery of the table—cups, plates, dishes, and sometimes parasols, fruit-baskets, and sometimes even pots and kettles, which must be carefully watched, since, if once on fire, they would be speedily consumed.

The Californians possess much sprightliness, and are naturally mimics; this was experienced by our missionaries in the outset of their labors; for they had no sooner begun to instruct than they were mocked, and at every fault of pronunciation ensued a burst of raillery. But as they became more impressed with the delightful promises of salvation, and the lofty morality breathed by their instructors, they no longer laughed, but modestly and seriously corrected each fault as it escaped them. When their ancient prejudices were attacked, they surrounded the missionaries after the exhortation, and defended their rites with considerable wit and ingenuity. They have no established government, but little religion, and no moral standard of any elevation. They adore the moon, and, as it wanes, they cut off their hair, which they give to their priests, who offer it in various superstitious rites to the divinity. Each family is governed by its own regulations, which naturally produces the conflicting interests that create so many disturbances among them.

We have thus endeavored, by consulting the memoir of Father Picolo, to give an idea of California and its inhabitants in 1702. The spirit of piety, the sagacity, the keen observation pervading the memoir, will make it a most gratifying document to those who rejoice at the diffusion of Christianity, or to those who admire philanthropy wherever it is found. The author was a member of the much calumniated Society of Jesus; a society which nothing but a strong animating principle of virtue and incomparable utility, could have preserved vigorous and unscathed; a splendid branch of an undying tree, despite the fell axe of bigotry and the corroding tooth of calumny. To undertake a refutation of all the calumnies that have been circulated against the Jesuits since the institution of the order, would be a task as endless as the enumeration of their valuable services to humanity,—moral, literary, and scientific: a candidate for some high political preferment might as well essay to disarm of their stings the whole hive of his angry opponents. But though the morning mists

may for a while obscure the sun, the monarch of day unaided vindicates his glory; and let those who suppose that the Society of Jesus is tarnished beyond redemption, climb above the clouds of their own prejudice, and, from the higher grounds of truth, behold its splendor.

The Jesuits were succeeded in their labors in lower California by the Franciscans of the order of St. Bernardin of Sienna, who obtained the name of the "blue friars," and in 1766, the following year, the "grey friars," another branch of the same order, were engaged in the same great enterprise. Soon afterwards, the Dominicans appeared, and the Franciscans, advancing to the north, founded the following missions: in 1769, San Diego; 1770, San Carlos; 1771, St. Gabriel and St. Antoine; 1786, Santa Barbara; 1787, La purissima Conception; 1788, San Bonaventura; 1791, La Santa Cruz, Nuestra Senora De Soledad; in 1772, St. Louis; 1776, San Francisco and St. Jean Evangeliste; 1777, Santa Clara; 1797, San Fernando, San Miguel, San Juan Batista, San José; 1798, San Louis Reg.; 1804, Santa Ines; 1817, San Raphael; 1823, San Francisco Solano.

"These different missions," says M. Bachelot, "from the periods of their foundation, have given to the church about one hundred thousand souls. In the year 1833 they contained at least twenty thousand Christians." There are still some idolaters in the neighborhood of these missions, and M. Bachelot mentions the conversion of four hundred in one day, who had descended from their mountain recesses.

In the work of M. Mofras, *attaché* to the legation from France to Mexico, will be found ample testimony to the salutary operation of the Jesuit missions in California. We should be sorry to say that the "Exploration of Oregon territory and California," had received universal approbation; for a book that every one admires is pretty much like a man whom every one speaks well of, and we always feel inclined, with Sir Oliver, to suspect both of cringing; but M. Mofras' work has certainly awakened profound attention, and secured the honor of a profound discussion by the French press. After proving the superior felicity of California before the revolution, M. Mofras proceeds to say "that under the metropolitan *regime*, by the happy influences of the missions and the government, the depredations of the Indians were checked, and the blessings of Christianity, and the light of civilization, administered to the different tribes." Within an area of more than twelve hundred leagues, embracing Texas and stretching from New Mexico to Florida, the governors, and the indefatigable missionaries, planted colonies, founded villages composed of Spaniards and Indian converts instructed in agriculture, in the working of mines, and in various mechanical pursuits. The whole population of this immense area had united into a complete scheme of colonization and defence. "The Jesuits," says Mr. Mofras, "are entitled to the glory of having first conceived, and, in a great measure, executed this admirable plan, truly worthy the stupendous achievements of that ever illustrious society."

"In the beginning of the year 1767," says the *Melanges Religeux*, to whose pages we are indebted for an introduction to the work of M. Mofras, "an inhabitant of Guadalajara" bequeathed to a college of the order, of that city, more than a hundred thousand piastres, which the Jesuits—the target for the envenomed calumnies of all Europe—had the delicacy to refuse, and, at the same time, yielding the conduct of the missions to the Dominicans and the Franciscans, they abandoned the soil enriched by their labor, and hallowed by their teachings; their only wealth a robe of coarse cloth." In the year 1842, the missions of St. Louis, St. Gabriel and San Diego, numbered each over three thousand converts; and the twenty-three missions in Upper California, collectively, thirty thousand. The seeds of

virtue planted by Father François Marie Picolo were not scattered by an idle hand, nor left to flourish or decay as chance might determine, but were tended and watered with an untiring vigilance and devotion. M. de Mofras describes the monks as alluring the natives to labor, by precept and example, and disarming the hostile tribes by their gentleness and disinterested piety. In 1842, the president of the Dominicans died in the arms of his disciples while following the plough. M. de Mofras had occasion to call on a Franciscan monk stationed at St. Gabriel's, and found him in the field before a large table, his cap thrown back, and sleeves rolled up, kneading potter's earth, and teaching the natives how to make bricks. Such an ardent affection have the Indians for the missionaries that they are always clustering around them; and it is no uncommon occurrence for a chief to travel more than two hundred leagues in search of the blackgowns (the fathers), as they style the ecclesiastics. "In the most secluded deserts of America," says M. de Mofras, "the traveller will often meet immense crosses of wood, reared by the aborigines." The Indians, receiving nothing but kindness and protection from the missionaries, conceive a regard and admiration for the whites in general, "and thus," in the language of the gentleman whose valuable work we have repeatedly referred to, "any nation aspiring to a durable system of colonization among the Indians should first send their missionaries among them. The wooden cross of a few religious has conquered more provinces for France and Spain than have ever been won by the swords of their best generals." When the hope of gain failed to raise the drooping spirits of the heroic little band that conquered Mexico, in spite of the wiles of Montezuma, and the desperate bravery of Guatemozin and the energy of even the old Spaniards sank beneath their unequalled hardships, but one thing alone confirmed their resolution, and steeled their nerves, the reflection that if they abandoned their enterprise, they abandoned the cross. "Soldiers!" exclaimed Cortes, "if we retreat, infidelity triumphs!" But for this argument Hernando Cortes would have been known to posterity as a reckless adventurer who, with means insufficient to his end, attempted to subdue the fierce Aztec, and fell a victim to his rashness.

It is remarkable that while the North American Indians have shrunk away from the touch of the white man, neither Christianized nor civilized, throughout South America and Mexico they have coalesced with their conquerors, and devotedly adopted the religion of the Spaniard. To what must this be attributed? Can it be that there is in Protestantism an element of pride which rejects the copper colored American as unworthy of intimate union with the fair haired Saxon? In Peru, the native peasant girl kneels side by side, breathing the same prayers, exchanging the benediction peculiar to Catholic countries, with the high-born Limaña. In Chili, the natives mingle freely and fearlessly with the whites, are as independent as the Spaniards themselves, and their rights held as sacred. The Indians of South America occupy the homes of their fathers, and are, with some exceptions, Roman Catholics. In but a few years, the Jesuits, as we have seen, gained thirty thousand converts in Upper California alone. It surely can not be exclusively owing to the superior learning, skill, and devotion of Catholic missionaries that their efforts are crowned with such wondrous success, while Protestantism barely secures a hearing. What then creates this surprising difference in the result? "The essential difference between Catholic and Protestant faith," exclaims the Protestant; to which the Catholic most unhesitatingly assents. But it is further urged, with much earnestness, that the ceremonies of the church of Rome are so imposing, so gorgeous, and so happily according with the ancient idolatrous practices of the convert, as to fascinate

the simple and easily dazzled Indian of the east or of the west. In the first place, nothing can be farther from the truth; the whole pomp and splendor of the missionaries of the church of Rome, from the time of the apostles to that of Ignatius, from Xavier to Father François Marie Picolo, may be summed up thus: a robe of coarse cloth, a cross of wood, the chalice and the host. Even Mr. Prescott, with a levity almost appalling, suggests that the cannibal Aztec found little difficulty in embracing Catholicity, the transition from eating *human* flesh to divine being quite an easy matter. The shallowness of the argument were ridiculous but for the profanity of the sentiment. Is Mr. Prescott prepared to live like a New Zealander, and able to relish the banquet of Tantalus because he has not abstained from animal food? Is the gap that separates man and beast greater than that between man and God? What is to be done with the rice-fed millions of Asia? How explain their conversion? Not on the same blasphemous principle, it is trusted. When Hallam styles the papal bull of the present day "the sally of decrepitude," "the impotent dart of Priam, crackling amid the ruins of Troy," we are half inclined to forgive the author in consideration of the classic beauty of the sarcasm. But historic dignity, truth, and religion protest against a sentence couched, like a worm in the bud, in a work else so instructive, so delightful, and so suggestive of sweet thoughts that crowd the reader's mind long after the book is closed. We can not entertain any thing but contempt for a libel without the semblance of truth to gloss it; for an antithesis raised at the expense of all reverential feeling. Its point may provoke the approving smile on many a lip, but

> "An atheist's laugh's a poor exchange
> For deity offended."

Now let us take a Protestant missionary landing among idolaters. His only instrument of conversion is the Bible. This little book, he tells them, is sufficient for your salvation: read it, ponde: and heaven will furnish you w sufficient to understand it. No' assume that there is one good l lian, a good Presbyterian, a goo an, a good Baptist, a good An: good Quaker, a good Methodi: Universalist, and that among all ent denominations there is at truly good man to each. It is that this good man's undersi sufficiently illuminated from al able to arrive at the correct inte of God's written Word. Thus good men of fifty different deno are all inspired by the same G inspired in different ways. Th must then teach a variety of c metrically opposite. At one tir scribes a belief in the real pre another denounces such a belie trous; now baptism is made es salvation, again it is utterly with. The Deity is then most inconsistent. This is the pal surdity to which the Protestan private illumination and inte inevitably reduces itself. Now t is sometimes inspired in one his instructor in another: to th ant the proselyte may retort, ' me to be guided by my reason, w I yield my impressions to you warrant have you of infallibility when the argument is applied t tholic missionary, he finds no di meeting it: he submits to his the dictates of his own reason, n to be varied at pleasure, but the c of God, expounded by an infalli preter. The Catholic inspires cc the Protestant doubt and mistru

The immense spread of C among the heathen nations of ought to be an evidence of its p the divine Founder of Christia obedience to what it prescribes sable to salvation, it would appe of extreme severity that the faith as essential should be so cold a

ding as to repulse, instead of attracting, the soul that it alone can save. The extreme alacrity with which Catholicity is every where embraced, the splendid success with which the efforts of its missionaries have in every age been crowned, should amount to a strong declaration of its celestial origin, and of the special protection of Providence. Jesus of Nazareth vindicated his divinity by miracles, and the miracle he now works is in predisposing the hearts of the Indians of all climes to the reception of his eternal words.

It has often been our lot to hear interrogatory sneers like this,—"what, after all, has Catholicism done for the Indians? Are they not wretched and ignorant to the last degree?" It is the fashion of most English and American tourists to represent the Indians of the South American republics, and those of Mexico, as idle, thieving loungers, ground down by an avaricious government, and without the spirit to resist oppression. It is true that, since the Mexican revolution, the condition of the natives has been any thing but enviable. Owing to the reckless ambition of turbulent demagogues who wrote patriot upon the mask that concealed the tyrant, and have sowed misery and dissention in Mexico ever since her separation from Spain, the original population of the country has been most mercilessly plundered and outraged. In the time of the Spaniards, when Mexico was under the immediate supervision of Rome, it was otherwise. No Indian could be compelled to serve twice, and miners were exempt from impressment: their persons and their property were respected and protected at law. Even in Peru, harrassed by incessant and bloody wars, the Indian pays an annual tax of but two dollars; secure in the interior, he rears his little flock of sheep, or tends the valuable alpacca. He is the muleteer of the country; in Guayaquil, and its immediate neighborhood, his occupation is the plaiting of hats. The native Peruvian, so far from being the indolent creature he is generally conceived to be, is a more industrious personage than most Americans: his days are spent in working hats of inferior quality, and his nights devoted to the finer article, which can only be plaited after sunset. Compare the North American Indian with the Indian of South America, and is not the temporal and eternal condition of the latter vastly preferable?

It was our intention to proceed with Oregon territory as we have with California; but the labors of the early missionaries on the banks of the Columbia are so finely portrayed in the Catholic Almanac for 1846, that we content ourselves by referring our readers to that valuable little work for a better and more entertaining account than we could offer.

The second report of Captain Frémont for the years '43 and '44 abounds with the same graphic description, and is replete with the same valuable information that characterized the first. The first thing we were struck by in the Report of the Expedition to Oregon and North California, was a statement of the remarkable decrease of the buffalo, which is thus noticed.

"The extraordinary rapidity with which the buffalo is disappearing from our territories will not appear surprising when we remember the great scale on which their destruction is yearly carried on. With inconsiderable exceptions, the business of the American trading posts is carried on in their skins; every year the Indian villagers make new lodges, for which the skin of the buffalo furnishes the material, and in that portion of the country where they are still found, the Indians derive their entire support from them, and slaughter them with a thoughtless and abominable extravagance. Like the Indians themselves, they have been a characteristic of the great west; and as, like them, they are visibly diminishing, it will be interesting to throw a glance backward through the last twenty years, and give some account of their former distribution through the country, and the limit of their western range. . . . . .

"At any time between the years 1824

and 1836, a traveller might start from any given point south or north in the Rocky mountain range, journeying by the most direct route to the Missouri river; and, during the whole distance, his road would be always among large bands of buffalo, which would never be out of his view until he arrived almost within sight of the abodes of civilization. . . . . .

"The total amount of robes annually traded by ourselves and others will not be found to differ much from the following statement:

	Robes.
American Fur Company,	70,000
Hudson's Bay Company,	10,000
All other companies, probably,	10,000
Making a total of	90,000

as an average annual return for the last eight or ten years.

"It is during the summer months, and in the early part of autumn, that the greatest number of buffalo are killed, and yet at this time a skin is never taken for the purpose of trade."

The scene here described would seem to be, equally with Jefferson's rock, worth a voyage across the Atlantic.

"*December* 16.—We travelled this morning through snow about three feet deep, which, being crusted, very much cut the feet of our animals. The mountain still gradually rose; we crossed several spring heads covered with quaking asp; otherwise it was all pine forest. The air was dark with falling snow, which every where weighed down the trees. The depths of the forest were profoundly still; and below we scarce felt a breath of the wind which whirled the snow through their branches. I found that it required some exertion of constancy to adhere steadily to one course through the woods when we were uncertain how far the forest extended, or what lay beyond; and, on account of our animals, it would be bad to spend another night on the mountain. Towards noon the forest looked clear ahead, appearing suddenly to terminate; and beyond a certain point we could see no trees. Riding rapidly ahead to this spot, we found ourselves on the verge of a vertical and rocky wall of the mountain. At our feet—more than a thousand feet below—we looked into a green prairie country, in which a beautiful lake, some twenty miles in length, was spread along the foot of the mountains, its shores bordered with green grass. Just then the sun broke out among the clouds, and illuminated the country below, w
us the storm raged fiercely. I
cle of ice was to be seen on
snow on its borders, and all wa
mer or spring. The glow of
the valley below brightened up
with sudden pleasure; and w
woods ring with joyful shou
behind; and gradually, as eac
he stopped to enjoy the unexp
Shivering on snow three fee
stiffening in a cold north wi
claimed at once that the names
Lake and Winter Ridge shoul
to these two proximate plac
sudden and violent contrast."

The following sentence ma
melancholy reflection:

"*January* 19.—A great
smokes are still visible this r
testing at once the alarm wh
pearance had spread among th
and their ignorance of us. If
the whites, they would unde
their only object in coming a
was to trade, which required
friendship; but they have notl
—consequently, nothing to
white man; hence their fear

Is it possible that the Indian
should ever conceive that the
a white man can have in visi
to trade? The Indians of C
least are well aware that the
are sometimes disinterested
prefer the salvation of a sin
tempting pearl fisheries. A
soul should be more attractive
man than his furs or other pet
We subjoin two other passages
ficiently prove that Captain F
his little band were subjected
hardships they braved in '4
countered them with the same
resolution.

"We had now begun to
some words, and, with the a
easily comprehended the old
ple ideas. 'Rock upon rock-
rock—snow upon snow—s
snow,' said he; 'even if you
snow, you will not be able t
from the mountains.' He n
sign of precipices, and show
the feet of the horses wou
throw them off from the n
that led along their sides. O

who comprehended even more readily than ourselves, and believed our situation hopeless, covered his head with his blanket, and began to weep and lament. 'I wanted to see the whites,' said he; 'I came away from my own people to see the whites, and I would'nt care to die among them; but here'—and he looked around into the cold night and gloomy forest, and, drawing his blanket over his head, began again to lament.

"Seated around the tree, the fire illuminating the rocks and the tall bolls of the pines round about, and the old Indian haranguing, we presented a group of very serious faces.

"Near night-fall we descended into the steep ravine of a handsome creek thirty feet wide, and I was engaged in getting the horses up the opposite hill, when I heard a shout from Carson, who had gone ahead a few hundred yards—'Life yet,' said he, as he came up, 'life yet; I have found a hill side sprinkled with grass enough for the night.'" We drove along our horses, and encamped at the place about dark, and there was just room enough to make a place for shelter on the edge of the stream. Three horses were lost to-day—Proveau; a fine young horse from the Columbia, belonging to Charles Towns; and another Indian horse which carried our cooking utensils; the two former gave out, and the latter strayed off into the woods as we reached the camp.

"*February* 29.—We lay shut up in the narrow ravine, and gave the animals a necessary day; and men were sent back after the others. Derosier volunteered to bring up Proveau, to whom he knew I was greatly attached, as he had been my favorite horse on both expeditions. Carson and I climbed one of the nearest mountains; the forest land still extended ahead, and the valley appeared as far as ever. The pack horse was found near the camp, but Derosier did not get in.

"We began to be uneasy at Derosier's absence, fearing he might have been bewildered in the woods. Charles Towns, who had not yet recovered his mind, went to swim in the river, as if it were summer, and the stream placid, when it was a cold mountain torrent foaming among rocks. We were happy to see Derosier appear in the evening. He came in, and, sitting down by the fire, began to tell us where he had been. He imagined he had been gone several days, and thought we were still at the camp where he had left us; and we were pained to see that his mind was deranged. It appeared that he had been lost in the mountain, and hunger and fatigue, joined to weakness of body, and fear of perishing in the mountains, had crazed him. The times were severe when stout men lost their minds from extremity of suffering—when horses died—and when mules and horses, ready to die of starvation, were killed for food. Yet there was no murmuring or hesitation."

Captain Frémont appears to have studiously abstained from giving any account of the religious condition of the Californians. He may have preferred total silence to a transcript of crude and hasty impressions; and his course is much more commendable than that of those ephemeral tourists who dip their pipes into the froth at the surface, and obtain just substance enough to make a bubble.

THE BATTLE OF LUCERNE.

On the morning of the festival of the annunciation of the Blessed Virgin, in the year 1845, a sanguinary was fought near the city of Lucerne, between the free bands or *corps francs* and the Lucernese and their As the *corps francs* were advancing towards Lucerne, they halted for a moment on a spot where stood a little ment of the Blessed Virgin, excited almost to fury by the language of their leaders, and they uttered the most blasphemies against the mother of God. After the battle, in which the free bands were most signally defeat if in just vengeance of such profanation, that same spot was found strewed with hundreds of dead and wou The invasion of the free bands was so sudden that it found the Lucernese almost unprepared for resistance.

I.

On yonder swelling height there stood a cross and holy shrine,
Reared long ago by fair Lucerne unto the Mother divine;
And ever there, at eventide, unto the vesper prayer
Wended, with reverential step, matron and maiden fair;
But thither, when the eve of the Annunciation set,
No groups of kneeling worshippers from fair Lucerne had met;
But a host of scoffing infidels from Argovie and Berne,
The free bands all in war array against unarmed Lucerne.

II.

And ribald laugh and oath and jest they shouted out amain,
Defying the Almighty God—did they defy in vain?
His eye may seem to slumber, but sleepless is his power,
And fearful is the wrath of God in his own chosen hour.
The proud free bands wild revel on the heights of fair Lucerne,
And hopes of easy victory within each glad heart burn;
For the home of faith and freedom, the stronghold of the land,
Within their grasp is lying now, defenceless and unmanned.

III.

"Now call upon your God!" they cry, "ye fond fools, if you will!
We trust us in our own good swords, and in our stout hearts still;
Around your altars and your shrines for the last time, dotards, kneel,
For they shall crumble to the dust beneath the armed heel."
Was it a wail of terror? or was it a battle cry
That rose up from that city fair unto the cloudless sky?
Was it the echo ringing out from hill to hill afar,
Or the summons speeding onward to gather unto war?

IV.

"Up, Lucernese! up, Switzers! up, sons of the mountain land!
Up from the lovely valley, from the blue lake's sparkling strand,
From where the towering cliff o'erhangs the dark and shadowy glen,
Up! for the clarion summons all bold true hearted men!
Up from the couch of sickness! away from the death bed side!
Come from the priest and altar, and the ring and blooming bride!
Come from the happy homestead each with his gleaming brand,
And strike the blow for freedom, '*God and our native land!*'"

V.

The shepherd on the rolling hills has left his bleating flock,
The hunter, from his stricken game still quivering on the rock,
Has startled, as the rallying cry rolled up from the valley fair,
And echoed to the summits hoar that tower in the air:

The yeoman, from his verdant fields rich with their springing grain,
And from the cherished fireside he ne'er may see again,
Shouldering the sturdy rifle his fathers used of yore,
Turns, with one fond and lingering look, from the ancestral door.

VI.

The merchant from his counter, and the tradesman from his craft,
The fisher from the mountain lake, leaving his nets in draught,
The peasant from his daily toil, with his stout heart and hand,
All rally at the summons loud, "God and our native land!"
Buyer and seller springing away from the crowded mart,
From the unfinished traffic, to the field of battle start;
His books the student casts away, and with unwonted pride
The good sword of his fathers buckles unto his side.

VII.

The mother utters many a prayer o'er her departing son,
The weeping bride faint whispers, "Oh, when the fight is done!"
While the aged sire, kindling with the thought of olden days,
Tells to the arming warriors of bravely stricken frays.
"Now, sons of mine, bear with you unto the field's alarms
The Switzer's stout and gallant heart with the bold Switzer's arms,
And, 'mid the crash of crossing steel and death shots spreading wide,
In the good God above you let your whole trust abide!"

VIII.

The banners that wave over you on many a well fought field
Have fluttered in the swelling shout that out in triumph pealed;
And, oh! if ye are spared me, when the fierce strife is won,
Come to these fond arms again, each a true hearted son!"
All stout and steady manhood went forth unto the fight,
While age and youth and beauty knelt in prayer, as well they might,
And the priest before the altar with his uplifted hands
Besought high heaven's blessings upon the rallying bands.

IX.

As streamlets from the mountain springs mingling together flow
In one resistless torrent through the wide plain below,
Thus from each blooming valley, and from each frowning height,
The living streams of gallant men hurry unto the fight;
Banners are proudly flaunting, warriors are gathering there,
Trumpets are ringing wildly out on the fresh mountain air,
The gallant Catholic cantons are rallying amain
For the old faith their fathers loved and cherished not in vain.

* * X.

'Twas sunset when the summons loud went o'er the farthest height,
And loud that startling summons rang on through the starlit night,
And at the dawn of morning, ere its last sound was done,
On lines of clustering warriors sparkled the rising sun;
The foe are gathering thickest hard by yon holy shrine,
And where the cross above the field stretches those arms divine,
A scoff unto the free bands of Argovie and Berne,
A sacred pledge of aid above and hope to fair Lucerne.

XI.

Is it the whirlwind crushing o'er the bending forest oak?
Is it the torrent rushing wild, or the fell thunder's stroke?
Or is it the strong avalanche from the steep mountain height
Down sweeping to the plain below in its resistless might?

It is not rushing torrent, nor tempest in its wrath;
It is not the dread avalanche tearing its rock-strewn path;
But it is the stern and heavy tread of thrice a thousand men,
Who bear into the battle field Tell's banner once again.

XII.

Above them oaths are pealing—*they* speak not, save in prayer,
Above loud shouts are ringing out upon the startled air,
And the swift rolling volleys on their charging columns pour,
But up the silent columns charge as sternly as before;
Up! up! they still are pressing those armed ranks of steel,
Voiceless amid the battle cries—hushed 'mid that deaf'ning peal,
Hark! o'er the foeman's swelling shout, o'er the shrill carbine's ring,
Heard ye that leader's clarion tone speeding from wing to wing?

XIII.

"Now, Switzers, by your altars! now, Switzers, by your God!
Strike for the old fatherland on which your *free* sires trod;
Heaven is looking on you, and the cross is there above,
Before you are your foemen, behind you are those you love!
But for a moment falter, but for a moment pause,
And wo unto your cherished ones, and wo unto your cause!
Then onward, Schwitz and Uri, on, Zug and proud Lucerne,
Up, sons of Unterwalden, on, the bristling bear of Berne.

XIV.

Uptossed unto their shoulders, with a stern and sullen clang,
Thousands of gleaming rifles, out with their death shots rang,
And, through the cloud of murky smoke that lingered on the peal,
Up rose one cry of horror 'mid the crash of crossing steel.
Like the dark Alpine storm-cloud with its lightnings flashing out,
That veil of pierceless darkness clung the combatants about,
And, with its fearful battle din, it struggled up amain
Unto the summit of the hill, marking its path with slain.

XV.

But see! the dun cloud passes now—hark! the red field is won,
For on one banner only sparkles the glowing sun,
And round that cross and holy shrine where the blasphemous stood,
The bravest of their warriors are weltering in their blood:
To the blue vaulted heavens up from that kneeling crowd
The chant of praise and glory swells joyously and loud,
While from the rescued city is pouring forth a train
Of matrons and fair maidens to that cross and shrine again.

XVI.

"Now glory unto God on high, unto the God of might!
Hosanna to his saving name who shielded us in fight!
And praise unto the virgin queen whose prayer is ever strong,
For those who wield the sword of right against the sword of wrong!
The hand of God is mighty—he has sheltered us indeed,
And from the foeman's sword and chain he hath our fair land freed.
Oh! in the hour of trial, whenever foes invade,
Mother, be thou our advocate! O God! be thou our AID!"

J. M'S.

PÉRE JEAN, OR THE JESUIT MISSIONARY.

A CATHOLIC STORY FOUNDED ON FACTS.

(Continued from page 141.)

CHAPTER VII.

The Return.

'MORNING Flower, why art thou sad? The young eagle of his tribe will soon return. Kiskepila will bring back the scalps of Huron warriors at his girdle: he will come dorned with eagle feathers, and the ı of his tribe will sing his deeds. ill bring home many spoils, and ke the budding flower of morn to in his own lodge!"

ɔ, Dancing Fawn, the warriors of ɔe have been gone many days on ır path. Many suns have set since pointed hour of return passed by. ɔices of the night have whispered ear of Morning Flower. Misfor- ɜ on the path of the braves. He turn no more."

:ooping Flower," said the other, ıg up haughtily, "is not the blood conquering Iroquois in thy veins? t thou tremblest because the braves tribe outlie upon the war path a few onger than the appointed time. :st thou that the Huron dogs could ınd the invincible Mohawk? The s are cowards; they have forsaken :ego for the God of the pale face, waneego has chilled their hearts, ırned their blood to water. The s are dogs!" and the speaker tossed ınd contemptuously towards the country.

was a noble looking Indian girl. ack eye sparkled as she spoke, and ghtened color of her cheek betrayed ick passion of the untrained child ıre. The other was of gentle mood; l and liquid eye looked out softly from beneath the long and sweeping lash that shaded its light. Her hair was jetty black, and, though straight, was finer and softer than usual in the Indian race: it was braided in glossy folds around her temples, and gathered in a loop behind, bound up with bands of bright colored bark interwoven with beads. Her dress was a mantle curiously wrought with gaily colored feathers, and trimmed with tufts of elk hair dyed red, thrown gracefully around her form, leaving her left arm and shoulder bare. Her limbs were finely moulded.

Below the maidens stretched a scene of great beauty. From two hills, covered with heavy forest trees, an open sward sloped gradually till they blended into a little plain traversed by a small stream, on whose banks a group of children were playing busily—now plunging into the shallow waters, and now sunning themselves upon the soft and luxuriant grass that bordered it. On the northern side, where the descent faced full towards the south, was ranged a number of Indian wigwams, in the centre of which stood the council lodge, rising conspicuous above the rest of the village. Before the doors of some of the cabins groups of old men and children were gathered, while the squaws were passing to and fro, engaged in their domestic labors. At the edge of the forest a number of youths were practising with the bow and arrow. The western portion of the slope was filled with young corn, green and luxuriant in its growth, with its white tassels and ears already blooming out. On the southern bank of the stream swept upwards a gentle ascent of beautiful green sward, gaily interspersed with the gloriously tinted wild flowers that adorn the fields of America.

Around this little valley, like a palisade, stood the edge of the forest, its interminable depths stretching far away towards the horizon, until, like the green waters of a vast ocean, its waving foliage seemed to mingle with the distant sky.

The two Indian maidens reclined upon the soft turf at the edge of the forest above the village, and for a few moments gazed down in silence upon the valley. The thick foliage of a massive oak overhung them, and shaded them from the warm rays of the sun.

"Dancing Fawn," at length resumed the young girl, "the French warriors are terrible in battle, riding fierce horses, and with their breasts clad in steel; perchance the braves have fallen in with them and been cut off."

"False Mohawk girl, have not the braves of our nation met the French in battle? Their war cry is like the roar of Unghiara*—the Huron and the pale faces tremble at its sound. But listen, Morning Flower! heard you that faint shout! See! it has aroused the village!"

The young maidens arose from their recumbent position, and awaited in expectation the event. The village below them now exhibited a different and more lively aspect. The youths had quitted their pastime and gathered around the council lodge where the old men of the tribe had assembled. The women had left their occupations, and were clamorously joining the group. At length another yell broke from the forest far to the west, and came faintly swelling to the expectant crowd. In a few moments more a runner emerged from the forest, and, looking down the hill, hurried on towards the village. As he approached, the assemblage opened to receive him, and he paused in silence before the chief, who was surrounded by a group of venerable warriors. Kiodego motioned him to speak.

"The braves of the Mohawks," said the runner, "are mighty warriors; their arms are strong, and the Hurons are dogs. The French become women before the battle-axes of the Mohawks. The warriors bring back scalps and many prisoners; they have captured the great medicine of the French; they have routed and slain many Hurons." Then he recounted the names of the wounded—for of the dead the Indian speaks not. As he mentioned the name of Kiskepila, the son of the old chief, a deep sigh broke from the lips of the Morning Flower, and her head sank for a moment upon her breast. Then she raised it up proudly, and fierce determination lit up her beautiful features. Gloom had passed away. Kiodego sat unmoved, evincing no concern for the misfortune of his son. As the runner finished his recital, a shout broke from the assemblage, which was answered from the forest by a succession of yells, whose increasing tone marked the near approach of the conquerors; it was the scalp whoop. Then came another succession of yells, one for each prisoner. At this signal the crowd around the council lodge dispersed to the different wigwams, but soon reassembled, every one armed with weapons of some kind; knives, tomahawks, stones, and war clubs. As soon as the runner appeared, Morning Flower and her companion had descended and mingled with the group before the lodge, and now, armed like the other women of the tribe, they hurried off towards the edge of the forest. It would have been difficult to recognise the sorrowing, lone, lorn Indian maiden with the drooping glance in the excited form that wound amid the group urging on her sister furies to greater frenzy.

"The Gentle Flower," she said to Dancing Fawn, "is a Mohawk maiden; a thorn has pierced through her moccasin and wounded her foot. She will pluck it out, and with it tear the flesh of the Frenchman. The Morning Flower will avenge the wound of Kiskepila!"

The inhabitants of the village had arranged themselves in two lines on the open space south of the little rivulet, for

* Niagara.

side the war party, having made
in the forest, were to enter on the
Thus the lines ran from the south
towards the village. Old women
ves, young gentle maidens with
lubs, youths with knives and
vks, and even the little naked
with sharp stones, stood waiting,
age exultation, for the coming of
ners.

iumphant songs of the returning
became every moment more dis-
t length, far down the shaded
of the forest, the front of the body
l in view. A cry of wild joy
om the expectant savages, and
lines waved and undulated along
ole length, as each person endea-
catch a glimpse of the triumphant

On they came!—the warrior
more firmly, and erecting his head
udly, as he beheld the old men of
e at the council lodge, in the dis-
nd, nearer, the women and the
who would sing his gallant deeds,
youths who would learn to emu-
fame. On they came, swinging
scalps they had taken, the bloody
of their victory, and chanting the
their actions. At length they
from the forest, and stood in the
n upon the beautiful green slope
e. The prisoners were grouped
their captors now singled them
aring them to start upon the fear-
which awaited them. Father
s pale and jaded; his face was
nd bruised, and the clotted blood
gured his wounded features; his
ere yet bound behind him. A
approached to sever the cord;
had so swollen around the tight
lmost to conceal it, and the knife
avage gashed the hands of the
Released from their confinement,
fell heavily to his side, inani-
d refusing to obey the stiff and
muscles. The blood began to
wly in the veins, and the sensa-
mbness was succeeded by one of
acute pain. The Indian then loosed the band which confined the black robe of the Jesuit around his body. His outer garment was next taken off, and Father Laval stood half unrobed; his shirt was stained with blood, and his naked feet and legs were torn and bleeding, and festering with thorns and briers; every step left its mark in blood.

The work of the Indian was soon done, and the captives were prepared to run the gauntlet. The tender frame of the young novice, with the red blood incrusted upon his delicate skin, and his limbs bruised and swollen, and almost helpless, contrasted strangely with the massive proportions of Leloup, who still kept close beside him, ready to aid him in his need. Strong, and seemingly unwearied, the Huron stood up like a mighty statue of bronze, heedless of the many wounds upon his limbs and breast. "My father!" he said to the Jesuit, as they neared each other for a moment, "my father, when Leloup springs forward between the lines, hasten on, and seek to avoid the blows of the Iroquois! Make for the war-post by the council lodge,—gain it, and you are safe!"

René Bourdoise turned towards the spot indicated by Leloup to the Jesuit, and his heart shrank within him. A hundred yelling furies, with clubs and knives, were between them and the place of refuge, and his limbs were faint and weary. He raised his soul to God.

"Fear not, brother," said Leloup, "but gather up all thy strength."

"I will trust in God," replied the novice sadly.

At length the word was given: "Jog-go!"—"go!"—and the prisoners started. The powerful Huron broke away at a swinging trot, which puzzled Father Laval to equal. Le Loup made for the opening of the lines: a hundred arms were uplifted to strike—knives glistened, and the whole gang of furies yelled with a savage delight—the strong runner paused for a moment till the Jesuit was close behind him, then bounding forward, he dashed

fiercely into the midst of the crowd, casting aside their blows and overturning many in his path. Yet he did not pass scatheless, and, ere he had gone half the distance, the blood was streaming from his wounded body. The whole rage of the whippers was in a moment turned upon him, for he had succeeded in baffling many of them, and they were pursuing him regardless of the rest, and permitting the two Frenchmen to escape with little suffering. But there was one whose passion was not to be led off. Morning Flower scorned to wreak her vengeance upon the Huron, for she conceived that none but the Frenchman could have stricken down the Young Eagle. Her eye was turned upon the Jesuit, whom she saw passing almost unharmed in the rear of the powerful warrior. At length Father Laval came near her, hastening forward at as great speed as his swollen and stiffened limbs would permit. She held a heavy stick in her hand—her arm was raised—the Jesuit cast an imploring look upon her, but the heart of the girl was steeled to pity; her savage nature was unyielding, and she struck him a heavy blow. He staggered forward, about to fall; at the next moment he was raised and hurried forward by the arm of one of his Huron neophytes. Blinded and stunned by the shower of blows which fell upon him, he did not recover complete consciousness until he stood safe from further harm at the war-post. A wild spectacle met his eye as he gazed over the field through which he had just passed. The tall Huron, Le Loup, heedless of blows and wounds, was still struggling through the savage throng, carrying the main body of the whippers after him and around him. Ever as he turned and doubled, a portion of his tormentors would start before him to cut off his escape; then, like the hunted wolf, he would burst upon them with all his strength, and break through them—only to find another body ready to receive him. A group of old squaws, armed like fiends with the worst weapons they could obtain, pointed and jagged stones, sharpened sticks and knives, attempted to stop his course. He dashed into the midst of them, striking the first to the earth before she could aim a blow; yelling horribly as she fell, she clasped the warrior's feet, and tripped him up. With his outstretched arms he grasped several of his persecutors, and they came to the ground together: his pursuers, close at his heels, fell over them, and the living pile struggled together in inextricable confusion, striking and beating each other indiscriminately. A shout of laughter broke from the Mohawk warriors, who watched the scene with interest. Winding out from the living mass that was piled up above him, the Huron sprang again to his feet and started off, delivered from more than half his pursuers, who still lay struggling together—the upper ones believing that their victim was still in their power, while the efforts made by those underneath to arise made the confusion still more dire. The Huron was speeding on.

Half way to the post tottered on the poor novice, René Bourdoise, his young limbs stiff and fainting. Ah! little did he think, when he quitted the shores of beautiful and gentle France, of the wild scenes of suffering and torture he was to endure for the sake of Christ in the dreary wilderness of the west. The companions of his early days were wandering through the bright valleys of his native land; songs of joy were upon their lips, glad music ringing in their ears, loving hearts and tender hands around them. In his ear rang the yell of the wild Mohawk, and the hand of the pitiless savage was upon him. Then he called to mind his solemn vocation, and devoting himself to suffering, clasped his hands towards heaven, and struggled on.

"Grant me strength to bear my cross, Oh, God!" he said.

The novice had already reached the stream: he had received little else but passing blows, for the strong Hurons afforded better game to these human hunters. The

younger and the weaker, who feared to grapple with the stout warriors, alone pursued him. But now a party rushed towards him, and in an instant the fainting youth sank beneath their blows. It was at the moment that Le Loup approached the creek. His eye rested upon the novice as he fell among his tormentors, and he dashed through their midst, drawing them after him in the race. René Bourdoise arose—the Indians were already in another portion of the field, and he passed the stream, and, painfully toiling up the hill, touched the war-post. At length the chase began to flag, and Le Loup, having succeeded in doubling on his pursuers, leaped up the hill to the goal. The last Huron soon came in.

The overthrown squaws, bruised and beaten, gathered round the group of captives, and with loud imprecations menaced the cause of their misfortunes with the vengeance of the tribe.

"Ah!" said one, "wait, when the Huron is bound to the post and the flames are kindled around him, we will torture the dog till he screams with pain."

"Yes, the Mohawk women will make the Huron warrior yell with the torment," and the fiends shouted in anticipation of the sacrifice. Le Loup looked calmly on and smiled.

The prisoners were again bound, and, the ceremonies attendant upon the return of the war party having been gone through, were placed under a guard in the council lodge, while the warriors dispersed through the village, each with his band of friends and admirers. A portion of the war party belonged to another village; these were entertained with dances and feasting until towards evening, when they took their departure for their own homes, contrary to their usual custom, leaving the prisoners at the first village, to be disposed of by a joint council at some future day.

LETTER OF FATHER DE SMET,

GIVING A MOST INTERESTING ACCOUNT OF HIS ARRIVAL IN OREGON TERRITORY.*

(From the Annals of the *Propagation of the Faith.*)

"IT WAS after a voyage of near eight months that, on the 28th of July, we discovered the coasts of the Oregon. Oh! what joy there was then! what transports of delight! what returning of thanks with our hearts and our lips! We all intoned the hymn of gratitude, the *Te Deum;* but scarcely had we given ourselves up to the first feelings of happiness, than the idea of new perils to be faced came to renew all our uneasiness; we approached the *Columbia.* The mouth of this river is of difficult and dangerous access, even for mariners provided with good charts; and we knew that our captain, having been unable to procure any, was unacquainted with the rocks and breakers which render the entering of the river almost impossible in the season in which we were.

"We perceived Cape *Disappointment,* which seems to indicate to the voyagers

* It may be recollected that Fathers De Smet and Vercruysse, accompanied by four other members of the same society, and six Sisters of the Congregation of Our Lady, sailed from Antwerp on the 12th of December, 1843, to repair to the *Rocky Mountains.* The ship, the *Infatigable,* in which they sailed, after having crossed the Atlantic ocean, doubled the southern point of South America, and gone up the Pacific ocean, arrived on the 28th of July, 1844, in sight of the coasts of Oregon, and on the 5th of August following came to anchor at Vancouver Fort, which is situated on the Columbia river.

the route which they are to take. As it was already late, the captain took the resolution to tack about, in order to avoid the coast during the night. Whilst the vessel was retiring from the land, we were contemplating from afar the lofty mountains and the vast forests of the Oregon. Here and there we saw rising up the smoke of the huts of our savages. At this sight a crowd of feelings seized on our minds, which it would be impossible for me to express here. One should have been in our position to comprehend what we then felt; our hearts beat with joy on beholding those boundless regions where so many forsaken souls are born, grow old, and die in the darkness of infidelity for want of missionaries; a misfortune to which we were going to put an end, if not in regard of all, at least for a great number.

"On the 29th all our fathers celebrated the holy sacrifice; we wished to offer a final violence to heaven. The beginning of the day was gloomy; our minds were so also. Towards ten o'clock the weather brightened and allowed us to approach, with caution, the immense and frightful mouth of the Columbia. We discovered without delay some enormous breakers, a sure sign of a sand-bank, of several miles in extent. The shoals cross the river in its entire breadth, and present a bar which seems to forbid entering it. The sight of this plunged us into the greatest consternation; we felt that it was useless to attempt the passage, and that we should inevitably perish in it.

"In this sad situation what were we to do? what was to become of us? where were we to go? . . . . . .

"On the 30th, the captain being at the topmast, in order to make some discovery, perceived a ship, which was sailing along the cape in order to quit the river. It was seen but for a short time, for it proceeded to cast anchor behind a rock, whilst awaiting a favorable wind. We then conjectured that the river was still practicable, and we hoped to be able to guide ourselves by the track of this vessel.

"About three o'clock the captain sent the lieutenant, with four sailors, to sound the breakers and search for a way of entering on the morrow, the 31st of July, St. Ignatius's feast day: this happy coincidence revived our hopes and renewed our courage. We were expecting every thing from the protection of our founder, and prayed him, with all the fervor of which we were capable, not to abandon us in this extreme peril. This duty being fulfilled, we had nothing more important to do than to go on deck to look at the boat with the lieutenant. About eleven o'clock it returned to the *Infatigable;* the sad and discouraged looks of the sailors announced to us bad news; we durst not question them. . . . . Nevertheless, the lieutenant told the captain that he had found no obstacles, and the evening before at eleven o'clock, he had crossed the bar with five fathoms of water. The sails were then unfurled, and the *Infatigable* advanced with a favorable light breeze. The sky was clear, the sun shone out with all his splendor; for a long time before we had not so fine a day.

"Nothing more was wanted to render it the finest of our voyage than the successful entering into the river. Accordingly, as we approached it, all redoubled their prayers; each one was filled with recollection, and held himself ready for any event. In the meantime the vigilant and courageous captain orders the lead to be cast. A sailor ties himself to the outside of the vessel and sounds; we hear him cry seven fathoms. Every five minutes the cry is renewed; then six fathoms . . . . . five fathoms . . . . . the number was constantly diminishing. One may easily guess how much each cry must have made our hearts beat. But when he cried three fathoms all hope vanished, for it was the smallest draught of water necessary for the ship. We thought for a moment that the vessel was going to break against the reefs. The lieutenant said to

the captain, '*We are between life and death; but we must go on.*'

"The Lord wished to put our faith to the proof; he had not resolved on our destruction. The cry of four fathoms we heard; we breathed, we took courage; but the danger was not past. We had still two miles of breakers to pass over. A second cry of three fathoms came again to fill us with dread. The lieutenant then said to the captain, '*We have mistaken our way.*' 'Nay,' replied the captain, 'do you not see that the *Infatigable* passes *over every thing? Advance.....*' Heaven was for us! Without it neither the skill of the captain, nor the goodness of the ship, nor the activity of the crew, would have been able to save us from certain destruction. We were more than a hundred yards distant from the right track, in the middle of the southern channel, which no vessel had ever crossed. In a few moments after we learned that we had escaped as it were by a miracle.

"In effect our vessel had, at first, taken the right direction for the entrance of the river; but, at a little distance from its mouth, the Columbia divides into two branches, forming as it were two channels; the one to the north, not far from Cape *Disappointment*, is that which we should have followed; the other, to the south, is not frequented, on account of the breakers that bar its entrance, and over which we had passed the first and probably the last. We knew also that the governor of fort *Astoria*, having perceived us for two days, had repaired to the extremity of the cape with some savages; and that, in order to draw us in that direction, he had made large fires, hoisted a flag, and fired some musket shots. We observed, it is true, those signals; but no one amongst us understood their object. God, no doubt, wished to show to us that he is sufficiently powerful to expose us to danger, and then to deliver us from it safe and sound. May his holy name be blessed! Glory be also to St. Ignatius, who has so visibly protected his children on the day of his feast.

"About half-past four o'clock a boat came towards us; it contained some of the savage *Clapsops*, having in command of them an American who has established himself on the coast; their cries astonished greatly our fathers and the Sisters of Our Lady. We could only distinguish the word *catch*, which they repeated incessantly. We made to them a sign to approach, and the captain allowed them to come on board. The American immediately accosted me, and stated the danger we had run; he added that he had wished to come to our relief, but that the savages, seeing the danger, would not venture to expose themselves to it.

"The Indians, on their parts, told us by signs what had been their fears, how at every moment they expected to see the ship capsized and dashed to pieces; they had wept and torn their garments, being sure that without the intervention of the great Spirit we should never have escaped the danger. In truth these good savages were not deceived. It is the testimony of all those who know the history of our passage; they cease not to congratulate on us it, as on a singular and wonderful event."*

On the bar of the Columbia river occurred the wreck of the *Peacock*, one of the vessels attached to the Exploring Expedition. A thrilling account of this event is given in Capt. Wilkes' Narrative. Of the bar itself he says: "Mere description can give little idea of the terrors of the bar of the Columbia: all who have seen it have spoken of the wildness of the scene, and the incessant roar of the waters, representing it as one of the most fearful sights that can possibly meet the eye of the sailor. The difficulty of its channel, the distance of the leading sailing marks, their uncertainty to one unacquainted with them, the want of knowledge of the strength and direction of the currents, with the necessity of approaching close to unseen dangers, the transition from clear to turbid water, all cause doubt and mistrust. Under such feelings, I must confess that I felt myself laboring."—Vol. iv, p. 293.

"SAINT MARY OF WALLAMETTE, *October 9th*, 1844."

INTELLIGENCE.

FOREIGN.

RUSSIA.—*The Nuns of Minsk.*—We are satisfied, after examining all the accounts by the last foreign arrivals, in relation to the narrative of Sister Miceslas, superioress of the Basilian nuns, that the statements and communications impugning her veracity are entitled to no credit or respect. The indignation of his holiness, in regard to this narrative, does not proceed from any disbelief in its truthfulness, but from the circumstance that its publication was premature and unauthorized. According to the correspondent of the Tablet the grievance in the matter is, that what should have come as an authentic document from the Vatican, "has been reduced to the dimensions of a mere party squib;" in the language of the Tablet:

"A very natural indignation is excited that these acts of martyrdom, which would have come upon the world with so extraordinary an effect if accompanied and strengthened by the burning indignation of the holy see, expressed at the sufferings of its children, has been deprived of this official and sacred character, sent floating into the world, no one knows how—made a thing for foreign secretaries to denounce as a wicked fabrication—and claiming little more respect or confidence than belongs to a common magazine article."

Whatever discredit has been sought to be fixed on the narrative of Miceslas may be traced to the evasions of the Russian envoy at Rome, and the doubts of Sir R. Peel and Lord Aberdeen, that such atrocities could have been sanctioned by *one so magnanimous as the czar.* It seems to be forgotten that this is not an isolated instance of Russian barbarity. In Russia punishments are all of the most atrocious and savage character, as any one must know who is familiar with its history. In the summer of 1842 the holy see complained to the Russian government that in the province of Volhynia *one hundred and seventy priests* had been put to death for their adherence to their faith, and this after undergoing a course of inhuman treatment hardly surpassed by that inflicted on the nuns of Minsk. Is it not strange, then, that any one should regard the monstrosities practised on these helpless ladies, by the czar and his minions, as inconsistent with *Russian "magnanimity?"*

ENGLAND.—*Complete and final Emancipation of Catholics.*—A bill for the above purpose has been introduced into the British parliament by Mr. Watson, the substance of which may be stated in the words of one of the orators: "It is a bill to enable Roman Catholic bishops to style themselves after their sees, to legalize processions, and to repeal the act expelling the Jesuits."

This bill has passed to its second reading: ayes 66, noes 22; majority 44. Mr. O'Connell and Mr. J. O'Connell paid handsome tributes to the character of the Jesuits. In the course of the debate Lord J. Manners thus expressed himself on the subject of the Jesuits and religious orders:

"He could not entertain those fears of the Jesuits, and of the other religious orders, which other honorable members felt; he believed those fears to be greatly exaggerated. He knew that in England some hundreds of years ago the Templars were looked upon in the same light as the Jesuits now are; there was no monstrosity too horrible to be attributed to them. (Hear, hear.) Such, however, was not the universal feeling among liberal and literary men, in proof of which he might refer to what was said in the *Spectator* journal two years ago:—'There are two sets of Jesuits—the Jesuits of fact, and the Jesuits of fiction.' The work which recently appeared in France was an example of the latter. (Hear, hear.) 'And, as there are more readers of romance than students of history, the latter are more familiar to the public than the former. The Jesuits of fiction will be admitted on all hands to be terrible fellows, but their proper place is in the circulating library, not in polemical, and far less in political discussion. The Jesuits of fact closely resemble all other respectable Romish clergymen, except in so far as their order has long supplied the most accomplished members of that body. In the history of every branch of science and literature distinguished Jesuits are met with. The practice and theory of education are deeply indebted to their experiments. Among the earliest and most ably planned missions to the heathens were those of the Jesuits.' (Hear.) He really thought it ill became us, who boasted of the glorious success of our arms in China, to forget that the Jesuits were the first to introduce the Christian religion and civilization into China—(cheers)—and overlook their exertions in the cause of religion and humanity, whilst we listened to the calumnies which, for the past few years, had been heaped on the heads of the Jesuits. In the present state of

the manufacturing population, it was not in their power to stop the exertions of religious bodies in the cause of religion and charity. In a return made by one of these bodies in Leicestershire it was stated—'During the year 1843 we have given lodging to two thousand seven hundred and fifty-eight poor distressed travellers and workmen. We have given portions of food to eighteen thousand eight hundred and eighty-seven in distress during the same year.' Instead of putting down, by penalties, institutions of a similar nature, it would be well to take warning and example by what they did. Instead of punishing the Christian Brothers of Birmingham, or the Cistercians of Mount Melleray, it would be well to imitate their example."

Mr. Borthwick concluded his speech on the same side of the question with the annexed sentiments.

"He would say but one word more, and that was on the subject of the Jesuits. He was decidedly in favor of a repeal of the laws against that order. (Cheers, and Hear, hear.) He sincerely trusted that whatever might be our various opinions on other subjects, the brilliant masses of nonsense which, in the *Juif Errant*, had been directed by Eugene Sue against the principles alike of morality and religion, might never become popular with the people of this country—(Hear, hear)—far less influence their conduct. (Cheers.) There was in those volumes more which was at variance with Christian morals, and Christianity itself—more that was revolting to every well-constitutioned mind—than ever their worst enemies had alleged against the Jesuits."

Mr. Faber's Defence.—Copy of a letter to the editor of the English Churchman.—Sir: I suppose I am not asking too much when I claim admission in your paper for a statement of facts regarding the publication of some letters from Mr. Pitts, of Warmington, which you inserted this week, for the purpose, as you say, of exposing the effects of Roman Catholic morality on private and personal character. You preface the document in question, a document false in many respects, distorted in almost all, and, while put forth as a whole statement of a case, in reality suppressing wilfully very much which would materially influence the narrative, and the reader's judgment of that narrative—you preface this by saying that you have hitherto purposely abstained from bringing forward, or alluding to, the individuals who have joined the Roman communion, partly on the ground that you could not get knowledge, of the accuracy of which you could be sure, and partly lest their names and number should seem to cast doubt over the claims of the Anglican church: for these reasons you would not, as you say, "drag them before the public." It appears, however, that one only of those reasons is really valid in your own estimation. So long as acts may legitimately tell against the Anglican claims, and so long only, persons are not to be dragged before the public; but the moment they may be so colored as to seem to tell the other way, then it matters not whether there be any assurance that the knowledge is accurate, it matters not of how personal a nature they may be, it matters not in what form they are published, or how they may injure the reputation of another,—only let it be a weapon against Rome, only let it, with all its uninvestigated inaccuracies be likely to keep others from joining her communion, and a statement is published without any mention to whom it is addressed, or whence it is taken, or whether important and dishonest suppressions have been made by Mr. Pitts, or the person whom he addressed, or the editor of the paper who thus vaguely puts it forward. The end sanctifies the means; and Anglican morality is to stand out in relief against Tridentine morality!

With regard to the facts of the case, so very many of them are inaccurate, not to say wilfully false, and so many have a false interpretation put upon them, that it is hard to know how to go through them without occupying too much of your space. For instance, it was Italian which I offered to teach Mr. Pitts' son, and not Latin; and consequently the sinister motive imputed to me was out of the question. Six or eights months before my own submission to the Catholic church, and when I felt no disquietude at all about remaining in the Anglican communion, I had, with some difficulty, dissuaded William Pitts and one of my own parishioners from joining the church of Rome, which they had an ardent desire to do. This fact startled me, as showing the conclusions which simpler and purer minds readily drew from those doctrines which I was then teaching, *and which were to the letter those maintained in your paper;* but I prevented the step which the two young men were then contemplating. Five or six weeks before my own conversion, and when I little thought that it was inevitable, or so near, I told W. and J. Pitts that I thought they had better not receive any further religious direction from me, as I felt great and growing doubts in favor of the Roman church. They replied that they also were drawn in the same

way, and wished to go on with me as usual; neither could I, consistently with what *you* would deem my duty as a confessor, act otherwise, or name the subject to their father. In answer to Mr. Pitts' letter of November 26, I addressed another one to him from Benefield rectory, which is suppressed, and the suppression of which I can not but consider as unfair, especially after the effect which, according to her son's report, it had upon their mother. When Mr. Pitts came to me at Birmingham on the 10th of December, I had not the least notion that his sons had left home, or where they were: and when I told him that I should harbor them if they came to me, and, though I would not conceal them from him, yet I would not *volunteer* any information on the subject by letter, I gave him my reason for this, which was—that, as he said he would not allow them the exercise of their religion, I should feel it on my conscience if I contributed in any way beyond what the law required, to hindering them from having access to the means of grace. Mr. Pitts answered that, under my circumstances, and with my belief, he did not see how he could act otherwise himself. Mr. Pitts scruples not to say that I gave his sons a sovereign to enable them to make their escape; to this not altogether charitable imputation, I reply that the money was given to the boys at Elton, *before I knew or thought* that I was going to leave the Anglican establishment, and was given them for charitable purposes, as they had no pocket money, to contribute at the weekly communion, and often wished to relieve beggars. Again, Mr. Pitts says that I got to hear that he was going to try what the law would do for him. This is *untrue;* I never heard any thing about it till I heard he *had* been to the magistrates, who had answered him that they could not interfere in matters of religion, and this he himself reported to the people at the tavern where he was staying. On Sunday evening Mr. Pitts came himself to the palace, and asked the servant to get him leave to go into the organ gallery in the cathedral during vespers. *I never sent for him;* but when the servant told me he was there, I sent him word that, if he wished to see me, I would see him at any time he chose. He fixed Monday morning. I told the servant to tell him he would, I was sure, be happier if he saw me that night; and he came to me after church. He spent great part of Monday in Birmingham with me. He expressed a wish to see the palace and cathedral. He told me that he was much pained to find that a report had gone abroad that he had treated his sons cruelly (their act giving people a natural ground for so thinking), and begged I would contradict it. At the convent at Handsworth he gave some alms to the superioress, so pleased was he with what he had seen; he entered freely into discussion about the Catholic doctrines; told me that he had nearly been a Catholic himself when about the same age as his sons; however, he had joined the Methodists instead, and then quarreling with them, returned to the establishment about two years ago. He promised to read "Milner's End of Controversy," and left me with some hope that he would himself embrace the Catholic faith. His sons wishing to stay over Sunday, I wrote to him, asking his leave for this, saying, I thought it was best for both parties that the annoyance of another Sunday at home should not come till he had prayed a little more about the matter; but I told him they should return immediately if he wished. I also begged him to come to Birmingham, and go home with them; that his spending his Sunday with them would be the best answer to the report of his cruelty, and that I would most gladly bear the expense of his journey. He was from home, and I got no answer to this, and so kept the boys. He came on Sunday night, and returned with his sons on the Monday. Nothing could be kinder than his demeanor and language to myself at that time; and since his second visit to Birmingham he wrote me a letter, questioning me as to how far I had the inward witness of election, and the like, ending by saying that he loved me "as his own brother." Now, sir, if my statement be true, and I call God to witness to it, what becomes of that paragraph of his—"It was rumored" to "respecting the letter?" It is the most false misrepresentation which could be conceived. I gave him two sovereigns when we parted to pay his own expenses and his boys' fares home.

Conversions.—Mr. O'Lear, of Blackbog, abjured Protestantism on the 8th, at the chapel of Windgap, and was received into the church.

Miss Bridges, eldest daughter of Matthew Bridges, Esq., of Aldershot manor, Surrey, was received into the Catholic church on Ash Wednesday, at Prior Park.—*Tablet.*

A supplement to the *Liverpool Mercury* of the 4th inst., the day of the Caledonia's sailing,

contains, we understand, the conversion of a Protestant clergyman of Liverpool to the Catholic church. We regret being unable to state his name, as our informant has not communicated it, and we have not ourselves seen a copy of the *Liverpool Mercury* of the date mentioned. *Freeman's Jour.*

IRELAND.—*Coercion.*—The following letter, addressed to the Earl St. German, presents the Irish coercion bill in its true colors, and we are sure will find a cordial response in the heart of every lover of justice.

"My Lord: What morbid spirit of cruelty and mischief has entered your distracted brain, and urged you on to propose a measure that will rouse up all Ireland in indignation, and expose England to danger indescribable?

"Ireland, faint and bleeding under our misrule, asks for a little balm to soothe her sorrows, and you offer her a handful of rue. She uncovers her festering wounds, and you pour vitriol into them instead of oil. She humbly craves a part of that freedom which has been given to the West Indian slave, and you haughtily point to the prison and the gibbet.

"Is it not enough, my lord, to have laid her noble monasteries in ruins?—to have seized upon all her valuable church property?—to have alienated her charitable funds, and given them up for the private use of the members of your heretical church by law established?

"Is it not enough, my lord, to have crushed poor Ireland to the ground for three centuries, by a succession of penal laws, the very mention of which makes human nature shudder,—and, in our own times, to have deprived her of her parliament, by frauds and bribes degrading to the character of civilized man?

"One would have hoped, my lord, that these appalling acts of iniquity on our part would have been enough to satisfy the demon of cruelty in its very worst form. But no. In the year of grace, 1846, Ireland must receive, from the hand of her insatiate oppressor, a coercion bill,—most degrading, most galling, and most undeserved.

"My lord, if pity for our poor prostrate emerald sister can not find a corner in your flinty heart, let us see if self-interest at least will not be able to mollify its hardened texture.

"Cast your eye, my lord, on Oregon. Perhaps the day is not far off when Hibernia's bayonet may be of the utmost value to you.

"Look to the east, my lord,—another such victory as that which has lately been obtained may make a modern Pyrrhus shake his head, and despair of future laurels.

"Look, my lord, at our factories, those dens, according to Lord Ashley's exposure in 1843, of misery, slavery, desolation, and immorality. And when, my lord, you contemplate the arrival of a day which may throw out of employment the incarcerated thousands whom 'strong necessity's supreme command' now forces to sacrifice their every comfort, pleasure, and amusement, to the merciless god of trade—call to your mind that, when the locusts of Africa can find no more herbage in their native haunts, they come to Europe for a new supply, and worry all before them.

"And should these distant storms of apprehended danger ever burst upon this country, will Ireland, alienated from us by former misrule, and now smarting under the sting of a degrading coercion bill,—will Ireland, I ask, advance to help her sister in the hour of need?—will she, with a forgiveness worthy the noble nature of her valiant sons, return us help for our plunder,—affection for our cruelty,—friendship for our hatred,—and cordiality for our disdain?

"My lord, I, as an Englishman, protest against your unnecessary bill. 'Non defensoribus istis, tempus eget.' I call loudly upon my fellow countrymen to denounce with heart and soul a bill,—insulting in its composition, tyrannical in its bearings,—uncalled for by circumstances, and fraught with more than Vesuvian mischief. It is bad in theory, and will be worse in practice. It is wicked and infamous throughout its whole extent. It is a truly Pandemonian act, and ought to be consigned without loss of time to the last suffocating embrace of the common hangman.

"In a concluding word, my lord, be wise in time. Ireland is already reduced to one vast waste of wretchedness and wo. There is no prospect of plunder before you, or pressure from danger behind you. There are no laurels on your right hand, or treasures on your left. PASS NOT THEN THE RUBICON. I have the honor to be, my lord, your obedient humble servant, CHARLES WATERTON.

"Walton Hall, March 11, 1846."

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Provincial Council.—Circular.*—In order that the clergy and laity of the archdiocess of Baltimore may the more effectually invoke the favor of heaven on the proceedings of the approaching Provincial Council, the following directions will be observed—commencing on Low Sunday:

1. The pastors of the different congregations will, on the three Sundays immediately preceding, publish, in their respective churches, the opening of the council, which is to take place on the fourth Sunday after Easter.

2. They will add the collect *de Spiritu Sancto* at mass every day till the conclusion of the council.

3. They will on every Thursday, when consistent with the rubrics, say the mass *de Spiritu Sancto.*

4. They will exhort the faithful to go to holy communion at least on the Sunday before the opening of the council.

5. Communities of religious ladies will offer

a general communion on four successive Thursdays, commencing on the Thursday in the first week after Lent.

† SAMUEL, *Archbishop of Baltimore.*
Given at Baltimore on the 31st of March, 1846.

Taking the Veil.—On the 14th of April Miss Martha Brien, of Georgetown, D. C., and Mrs. Annie Maria Fulton, received the white veil at the Visitation Convent in Georgetown at the hands of the Mt. Rev. Archbishop, the former assuming the name of Sister Mary Paul, and the latter that of Sister Olympia. The black veil was conferred, on the same occasion, on Sisters Mary Susanna Mubrany and Simeon Rohboch.

Spiritual Retreat.—The exercises of a spiritual retreat for the laity were commenced in the cathedral, on Passion Sunday, 29th of March, and were conducted by Father McElroy with his usual energy and success. The spacious edifice was crowded daily with devout and attentive listeners to his practical instructions and eloquent appeals, who assembled from every part of the city to ejoy the advantages of the retreat. Twelve clergymen were constantly employed in the confessional, and yet did they not suffice for the accommodation of all who desired to approach the sacraments. A very large number presented themselves at the holy table during the week, and particularly on the last day of the retreat. The exercises were closed by a fervent exhortation from the Mt. Rev. Archbishop, who at the same time granted the papal benediction.

Tribute to the Dead.—At a meeting of the teachers of St. Peter's Sunday school, held in the basement of St. Peter's church, on Sunday afternoon, the 19th inst., it was

Resolved, That the members of this Association have received with deep regret the announcement of the death of JOSEPH A. SAWYER.

Resolved, That as during his life we witnessed in him and were edified by, the practice of all the virtues that can dignify a Christian or ennoble a man, so the remembrance of his many excellent qualities inspires us to follow the bright example he has left us, as the best means of honoring his memory.

Resolved, That to the zeal, piety and perseverance of the deceased are the Catholic community, in the opinion of the members of this association, in a great measure indebted for the existence at this day of the Sunday school with which they are connected; and that by his death the poor have lost a benefactor, the Sunday school cause its most zealous advocate, and themselves a devoted friend.

Resolved, That the relatives of the deceased have the unfeigned condolence of the members of this association for the sad bereavement with which it has pleased an all-wise Providence to visit them.

Resolved, That these resolutions be published in the Baltimore Sun, and in the United States Catholic Magazine.

JOSEPH A. KEENAN, Chairman.
J. CASEY BARRY, Jr., Sec'y.

St. Patrick's church, F street.—A spiritual retreat, under the direction of the Rev. Father McElroy, was commenced in this church on Monday morning, the 27th instant, and will terminate on Sunday next, May 3. The hours of service in the morning are from 5½ to 7½ o'clock, and from 11 to 12 o'clock; in the evening from 3½ to 5 o'clock, and from 7 to 9 o'clock.—*Nat. In.*

DIOCESS OF PHILADELPHIA.—*St. Augustine's Church.*—Our readers remember that after the corporation of St. Augustine's church had filed their claim for indemnity, in consequence of the losses sustained by the riots of 1844, the county commissioners protested against their right of indemnification, by questioning the existence of the corporation of St. Augustine's church. From the correspondence of the *Freeman's Journal* it appears that the case is progressing slowly. The writer says:

"The St. Augustine's church case has progressed one step farther. The counsel for the church have filed a plea, or answer, to the famous suggestion of the county lawyer. This plea includes the charter of the church under the seal of the state, and bears the name of Judge McKeon. It forms a complete answer to the '*quo warranto*' which denied the existence of a charter altogether."

DIOCESS OF NEW YORK.—*St. John's College.*—The bill for the incorporation of St. John's college, we are pleased to announce, has now passed both branches of the legislature, a circumstance which will not fail to give a farther impulse to the prosperity which has already, in so remarkable a degree, distinguished the institution. The thanks of the Catholic community are due to Mr. Develin, of the assembly, who zealously exerted himself to promote the passage of the bill, thus enhancing the favorable estimation which we had previously formed of his character.—*Freeman's Journal.*

Dr. Hughes.—This distinguished prelate returned to the United States in the *Caledonia*, and will assist at the provincial council.

Retreat at Buffalo.—Dear Sir: I had an opportunity of being present last week at a spiritual retreat for the German Catholics at Buffalo, N. Y. In that place a large number of Germans are settled, principally Catholics. The Rev. Father Redemptorists have lately erected a church there under the invocation of the B. Virgin. Several missionaries belonging to this order, from Philadelphia, Baltimore, Pittsburg, and Rochester, met at Buffalo and gave a retreat, which lasted two weeks, during which time the confessional was occupied from five o'clock in the morning until seven, and sometimes eleven o'clock in the evening; upwards of two thousand general confessions were heard, and several extraordinary conversions. The number who approached the communion was so great as to prolong its administration until six o'clock in the evening. The country, for twenty or thirty miles, contributed to swell the concourse that was in daily attendance, as well as many from Canada; and what was still more pleasing to the missionaries, was the unusually large number of young men present during the exercises, who returned to their homes imbued with a spirit of fervent piety that will be cherished as an evidence of their reconciliation with their God and fellow-man. At the termination of the exercises it was found necessary that the missionaries should tarry another week, for the purpose of preparing the number remaining that still desired to approach the communion. Thus it was my happiness to witness the first spiritual retreat of the Redemptorists.—*Correspondent of Catholic Herald.*

Diocess of Boston.—*Bishop Fenwick.*—We regret to state that the health of our beloved bishop has undergone no improvement.
Boston Pilot.

Mount Benedict.—We hear that over *seventy thousand dollars* have recently been offered for Mount Benedict, the site of the late Catholic nunnery in Somerville. The original cost to the Catholic bishop and associates, we believe, was *six thousand dollars*. The reply to the offer, as we are told, was that they sometimes buy, but never sell such property.—*Charleston Aurora.*

Diocess of Charleston.—*Episcopal Visitation.*—We learn from the *Miscellany* that the Rt. Rev. Dr. Reynolds has been recently occupied in visiting several portions of his extensive diocess. During his absence from Charleston he preached frequently, at Edgefield, Aiken, and other places, and administered the sacrament of confirmation at Barnwell.

Diocess of New Orleans.—*Visitation.*—On the 30th of March the Rt. Rev. Dr. Blanc returned to New Orleans, after having visited several portions of his diocess. Confirmation was administered in the parish of Iberville, at St. Gabriel's church, to forty-three persons; at St. Raphael's, to forty; in the parish of E. Baton Rouge, at St. Joseph's, to forty-nine; in the parish of W. Baton Rouge, at St. John the Baptist's, to forty-seven; in the parish of Avoyelles, at St. Paul's, to eighty; in the parish of Natchitoches, at St. John the Baptist's, to sixteen; at St. Francis of Assissium's, to fifty-five; at St. Augustin's, to thirty-seven: total number confirmed, 367.

Arrival.—Rev. Mr. Priour, of this diocess, has recently returned from France, accompanied by the Rev. Mr. Brin, and a seminarian, who are destined for the missions of Louisiana.
Pop. Cathol.

New Churches.—The bishop's new church in Conde street is in a fair way of being finished soon; it is a neat, comfortable building, and will be finished at moderate expense. There is a handsome dwelling erecting for the use of the clergy, scooped out of the small space next to St. Patrick's church. This was long wanted; but it is better to have any place as a residence for the clergymen, near the church, without rent, than to have them looking for a home, and perhaps be unable to obtain one. There is another new church, (St. Joseph's,) nearly opposite Charity hospital, to be commenced very soon.—*Freeman's Journal.*

Ordination.—On Saturday, April 11th, the Rt. Rev. Bishop Blanc conferred the holy order of subdeacon on the Rev. Messrs. Wm. Mearns, of Ireland, Charles Truyens of Belgium, and Adrian Vanhulet of Holland, all members of the Society of Jesus, and professors of the college of Grand Coteau. On Sunday, the 12th, the same reverend gentlemen were ordained deacons, and on Monday 13th, they received the holy order of priesthood.—*Prop. Cath.*

Spiritual Retreat.—A spiritual retreat was opened in the cathedral of New Orleans in Easter week, and continued to the 23d of April. The retreat at the cathedral was conducted by the Rev. P. Glaizal, vice president of the university of St. Louis. It was attended, morning and evening, by a numerous and respectable auditory, who appeared deeply impressed by the unction and force of the reverend father's eloquence.—*Ib.*

On the 19th a retreat will be given by Rev. Dr. Perche, at Donaldsonville, for the spiritual benefit of the Catholics of that parish.—*Ib.*

Diocess of Pittsburg.—On Tuesday, the 14th of March, at McKeesport, the corner stone of a new church, under the invocation of St. Peter, was laid by the bishop. Rev. Messrs. Deane, O'Meally, Miller, and Brenner, assisted at the ceremony. A sermon in English was preached by the bishop, and one in German by Rev. F. Brenner.—*Pittsb. Cath.*

Diocess of Cincinnati.—*New Churches.* We are happy to be able to state that two most eligible sites for new churches have been secured by the Roman Catholic Germans of this city. One is at the corner of Laurel and Linn streets, ninety-six by two hundred feet, and another on Congress street. The former cost about six thousand dollars, and the latter nearly double that amount. The eastern and western portions of the city will thus be accommodated, and the thousands that can not obtain admission into the crowded churches already built will be enabled to assist at the divine sacrifice and religious instruction, and enjoy the consolation of our holy faith, and delightful festivals. School-houses, which are also much wanted in the above named districts, will be erected with as little delay as possible.—*Cincinnati Telegraph.*

Diocess of Vincennes.—*Richmond, Indiana.*—On the 30th of March the corner-stone of a Catholic church was laid by the Rev. Vincent Bacquelin, assisted by the Rev. Daniel Molony, in the above mentioned place. A large number of citizens repaired to the spot to witness a ceremony quite novel in this section of the country; they were addressed by the Rev. D. Molony, who, in an eloquent and logical discourse, demonstrated the necessary existence of the Christian sacrifice. Richmond is the largest town in Wayne county, and the healthiest in the state of Indiana. The church will bear the name of St. Vincent.—*N. York Freeman's Journal.*

Diocess of St. Louis.—*Retreat.*—ual retreat, for the faithful of St. Loui nated on the 29th of March, after hav tinued two weeks under the direction o Larkin, S. J. About seven hundred approached the holy communion du first week, and an equal number were ed to perform that duty in the week fo The *Cath. News Letter*, of March 28t

"Last Sunday five converts were b in the church of St. Francis Xavie them being adults. Among the num a venerable old man, a native of E whose conduct exhibits one of the mo tiful exemplifications of genuine Cat we have ever known. He was mc seventy years of age, had been for ma a member of the national church, served in the army against the Irish, is called the rebellion of '98. He hac at Vinegar Hill, where his hands were stained with the blood of his fellow m

"When he came forward to be bapt begged that some Irishman might stan sponsor, observing that, as he had against the Irish people, and again religion, being now, by the mercy converted to that faith in which th always persevered, he wished to offer t atonement, besides repentance, it was power to do, by a public testimony of for a nation whom early bigotry had him to hate. He now realized the va *universal* faith, and *universal* love. H not be a *Catholic* without loving his n as himself."—*N. Letter.*

Conversion of the Rev. Mr. Hew It has been currently rumored in this the country, and even positively stat portion of the Protestant press, that t N. A. Hewitt, a deacon of the E church in Maryland, has embraced the lic faith. This event, if true, is but the many happy transitions from erro thodoxy, that have always, but more es within a few years past, been witnesse abundant joy of the Spouse of Chri afforded still brighter evidence of the f the march of Catholicity is onward Hewitt, it appears, is a gentleman of e talents, of an amiable disposition an proachable demeanor, and had endear self, by these qualities, to all who kne If he has become a member of the true we have therefore reason to thank G only for the security which he hims found in reference to the great affair o tion, but for the advantages which may to the good cause from the influence virtues and abilities. We refer to his

sion, however, more particularly with a view to notice the tone and spirit in which the Protestant press alludes to such defections from heterodoxy. It is impossible to glance over the pages of these periodicals, without perceiving the uneasiness, the embarrassment and the mortification which the triumphs of Catholicity produce among some men, whose principles should lead them to contemplate such changes at least with indifference. The members of the low church party, although pained by the numerous accessions to Catholic truth, are yet consoled by the reflection that every *perversion to* Romanism, as they call it, of their Tractarian brethren, is so much riddance from a pestilential leaven that is deeply and powerfully at work among them, and they would prefer, for the sake of defining their truly Protestant position, that the Tractarian body should at once develop its ultimate tendencies and pass over to the ancient church. But the Puseyites themselves, in many instances, cling to their Protestant mother, and yet affect relationship with a parent whose ideal is conjured up in their fancies, and supposed to be realized among them, but whose real existence is found only in the pale of Catholicity; and hence the sore wound which the frequent conversions to the Catholic church have opened among them: hence the bitterness with which they assail the conduct of those who abandon their ranks. They would have it believed that their sect, born, fostered and grown up in resistance to the established authority of the Christian church, is a fit parent to command obedience, and is capable of affording that security to the mind which can follow only from submission to a divinely appointed teaching. With the grace of God, however, many of our Episcopalian brethren discover that this is a mere delusion, that the Anglican church having herself, in the sixteenth century, set a notorious example of apostacy from the church spread throughout the world, and openly resisted the spiritual authority universally recognised, should rather return to the paths of humble obedience than arrogate to itself, without commission, the prerogative of directing the consciences of men. This is the fact which is becoming daily more and more obvious to minds that are sincerely and diligently engaged in the investigation of religious truth. They discover this, as well as the consequence that follows from it, the obligation of returning to the communion of the Catholic church; and, what is more important for them, they have the moral courage to acknowledge it; but no sooner do they take the step which transfers them from error to truth, which rescues them from the trammels of doubt and uncertainty, and makes them enjoy the liberty of the children of God; no sooner is all this than the storm of persecution bursts over their heads. If they were good men before, now they are bad men. If before they were of sound mind, now there can be no doubt of their insanity. We might adduce many instances of this unjust and uproarious opposition to the conscientious course of those who embrace Catholicity; but the following extract from the April number of the *True Catholic* of Baltimore, will suffice as a specimen of the modest bearing with which certain organs of Protestantism put forth its claims, and of the temperate language in which they allude to those who have honestly exercised the right which itself authorized them to exercise.

"The Rev. N. A. Hewitt, a deacon of this diocess, has determined on uniting himself to the Romish schism, and will, we have strong reasons for believing, have consummated his sin before our next number appears. Mr. Hewitt had been a resident of our city and its neighborhood for about two years and a half, when the approach of the just departing winter drove him southward, in hopes of protracting his life, which was threatened by a pulmonary consumption. During his stay among us we had occasional friendly intercourse with him, which circumstances, personal to ourselves, alone prevented from being more intimate. His amiable character, his piety and zeal for the church, endeared him to us, and we believe to all who knew him. In fact, he enjoyed to a great extent the respect of those who most widely differed from his theological views. That he was somewhat ultra in his attachment to forms and the symbolical parts of worship, we knew; but we supposed that this was to be accounted for by his youth, his imaginative temperament, and that want of a just balance which is so often observed in converts from dissent, and that advancing age and the study of sound church books would settle him upon the right basis. We knew, too, that he was much attached to Mr. Newman, in part, as we supposed, because it was through his writings, in some measure, that he became acquainted with the church. But we never suspected that his attachment to that gentleman, more than our own, could have survived the plain derelictions, not only of ecclesiastical, but of moral obligation, into which Mr. Newman has fallen. We parted from Mr. Hewitt, anticipating the worst results from his bodily disease, but without any suspicion of the far greater calamity which has overtaken him. We believe that all of his

friends here were in the same condition; none of us thought of his moving towards Romanism; the subject was never in our minds. A gentleman who saw him to the southward, within the current year, and conversed with him on the perversions of Messrs. Newman and Faber, supposed that they were to him subjects of deep regret. From what we hear of his own fall, it does not seem to have been more connected with the rational nature, or with any inquiry into the subject, than if he had had that which we consider the only sufficient excuse for deserting from the church to the idolatrous Romish schism, insanity. It seems to have been altogether an affair of fancies, frames, and feelings, not at all different in kind from those which appear so conspicuously in the popular religionism of the ultra Protestant world. We desire not to 'speak harshly of our brother's fall,' but we can not conceal from ourselves that Mr. Hewitt's sin is connected with circumstances of aggravation."*

This paragraph will strike the reader as presenting a two-fold aspect, the grave and the ludicrous. It is certainly a source of regret that men should allow themselves to be so far governed by their feelings as to be betrayed into the grossest mistatements, and it is equally amusing to witness the flourishing of hard names with which the writer assails the mighty church of eighteen hundred years. We have not the time, nor is it necessary, even for the comprehension of the most ordinary minds, to refute separately the false propositions which the *True Catholic* has here enounced. We have already, before quoting its objectionable remarks, furnished weapons for the complete annihilation of its positions. The history of the origin of Anglicanism will always afford a triumphant answer to all its clamorings against Catholicity. Of course when its writers talk of the "Romish schism," the "idolatrous Romish schism," the "sin" of those who conscientiously embrace the Catholic faith, these forms of expression may chime in very well with the rankness of bigotry, the violence of prejudice, or the emptiness of superficial minds: but they can inspire only contempt and disgust among those who have the capacity and disposition to take an enlightened view of religion, and who are not willing, for want of a better argument, to hurl a volley of bitter epithets against the Catholic church.

We have two questions, however, to propound to the writer in the *True Catholic:* one regarding Catholicity in general, the other having reference more particularly to Mr. Hewitt, and others who preceded him into the fold of truth. Our opponent distinctly asserts that he considers insanity "the only sufficient excuse for deserting from the church (Episcopalian) to the idolatrous Romish schism." Does the writer mean to say that they who have ever abandoned the Episcopal church, and gone over to the Catholic communion, were *either insane*, or *guilty in the sight of God*? Does he mean to affirm that an individual can *not be in his right senses*, if he think that he ought to prefer to the contractedness of Episcopalianism, a faith which has ever numbered and still numbers as its advocates by far the greater portion of the Christian world? Does he wish to assert that a man *must be criminal* before God if he leaves the Episcopalian body, by following that very conviction or reason which causes others to adhere to it? All this is plainly inferrible from our writer's proposition, and the only answer it requires in our opinion, is to observe that the man who would put forth such glaring absurdities, in reference to the respective claims of Catholicity and Protestantism, does very little in the way of convincing the public either of his own mental sanity or purity of heart.

With respect to the abusive epithets employed by the writer, in alluding to the conversion of Mr. Hewitt, his conscience will tell him whether he has not "borne false witness against his neighbor, in direct opposition to the commands of God. The case is simple this. A gentleman, of acknowledged talent and virtues, becomes convinced that for the salvation of his soul he ought to leave the Episcopal, and unite himself with the Catholic church, and there is every presumptive reason for believing that he is led to this step by sense of duty. In the first place, in doing so he is compelled to make sacrifices which are painful to flesh and blood. 2. He does merely what an innumerable multitude of others, incomparably his superiors in knowledge and talent, have done before him. 3. He has ever been acknowledged, by those who knew him, as a man of piety. Now, we ask, with what show of decency can a writer in the *True Catholic* denounce the act of this individual as a "*sin*," and intimate that his conversion was but "*an affair of fancies, frames, and feelings*?" How can the writer, consistently with the law of justice and charity, thus publicly insinuate that Mr. Hewitt has knowingly and wilfully prevaricated? Has he forgotten the eighth precept of the decalogue?

* True Catholic, April, 1846.

If the adversaries of the true faith show their blindness and weakness on such occasions, they afford abundant cause for rejoicing to those who have had the courage to renounce the errors of the Protestant system. The divine Founder of Christianity assured his disciples that they would not be treated more leniently than himself. "If they have persecuted me, they will also persecute you." Sure enough: the Pharisees denounced him as "having a devil," because he wrought miracles in proof of his heavenly mission, and the Pharisees of modern times,—men who pompously affect to be all that truth and virtue can accomplish, denounce his disciples as hypocrites and madmen, because they enter a church which they conscientiously believe to be a sure guide to heaven. But Mr. Hewitt, if he has embraced the Catholic faith, has the consolation to know with Mr. Newman and thousands of others, who have followed his example, that "if there is a form of Christianity now in the world which is accused of gross superstition, . . a religion which is considered to address itself to the weak-minded and ignorant, to be supported by sophistry and imposture, . . to bear on its very surface signs of folly and falsehood so distinct that a glance suffices to judge of it, . . which is felt to be so simply bad that it may be calumniated at hazard and at pleasure, . . a religion such, that men look at a convert to it with a feeling which no other sect raises, except Judaism, Socialism or Mormonism, with curiosity, suspicion, fear, disgust, &c. &c., . . if there be such a religion, it is not unlike Christianity as that same world viewed it, when first it came forth from its divine Author."*

Illuminated Manuscripts.—We are pleased to learn that the three magnificent volumes of illuminated manuscripts, to which we have already called the attention of the public, are now in the possession of Mr. John Murphy, bookseller and printer, No. 178, Baltimore street, where they will be exhibited for the inspection of the curious. The beauty of these volumes almost defies description. They are each thirty inches long, by forty-eight wide, and contain upwards of two thousand fine paintings, flowers, landscapes, figures, &c. This splendid work, which consists of the various parts of the liturgy and canonical offices of the church, is supposed to be *five hundred* years old.

* Newman's *Essay on Development*, p. 115.

To Correspondents.—We acknowledge, with many thanks, the reception of a poetical article from the much admired pen of Moina, on infant baptism; also a prose contribution which undertakes to exhibit geologists at variance with revelation. Both will appear in our next number.

OBITUARY.

Died in Baltimore, on the 7th of April last, William Geo. Read, Esq., in the 46th year of his age. To our readers at home, and perhaps throughout the country at large, this announcement is not new. The sympathies of his brethren of the Baltimore bar, and the tributes of the daily press, have already spread abroad the mournful tidings of this distinguished gentleman's demise. Under such circumstances we might have remained silent, knowing that we can add nothing to those evidences of sorrow and respect which others have already so feelingly manifested. But while we regret, in common with our fellow citizens, the loss of this gentleman, as a learned, ardent, and exemplary citizen, we feel, in contemplating his religious character, that as Catholics we have suffered a special privation, and that a place has been made void in our church which it will be hard to fill.

Mr. Read was a native of South Carolina, and a graduate of one of our northern colleges. He was endowed with talents of the highest order, which he had improved by diligent study. Having qualified himself for the practice of the law, he gave early promise of great distinction in that profession. His first efforts at the bar indicated a vigorous and cultivated mind, and gave him at once a high position with his professional brethren. Had his health permitted, there is no doubt that he would have reached the front rank of his profession. But his spirit was too ardent, too full of honest impetuosity for the frail tenement that held it, and his feeble health obliged him to seek a life of comparative seclusion. Yet, though withdrawn from the strife of his profession, his eloquence was not entirely lost to the public. His voice was often heard in aid of his principles, political and religious, and the periodicals of the day were enriched with occasional contributions from his powerful pen.

It is in Mr. Read's religious character that the Catholic will always love to contemplate his memory. He had scarcely more than attained to the age of manhood, and had just

won for himself golden opinions, by his eloquent oration in behalf of the struggling Greeks, when, in spite of the flattery of friends, and the allurements of youth, he set himself down soberly to investigate the sufficiency of the Protestant religion, of which he was then a member. As we were told by the very reverend superior of St. Mary's seminary, who pronounced his funeral discourse, Mr. Read, in the early stages of his inquiries, applied to him for light upon the doctrines of the Catholic church. The writings of Bishop Burnet, up to the time of his conversion, had been a favorite study with Mr. Read, and he felt an especial pride in the productions of this author, as he traced his descent from him as one of his ancestral blood. However, the more he studied the works of Burnet, the more he became convinced that there was but one church, and that its characteristics could not be found in Protestant episcopacy. Such was the cause of his first inquiries into Catholicity, as we learned from the discourse of the reverend divine already alluded to. A long and patient investigation of Catholicity followed his interview with the superior of St. Mary's seminary, which ended in his conversion to the true faith. The clergyman, to whom he had first applied, warned him not to be too precipitate: "There are doctrines you may not yet have examined," said he; "give them also a consideration." "I can wait no longer," was the ardent reply; "I have been looking for my mother; I have found her; shall I then search among other faces before I embrace her?" The zeal and tenderness with which he clung to, and reverenced that mother, we all remember. The jeers and sneers of old associates could not check his fervor or piety. The frankness of his nature spurned all concealments, and therefore was he always a scrupulous and open observer of the minutest practices of piety, a zealous participant in all the devotions proposed for the adoption of the faithful. His edifying piety is a valuable legacy to the Catholics of Baltimore. His upright life and placid death are a cheering assurance to his bereaved and amiable family and many friends, that he is now in the enjoyment of those inestimable rewards which God has promised to those who love him. R. I. P.

[COMMUNICATED.]

Departed this life, on the 10th April, Miss Elizabeth Dougherty, in the 29th year of her age.

Her brief career through life was stamped with every characteristic excellence; with unobtrusive piety, in her was united a fervent zeal for the furtherance of the great design of her salvation—not ostentatious, but steady and composed, which none could appreciate but those who knew her.

Death and disease came to her as they come to all, but she met and overcame them with a smile. She perished by that fell destroyer of our race, consumption, after having lingered nearly five years; but she fell not unlam If pure piety ever shone in a human b shone in hers; and her reliance on he venly Father enabled her to die with ca and resignation. She has left her ma tues as a rich legacy to her devoted r sister, and friends. They have mour sorrow over her tomb, but they have th soling reflection that she has gone to with angels, where sorrow nor sickne ever molest her again. Oh, may her ing friends all meet her at the golden heaven when time shall cease with th more to part while endless ages roll. not, then, ye who loved her living, for happier in her blest abode. In the bo her God she now rejoices in redeemin In a little while you will all see her where tears are never shed.

Weep not, fond, devoted mother;
Weep not, gentle sister, either;
Weep not friends, for she, in heaven,
Has now a crown of glory given.
A little while, and you shall meet;
Then, dear mother, 'twill be sweet
To clasp your child at the Lord's feet

[COMMUNICATED.]

It is our unwelcome task to record parture of one of the gentlest and purest that adorned the society of this city. Juliana Jenkins, wife of Edward Jenki daughter of Basil S. Elder, breathed h on Friday, the 27th of February, in th year of her age, at Havana, whith anxious husband had conveyed her in th of arresting, by change of climate, the p of consumption, and of prolonging a precious, not only to him, and to her l and now bereft children and parents, bi wise to a large circle of relatives and f In speaking of the deceased we discar tempt at eulogy; would that our per represent her as she was in truth, that might be moved by the beauty of the to become like her, by imitating one most perfect models of all the Christi tues. What she was as a daughter, as as a mother, as a sister, and a friend, le who stood in those relations to her d her. Alas! their overwhelming sorr the loss of her can give but a faint idea worth; their tongues and our pen we alike impotent to do justice to her virtu her worth.

As the tree grows, so it will fall; sl as she had lived, in peace with God ai all mankind; fortified with all the rite church, she met death not only with ca but with joy, and as in life she was co ous for the devotion of her musical ta the praises of her Creator, so in her de from it, her last utterance was the rep of a hymn of supplication.

That she is now in the enjoyment of ending happiness, may justly be the co trust, as it is the only consolation of the mourn over so irreparable a loss. R. I

We find the following in the *Propagateur Catholique* (New Orleans) of the 4th inst.

"Departed this life on Monday, 30th March, in this city, the Rev. M. D. O'Reilly, Catholic priest of the diocess of Natchez. This respectable ecclesiastic was a native of Ireland, and had been ordained priest in the United States, where for many years he exercised his ministry with great zeal and ability. In 1840, when the state of Mississippi was detached from the diocess of New Orleans and erected into a new diocess, the Rev. Mr. O'Reilly was charged with the care of the Vicksburg congregation, which from that period he continued to direct. His health, which the fatigues of the mission had considerably impaired, visibly declined in the course of the last year. A few months before his death he repaired to New Orleans, rather in hopes of obtaining medical aid than ultimate recovery, for he was not ignorant of his danger, and beheld the fast approach of death with calm resignation. Thus well prepared for the decisive moment on which he cheerfully dwelt in familiar conversation, supported by the strengthening rites of his holy religion, consoled by the assiduous attentions of his brethren, he calmly passed to a better life, without struggle or agony, on Monday, about 10 o'clock in the morning,—aged about fifty years. His obsequies were performed on Tuesday, attended by a numerous congregation of his Catholic friends and countrymen, who felt it no less a duty than a consolation to pay this last though sad tribute of respect and esteem to his memory."

The Rev. Mr. O'Reilly went through his ecclesiastical course in the seminary of St. John the Baptist, Charleston, under the late lamented bishop, and was by him ordained priest, in November, 1826. For many years he served on the missions in this city and the state of Georgia, and won and retained the respect of those who cultivated his acquaintance. His piety and zeal as a missioner were only equalled by his acquirements as a scholar; and whilst heartily devoted to the faithful discharge of his duty, under all circumstances, he was ever mindful of the manners of the gentleman, and the dignity of the priest. But, called from his labors, we hope that through the merits of his Saviour he enjoys his reward.—*U. S. Mis.*

At Salem, Mass., after a short illness, on Sunday, the 29th ult., the Rev. THOMAS J. O'FLAHERTY, aged 47 years.

The late Rev. Thomas J. O'Flaherty was born in Tralee in 1799—he came of a family ancient and distinguished in Irish history, was educated for the medical profession, and at a suitable age was sent to the medical schools of Dublin and the continent. He studied in Paris for some years, winning from its celebrated schools the scientific symbols awarded to superior talents and real genius. Admiring the constitution and destiny of the United States, he came hither to drink large drafts of its liberty. In the classic state of Virginia he practised as a successful physician, winning fame and friends. Subsequently he felt within his heart the call of God, and sought a mission in that church in which he had been brought up, and to whose faith he proudly owned an abiding fidelity. In 1829 he was ordained a priest of the faith in Boston, by the hands of Bishop Fenwick, amidst a congregation who ever after admired his vast abilities, and followed at least in wishes and efforts his bright examples. He was in successive years pastor of St. Mary's, Boston, and of Salem, Mass., to whose congregation he was endeared by a life of love and duty.—*Truth Tel.*

LITERARY NOTICES.

Speculations on Substance, its principles, æther and matter; time, space, motion; attraction, repulsion, &c. By Lemuel Lawrence Stewart, A. M., student of medicine. New York: E. Dunigan. 8vo. pp. 103.

A glance at this work will be quite sufficient to awaken a favorable impression of the author's mental abilities and philosophical research. His object, he tells us, has been "to show that all natural phenomena are proximately attributable to one and the same cause, to a universal principle of force, named æther, acting in different and variously modified ways; to generalize, as it were, the divided and apparently discordant branches of science." As the writer proposes most of his explanations rather in the spirit of inquiry than with a view to urge them as settled truths, they deserve a respectful consideration. As scientific speculations they may certainly compete with other speculations of the same kind. But we are opposed to all hypothetical science. We can not understand how truth in relation to the phenomena of the physical world can be elicited from purely fanciful suppositions. No matter how satisfactorily the processes of nature may be explained, according to assumed principles, it is always a question whether the explanation is admissible, because the grounds on which it rests are purely hypothetical. In the present case, were it even granted that Mr. Stewart has explained the phenomena of the material world, by supposing the existence of only two principles, *æther* and *matter*, and their various actions and modifications, does the explanation amount to demonstration? and if not, what service has it rendered to science? What has it superadded to the stock of real knowledge? Instead of explaining facts by ingenious theories, scientific men would serve the cause of learning much better by framing their theories strictly ac-

cording to the facts that have been ascertained. Speculation and theory have so far invaded the domain of knowledge in our times, that the word *science* has been nearly wrested from its legitimate sense, and been made to signify almost exclusively the fanciful explanations of philosophers. The cause of learning is very much injured in this way. Uncertainty usurps the place of truth; speculations are put forth as facts, and the whole basis of human knowledge is thus undermined. This is the great evil that springs from an inversion of the proper order in the pursuit of knowledge, not to speak of the strange abuse of terms which it tends to introduce. Our author, to succeed in his explanations, is obliged to distinguish *æther* from *matter*, as if æther were not matter. He speaks of a period when "the principle matter came into existence, in the universe, within æther!" He has a right, of course, to use words in any sense, if this be clearly defined; but the tendency of such theoretical efforts, it appears to us, is greatly to confuse, instead of enlightening the mind on subjects of natural philosophy. In our next number it will be shown that geologists have had no small share in this work of learned mystification.

Lives of the Saints, by the Rev. Alban Butler. Baltimore: Metropolitan press.

We have received Parts VIII and IX of this excellent publication, which is advancing very rapidly towards completion. We are pleased to learn that this enterprise, so useful to the Catholic community, has received that liberal patronage which it merits.

Davis's Modern Practical English Grammar, adapted to the American system of teaching. By Pardon Davis. Philadelphia: Uriah Hunt & Son. 12mo. pp. 175.

The author of this volume may have found it useful within the sphere of his professional labors; but we have not discovered any arrangement in his system of grammar which entitles it to preference as an elementary book for the use of young persons. On the contrary, it appears to us that the work is defective in point of arrangement, for the proof of which it will be sufficient to state that a chapter on *orthography* is given before the definition of grammar, which is then said to consist of four parts, *orthography, etymology*, &c. Numerous references are also marked with the letter (*a*), which are left without explanation.

Flowers of Piety, selected from approved sources. New York: E. Dunigan. 32mo. pp. 384.

This little volume is a perfect gem of its kind: comprehensive in its contents, beautifully printed, and adorned with eight splendid illuminations, and twelve very handsome engravings, which are mostly new plates. The illuminations are all from original designs by Chapman.

The Lives of the Saints, by the Rev. Alban Butler. New York: D. & J. Sadlier.

Parts IV and VII of this beautiful work have come to hand. What has become of the other numbers? Part IV contains a handsome engraving of St. Patrick, and the other is embellished with a fine illuminated title-page, and a picture of the Flight into Egypt. T number commences volume IV, carry work down to the 16th of April.

The Christian Sanctified by the Lord's Boston: Thomas Sweeny. 12mo. p

This neatly executed volume is fr pen of Father Grou, whose writings with the most excellent and practical of piety. His particular object in this to develop the meaning and spirit of t mirable prayer, which our Saviour has and thus to aid the Christian in its pr recitation.

The way of Salvation, in meditations f day in the year, from the Italian of guori. By Rev. James Jones. Bal F. Lucas. 18mo. pp. 409.

The book of meditations here prese the public, from the press of Mr. Luc deservedly acquired a high rank amo popular manuals of devotion at the day. It consists of three parts, the which contains meditations on gener jects; the second, meditations for pa seasons and festivals, with several n the third, rules of a Christian life, em various instructions, and exercises of which will be found extremely useful edition is beautifully executed.

A Short Treatise on Prayer, adapted classes of Christians, from the Italia Liguori. Baltimore: F. Lucas, Jr. pp. 205.

The reader may judge of the worth volume from the importance which its author himself attached to it. After rating various excellent works which given to the public, he observes: "bu these works, I do not consider one mor than this little book, which treats of pr a secure and necessary means of ob salvation and all graces necessary f The volume is very handsomely printe marginal borders and fancy chapter which add considerably to its embelli

The Daily Exercise, consisting of M Vespers, morning and evening prayers &c. Baltimore: J. Murphy. 48mo. p

This is a very neat and convenient book for all persons, but particularly cl containing all the ordinary devotions among Christians, and a prayer for th children, which we have not seen in ar book.

The Wreath of Charity, a paper issu during the fair recently held in Baltin the benefit of St. Vincent's Male Asylum.

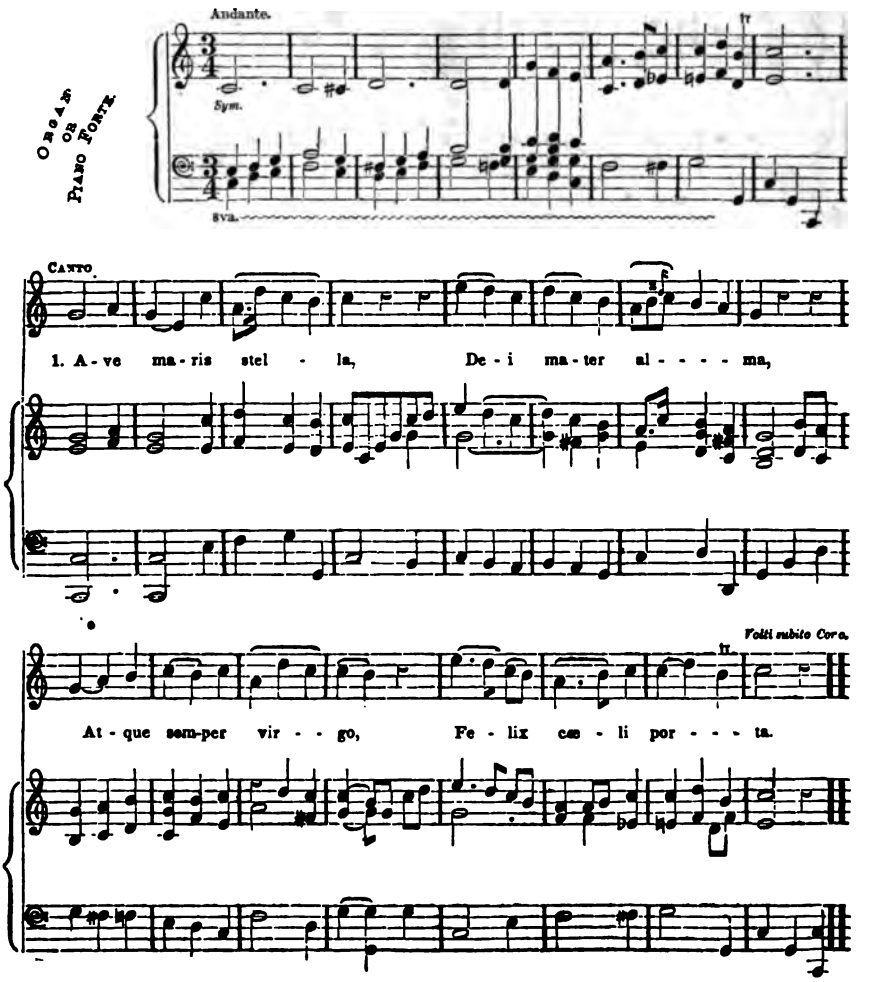
This publication had a short, but b career, its pages having been enriched elegant contributions of Mrs. Dorsey, tor, and other writers of distinguished abilities. We are pleased to learn tha well patronised. The copies remai hand may be had at the Orphan As Front street, and Mr. Murphy's book

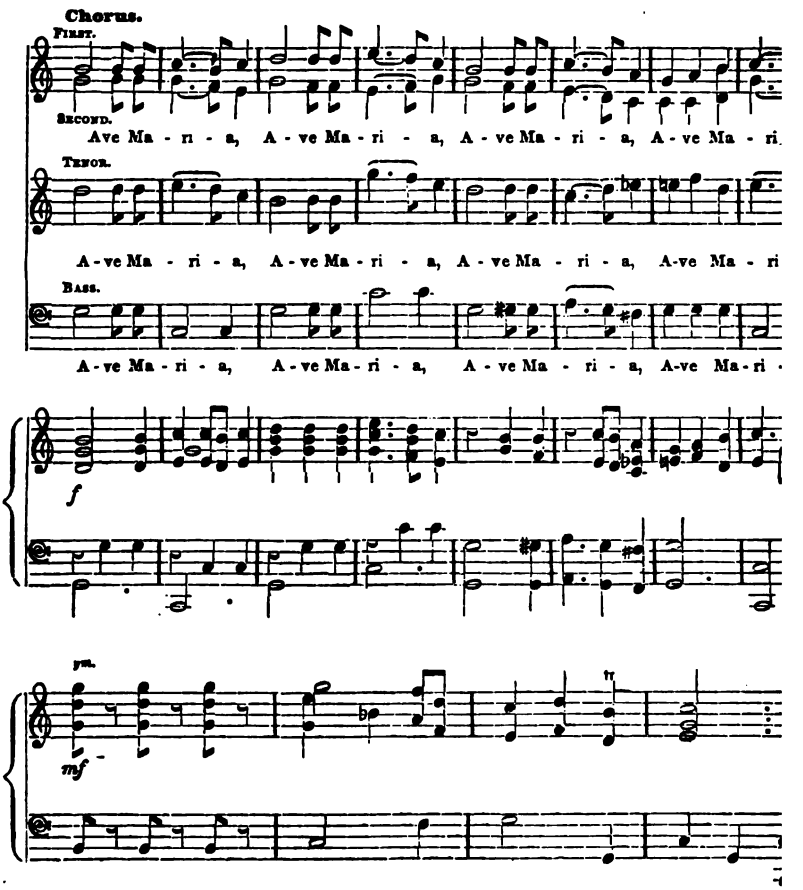
Among other books on our table *Library of American Biography*, vol. IX *Bible*, &c., which will be noticed next

VESPER HYMN

TO THE

BLESSED VIRGIN MARY.





2. Sumens illud Ave,
Gabrielis ore,
Funda nos in pace,
Mutans Hevæ nomen.

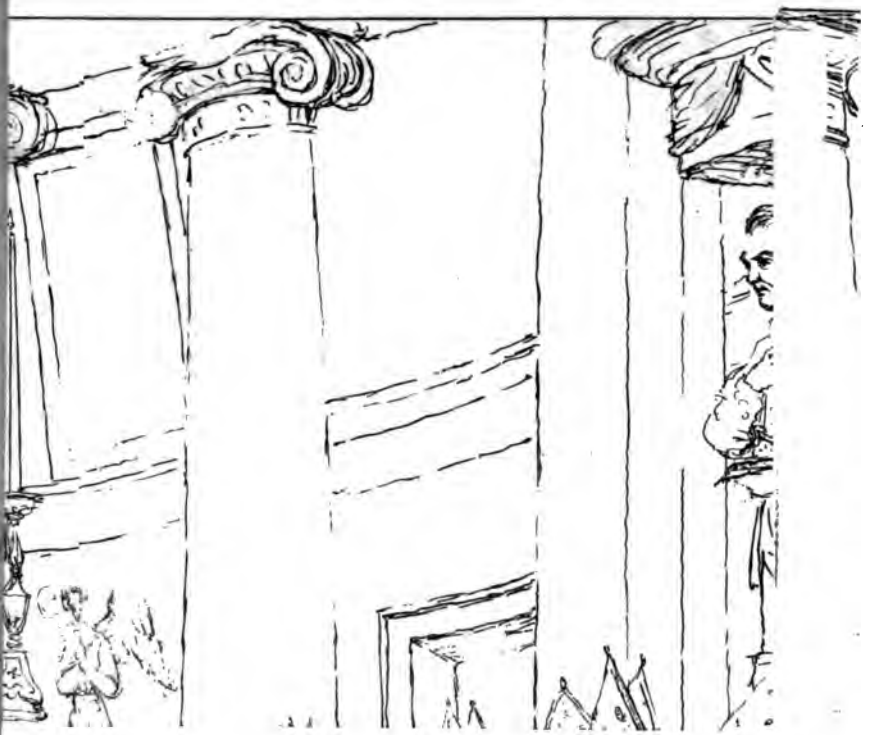
3. Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle
Bona cuncta posce.

4. Monstra te esse matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.

5. Virgo singularis,
Inter omnes mitis,
Nos culpis solutos,
Mites fac, et castos.

6. Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum,
Semper collætemur.

7. Sit laus Deo Patri,
Summo Christo decus
Spiritui Sancto,
Tribus honor unus.



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THE

UNITED STATES

ATHOLIC MAGAZINE

AND MONTHLY REVIEW.

JUNE, 1846.

BRAZIL AND THE BRAZILIANS.

ı OF RESIDENCE AND TRAVEL .ZIL, *embracing Historical and ɔhical notices of the empire and its ɔrovinces.* By Daniel P. Kidder. ı volumes, with illustrations. lphia: Sorin & Ball. London: & Putnam. 1845.

NEW countries are more interesting than Brazil; concerning few are the sources of information which are accessible to the American reader more nd unsatisfactory. Mr. Kidder pted, and with some success, to great deficiency of which we, in with many others, have long ply sensible. The very name ls up agreeable and poetic asso- It tells of a country of beautiful : magnificent harbors, of splen- and cheerful people, of lovely ıd smiling valleys, of rare plants tic vegetation, of warm sunshine .er hearts. We confess that from our boyhood up we have always thought of the El Dorado whenever we heard the name of Brazil uttered; and, even now, there is no place in the new world we would be more delighted to see than Rio de Janeiro.

To be able to judge of a country correctly, a man should be almost more than human. If he should not have dropped down from the clouds, he should at least divest himself of all narrow prejudice, and become a citizen of the world in the most enlarged sense of the term, ere he can rightly appreciate the character of a strange people. Unless his heart be as wide as the world, he will be but too apt to judge the new people among whom he may travel by the contracted views which he formed when under his father's roof or while breathing the air of his native hills or valleys. To love our own country above all others, and to think its people greater and better and happier than any other, is a feeling natural to the human bosom, which may be either a virtue, or at most a very excusable weakness; but

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to push this sentiment so far as to conceive a contempt for all other nations whose people do not exactly agree with us in constitutional temperament or social life, in legislation or religion, is certainly something more than a mere infirmity. It is an evidence of silly pride and narrow-minded prejudice. The traveller in foreign lands should surely leave all such ideas at home; at least, if he take it into his head to write a book, he should not inflict his own contracted and erroneous views on his readers, who look more for agreeable narrative and solid information, than for the peculiar notions or first impressions of the writer.

And yet how difficult it is to get rid of this narrow prejudice; and to become really a citizen of the world! How difficult to institute an impartial comparison between our own people and those of other nations whom we consider less favored! How apt we are to look only at the dark side of the picture in a strange land, and to compare it with the bright side of that in our own dear country! Though extensive travel tends to expand our ideas and to liberalize our views, yet there are some men whose views and notions are never expanded; and who, for all the good travelling does them or others, might as well stay at home.

We are not inclined to set down Mr. Kidder in this class of unteachable travellers, except where the religion of Brazil was opposed to his own settled prejudices. We have read his Sketches with great interest and pleasure, and we really believe that, with the exception just indicated, he sought to be impartial and accurate in his statements. We are indebted to him for much valuable information on the present political and financial condition of the Brazilian empire; as well as for an interesting synopsis of its past history, and a pretty fair estimate of its population, resources, literary and charitable establishments, great men, and future prospects. We are the more grateful for all this as *we had never* before seen any work on Brazil in which the attempt to portray the institutions of the country had been so full and successful.

Yet we much regret to say that Mr. Kidder's work is often greatly disfigured by religious prejudice, and not unfrequently marred by positive misrepresentation. We could not, of course, have expected that, being a Protestant, he would have written as a Catholic; but we certainly had a right to expect that one so well informed and so liberal on other things would not have betrayed so much ignorance and bigotry in regard to the Catholic religion. And it will be our duty, as religious reviewers, to notice some of the more striking among these exhibitions of an illiberal spirit. In discharging this office we intend "not to set down aught in malice," but, at the same time, to speak plainly whenever the subject may seem to require it. We are heartily tired of being compelled every day to expose misrepresentations of our religion made by men who should have known better, and who can plead no excuse whatever for their ignorance or malice. The doctrines and practices of Catholicity are not hidden in a corner; they are not of yesterday; they have been boldly and unequivocally set forth to the whole world for eighteen long centuries, during fifteen of which those sectarians who now think proper to cover them with obloquy had not yet sprung into existence!

Mr. Kidder went to Brazil with his religious notions already formed, and with a predetermination not to be pleased with any thing not conformable to them. He went with a settled conviction that the Brazilians were sitting "in the region of the shadow of death," and that it would be a great mercy to endeavor to shed some light on their darkness. He went as a *hired* agent of the Methodist Episcopal Missionary Society, for the purpose of distributing Bibles and tracts among the benighted papists of Brazil; and, of course, it was his obvious *interest* to represent them as ignorant, as priest-ri

den, as dark on the subject of the Bible as possible. Perhaps, upon the coloring of his picture depended the amount of his salary, and the chance of another outfit. We are quite confident we are doing him no injustice; we have travelled ourselves in Catholic countries; we have had for several years full opportunities of comparing what *we knew* to be the truth with the false or miserably perverted statements of those very men of God who belong to Mr. Kidder's school; and we have come to the deliberate conclusion that little or no reliance is to be placed on the statements of any among them all, at least whenever the Catholic religion is concerned. The notable "Memoranda of Foreign Travel" by the Rev. R. J. Breckinridge, the "Letters of Rev. Mr. Cheever," and the "Sketches of Brazil,"—to say nothing of a hundred other books of the same kind with which our country is literally flooded,—are, all of them, little better than base libels on the religious character of the people among whom those reverend missionaries temporarily sojourned.

This is so notoriously true, that we confess we are greatly and very agreeably disappointed whenever these reverend men of God vouchsafe to tell even a portion of the truth about our religious brethren in other lands. If such "no-popery" zealots will not stick at telling the most glaring untruths and lending their sanction to the most outrageous forgeries and impostures under our very eyes, and for the purpose of ruining our character at home;* what will they not do when they go abroad, and tell us wonderful stories about Catholics, the scene of which is laid thousands of miles off? If they will indulge in slander with the fear of almost instant detection and exposure staring them in the face, what will they not do when the danger of detection is less imminent? "If they do these things in the green wood, what will they not do in the dry?" Besides, they know full well that whatever they may state against Catholics in foreign climes will go unchallenged among the vast majority of their readers; and that, in fact, the more strongly tinctured their books will be with the "no-popery" spirit, the more spicy they will be considered, and the better they will sell. Thus they have every human motive to bear false witness against their neighbors; they please their employers, and thereby get a better salary and perhaps a new appointment; they please their co-religionists, and thereby extend their reputation and influence; they please their readers, and thereby make more money by their book. Money, money, money: the beginning, the middle, the end—the very life and soul—of all modern Protestant missionary enterprise! Yes, we repeat it; we know these holy missionaries well; and even their own people are beginning to find them out.

But, after all, these devout emissaries do some good, not only to themselves, but incidentally at least to others. They encourage the publishers, and they spread out among the people some wholesome knowledge, cumbered though it be with much misrepresentation and prejudice. The truth sometimes peeps out from their pages almost in spite of them; and they not unfrequently, in the most simple and good-natured manner imaginable, let out the secret of their own utter failure in the holy enterprise upon which they had embarked, with a good round sum for an outfit, and high annual wages to console them in their labors. We shall see that Mr. Kidder does this; but before we come to this feature in his book, we must spread out before our readers some of the glaring evidences of his ignorance and prejudice in regard to the religion of the Brazilians. We might criticise his style, which is often very loose and careless; we might take exception to his taste in treating his readers, in season and out of season, to scraps of Portuguese, when English would have suited them much bet-

* Look at the Maria Monk and other similar impostures.

ter, and served his purpose fully as well; we might find fault with him for relying so implicitly on that hireling historian "laureate" of falsehood, whenever Catholicity is concerned—Robert Southey: but we really can not pause to go into all these minutiæ. We must enter at once upon the graver matter of making good the charge preferred against him above—of having borne false witness against the Brazilians on the subject of religion.

He deliberately repeats the silly and exploded falsehood, that the Brazilian Catholics are in the habit of *adoring* images! Thus he says, speaking of what he saw in the convent of San Antonio at Rio: "The *adoration* of images was, *of course*, a prominent topic of remark."* "Of course," it was. Had not his grandmother told him, while he was yet in the nursery, that *all Catholics adore* images? and was not the mere presence of images in Catholic churches sufficient evidence to *his* mind to confirm this grave accusation? "Of course" it was! How could Catholics be supposed to have common sense enough to distinguish between a bit of canvass or a piece of marble and the living God of heaven and earth? Shade of Raphael! how you would stand aghast at the prodigious acumen and taste of this modern saint. Had he but invoked you, he might have received some information as to the emblematic meaning of those streams of blood issuing from the five sacred wounds of the Saviour, and descending "to a figure beneath, in the posture of devotion," which he saw represented in a painting in the same convent, and the explanation of which, he says, none of the good monks could give him!† Probably they thought him an unfit subject for instruction, or they smiled at his ignorance, and were too polite to undeceive him; else they might have told him that those streams indicated the saving influence of the blood of Christ on the fervent Christian. Had he possessed but a very moderate share of penetration, he

* Vol. i, 186. † Vol. i, 187.

might have found out this of him out the trouble of asking; and also have known that St. Bened some places really held as, and nc "jocosely denominated," the p negroes, as he appears to hav hended the matter.*

A very moderate acquaintance Catholic Catechism and Church would have prevented him from his ignorance on many other p which a Catholic child of ten ye have set him right. Thus he sa first volume, that mass was celeb ring the hours of the evening; had not grown a whit wiser reached the middle of the secon there made the startling discove Catholic "novena is *a service of ni* performed on as many successiv and very late in the evening to sequel of the passage shows! veriest old woman in Brazil co told him that mass is universa brated in the morning, and gene very early hour, as the officiatin man must be fasting; and we v say that, if his Sketches should republished in Brazil, all the I women and children would ind hearty and good natured laugh a pense, for having supposed the evening devotions of the Lente identical; and the laugh wou grown louder and merrier wh would have found out that our actually identified the mass with lar festivals celebrated by the p some localities with fire rockets, i tions, and other demonstrations thickening darkness of the evenin Kidder would really do well to s religion, at least a little, before h takes again to travesty its wors to caricature its observances: h do this, even if it were only for sake, and to avoid making himsel lous.

By the way, his nerves wer

* Ibid. † Vol. i, 123. ‡ Vol. ii

fully shocked by the sound of those same fire rockets let off in a popular festival, probably of the patron saint, at Parahiba; and,—oh! horrible desecration! on the evening of the Sabbath day! We will present an extract for the double purpose of making our readers acquainted with the author's exquisitely delicate feelings on the subject, and of laying before them his description of certain popular sports which the church authorities have thought proper to tolerate in connection with religious festivals in certain parts of Spanish and Portuguese America, to which we believe they are peculiar.

"I was induced to walk out in the evening to witness what was thought could not fail to be deeply interesting. The Matriz church, at which the fête was held, was situated near by. It stood at one end of an oblong area. Its front was illuminated by candles hung in broken lanterns around the door, and burning before an image in a nich attached to the cupola. Large fires were blazing in different parts of the area. Around them were groups of blacks, eager to fire off volleys of rockets at appropriate parts of the service that was going on within the church. After the novena was finished, all the people sallied out into the campo to witness the fire-works. These commenced about nine o'clock, and continued, I was told, till after midnight. . . . . One of the most painful impressions of the scene arose from seeing whole families, including mothers and their daughters, out in the damp air to gaze upon spectacles not only partaking of the most low and vulgar species of the ludicrous, but having a decidedly immoral tendency—and all this under the name of religion! I was glad to retire as early as those who accompanied me would consent to go, resolving never again voluntarily to witness such profanations of the Sabbath.*

The godly man! We almost fancy that we see him retiring in disgust from the vulgar crowd of publicans and sinners assembled to amuse themselves with fire-works on a popular feast-day after the religious services were over in the church, and hastening to his chamber, there to raise his pure eyes and hands to heaven, "to thank God that he is not like the rest of men," and "to resolve never again *voluntarily* (!) to witness such desecrations of the Sabbath; that is, we suppose, unless some ungodly Brazilian papist should take it into his head to drag the reverend man to the scene of the festival, and to have his eyes propped wide open, so that he could not avoid looking on such popish abominations; then indeed it would be an *involuntary* act, and there would be no remedy except in submitting or dying a martyr, which alternative seldom falls to the lot of our *enlightened* modern missionary! And so it was a profanation of the Sabbath to fire off rockets on that holy day—though there is no Scripture against it that we know of—and it was no profanation to turn Pharisee on that day, to sneer at the neighbor, and worse still, to slander his religious character! How some people will "strain at a gnat and swallow a camel!" Now we do not like any profanation of the Sunday or Lord's day,—very pharisaically called the *Sabbath*, though the Jewish Sabbath has long since been done away with,—we love to see it kept holy as much as our brethren; but we can not, for the life of us, see why our faces should be particularly lengthened on that day, or why we should grow sadder. Is it not a day of rest from toil, and also a day of rejoicing for the resurrection of our Lord? We confess we are not at all partial to fire-works on the Sunday, and they are certainly no part of our worship, nor is their use at all general in Catholic countries; but we are free to avow the conviction, based upon a careful examination of *both* sides of the question, that where all popular amusements are suppressed, and the pall of death is spread over the people on Sunday, there is really less piety and more vice than where some innocent popular sports are tolerated, purified and elevated by religion. How does a very great portion of our own population in this great Bible land spend the Sunday? Do one half go to church on that day? Are the coffee houses, taverns, and gambling establishments (!) empty? We rather

* Vol. ii, 185-6.

think not. And how do some of our holiest people spend their Sunday evenings? Are unworthy gossip and foul slander of their neighbors not among their ordinary amusements? We opine that these are much worse than even fire-works. How we do detest and abhor the hollow hypocrisy and canting pharisaism of the day! Rather place our lot with the publicans and sinners who shoot crackers on Sunday than with such *saints* as these!

We could not, of course, expect that a man so spiritual and so enlightened as Mr. Kidder should at all relish the Catholic ceremonial, or be impressed with its splendor and dramatic effect, especially during the holy week. To be sure, that magnificent worship has riveted the attention and excited the admiration of the greatest men of every age for long centuries back, without any distinction of creed or country; but the genius of our missionary throws all those great personages in the shade, and sets them down in the vulgar herd of the untasty and unenlightened. *He* would be much too holy, perhaps, to admire the *Miserere* of the Sixtine chapel, the chant of the Lamentations, or the *Stabat Mater* of Rossini,—services which have long drawn tears from the eyes even of men whose hearts were steeled with prejudice against Catholicity. But what were *they* to Mr. Kidder! Listen to his closing remarks on the religious ceremonies of Rio during the holy week and other great festivals, which, he intimates in another place, are almost as splendid as those of Rome itself:

"Amid the noise and confusion, the mirth and the parade of all these 'glorious,' 'splendid,' and 'pompous' celebrations, he must be a singularly devout man who can find any room for spiritual worship, not to say any incitement to it."*

He does not think proper to tell us whether he was one of those singularly devout men, who could be "spiritual," in spite of all these carnal works, but he leaves us to *guess* it out for ourselves, though it requires no great shrewdness in the art to know which way he would wish us to think. Well, to oblige him, we will allow that he was eminently spiritual and eminently unimpressible, as well as a shrewd reckoner in matters of dollars and cents. He is almost as much shocked at the *expense* of these religious services, as he was at the fire-works. How stupid those popish Brazilians for not having given to him for his Bibles the large amounts they yearly expended to decorate their splendid churches, and to keep up their grand ceremonial. The money would then, at least, have been of some use to him; and it would have created quite a sensation in his—pockets, in which, by the by, Protestant missionaries are wont to feel most sensitively. How he would have liked to change slightly the wording of the following passage, which he quotes with implied censure from a discourse or report made by the president of a Brazilian province!

"It is a matter of the very first necessity to put in proper repair our mother churches, and to give *all possible splendor to divine worship*,* not merely as a duty, but as a means of giving the sublime principles of religion more influence over the imagination, over the public morals, and consequently over the happiness of the state."†

To the honor of the Brazilians be it said that they are a singularly religious people—even according to the showing of our prejudiced author. Their churches are beautiful and often splendidly decorated; their minds and hearts lead them to religious observances; and even their sports are interwoven with religion. You will see religious emblems and the sacred cross everywhere,—in churches, in convents, in the streets, on the public highways. The names of towns, rivers, and provinces are often religious. Mr. Kidder is scandalized at this system of nomenclature. He would greatly prefer the old pagan names of the aborigines to these names of saints;‡ he says it would be in decidedly better taste:

* Vol. i, 156.

* The italics are his. † Vol. i, 144. ‡ Vol. i, 264.

s, of course, that it would be more lance with *his* taste, and he cer- ght to know. We will not quar- him for this; if his tastes are gan than Christian, be it so; he for all this the better qualified to sionary among the Brazilians. ould have done much better, how- l he kept his ignorance to himself asked a Brazilian to tell him what ant by the festival of *Nossa Sen- Neves*, or our Lady of the Snow;* e but opened the first prayer-book with, he would have discovered festival occurs on the 5th of Au- one of the most remarkable and own in the year, and is in com- tion of the snow which, according r old and respectable tradition, fell on that day to designate the site ld Liberian basilic, now St. Mary

Again, had he calculated less credulity of his readers, he would bably have insulted their under- s with the nonsensical account manner in which the ants were communicated in Brazil, which he copies, as he does much other stuff, from that veracious court Southey!† And had he taken a entary lessons in Catholicity from l lady in Brazil, he would proba- understood something about the of the ceremonies used in Cath- tism, and he would not have in- n the gross ribaldry which dis- is account of a baptism at Rio.‡ had he only reflected that, in the f stabbings and homicides, we free of this glorious republic have out as much progress as any of hbors even in Spanish America, we robably have been spared his com- n the murderous disposition of the in a certain province of Brazil;§ night have apprehended a retort would have forcibly reminded him ld proverb about throwing stones

84. †Vol. i, 266. ‡Ib. 173. §Vol. ii, 188.

Mr. Kidder's mission to Brazil, as we have already seen, was to distribute Bibles and tracts among the benighted papists of that empire. What success attended his enterprise for the conversion of the natives thereabouts, we shall see presently. He certainly succeeded, to some extent, in scattering Bibles and tracts over the country; and we need not be surprised at this, when we reflect that he often made the distribution with very little discrimination. Thus he gave a tract to a man whom he afterwards discovered to be an arrant thief;* and another to a boy who could not read a syllable.† This boy, by the way, must have been a particularly bright youth, and our author accordingly treats us to a conversation which he had with him. As he appears to present him as a sort of specimen of the Brazilian lads in general, we will quote the conference, which our readers will find interesting and conclusive enough.

"Have you any school in this vicinity?
Yes, one.
Where is it?
In the palace.
How many attend it?
Don't know; about three benches full.
Do you go at present?
No; I finished last year.
Do you know how to write?
No, nor to read either.
What then did you learn at school?
Nada! nothing at all!"‡

Now this reminds us of a conversation we once had with a very bright youth whom we met, not in Brazil nor in any other "popish" country, but in thi our own glorious native land of freedon and of open Bibles. The lad looked to be about thirteen years old; and after the preliminary civilities were over, we ventured to ask him: "My good boy, what is your name?" He opened his eyes and mouth very wide, as if the question had puzzled him not a little, and, after having duly scratched his head, probably to set his ideas in motion, he answered in these identical words: "*I ha'nt got no name;*

* Vol. i, 168. † Vol. ii, 181. ‡ Ibid.

but they's gwine to call me Jim Russell!" We were not a little amused at the adventure, but we never once dreamed of giving *him* as a specimen of our youth; and had we had a bushel of tracts, we should probably have thought it premature to entrust one to his keeping! And yet it is out of such materials as this that our *hired* travelling missionaries in "popish" countries manufacture the most touching portions of their books!

Our author, however, indiscreetly lets out the secret that in distributing Bibles he often had an eye to business. Does the following extract imply that he sometimes paid his travelling bills, including various little contingent expenses on the way, by means of his Bibles, Testaments, and tracts? If so, he knew what he was about, and could save a penny as well as any one else down east.

"I had brought with me a quantity of tracts and Scriptures. Experience, however, had taught me that an indiscriminate distribution was not the best method of putting them into circulation. My method, therefore, was to bestow what I had to give, *as a recompense for favors I had received, or as an obligation to secure something that I requested*, at the same time explaining the great advantages to be derived from a proper use of the *gifts* bestowed (!). Thus I naturally presented a Testament to the heads of each of the families to which I had been introduced,"* &c.

We have read with great interest whatever Mr. Kidder says in reference to the distribution of the Bible in Brazil; and we will here present some reflections which struck us with force at the time we were perusing his "Sketches." Of course, when he makes an admission against himself, especially in connection with his darling scheme of scattering the Bible over the country, the reader will see it was wrested from him by the most stubborn evidence of truth alone; and he will be even inclined to suspect that there was probably something more than he cared to acknowledge. It is hard for a man—even for as holy a one as our author—to admit a thing which makes against a favorite theory closely connected with his own interest.

He admits that Bibles were sometimes met with even in "popish" and benighted Brazil! Thus he fell in with a military captain, near Olinda, who informed him "that Bibles were sometimes met with in his vicinity, and that he had one in his family."* And this, be it remembered, was far away in the interior of Brazil. Thus, also—would you believe it, gentle reader?—he actually found that Bible extracts were used in the public schools at San Paulo † for the purpose of teaching the children to read. Speaking of this school, he says:

"The school was decidedly the most flourishing that I saw in the empire. It registered one hundred and fifty-six as scholars, most of whom were white, but a sprinkling (!) of mulattoes and colored lads among them gave variety to the appearance of the company. The several classes answered the questions addressed to them in a sprightly and intelligent manner, giving evidence of good improvement. The Lancasterian system was in full operation; but the most pleasing circumstance I noticed was that cards, *exhibiting extracts from Scripture, were used in teaching the children to read. Very appropriate lessons had been selected*, according to the capacity of the little readers, and could not fail to exert a most happy influence over their heart as well as mind."‡

To the same effect is his admission that the Bible was not excluded from at least one of the principal colleges of Rio Janeiro. Speaking of one of its public exercises, he says:

"When all were appropriately seated, the director opened the exercises of the day by standing up and *reading from the Bible* five verses of the eighteenth chapter of Matthew. Then passing the Bible into the hands of the monitor general, the company were invited to kneel, while the monitor recited the prayers of Solomon at the dedication of the temple. 1 *Kings* viii, 23–54."§

* Vol. ii, 173.

* Vol. ii, 208.

† One of the principal cities of Brazil, and the capital of the province of the same name.

‡ Vol. i, 302.

§ Vol. i, 173.

Nay, more; he makes the painful avowal that, after all that has been said by the "no-popery" zealots about the opposition to the circulation of the Bible in the vernacular tongues by Catholic countries in general, and by South America in particular, the Bible was never proscribed in Brazil! True, he qualifies the admission in various ways; he seems to writhe with agony while making it, as if he feared to hurt the feelings of his employers, and to scandalize his dear readers; he wraps it up in an envelope of ambiguous, we had almost said, disingenuous language; but it is still there, clearly put down in his book.

"In fact, *although the Bible had never been proscribed in Brazil*, otherwise than in the usual regulations of the Romish church (!!), yet in the lack of all effort on the part of the priesthood to give it currency, it was, so far as the vulgar tongue was concerned, an effectually concealed and unknown book. .... But Portugal had never published the Bible, or countenanced its circulation, save in connection with notes and comments that had been approved by inquisitorial censorship!"*

That is, plainly, the Bible in the vulgar tongue *never was proscribed in Brazil;* and even Portugal, the mother country, published it, and countenanced its circulation, provided it had some approved explanatory notes annexed. The Catholic discipline requires this latter condition, lest, as St. Peter warns us, "the unlearned and the unstable (the bulk of mankind) should wrest it to their own perdition," as those very Bible men do, by extracting from it a thousand contradictory systems, quarrelling continually about its meaning, and then boasting of their love of it, and sneering at that venerable church from whose hands they originally received it, and which alone has been always uniform and consistent in its interpretation! As to the "regulations of the Romish church," and the "inquisitorial censorship," it is all false or unmeaning verbiage—nothing more. Do not our Bible and tract societies exercise an "inquisitorial censorship" over the works they publish, the Bible itself not excepted? Did they not *expurgate* D'Aubigné's Reformation, and when a clamor was raised among their own co-religionists about that *expurgation*, did they not acknowledge that they were *in the habit* of serving most of the works they published in the same manner? Do they not continually put in requisition their "inquisitorial censorship" in deciding upon what version of the Bible they should print; and have not the Baptists threatened to leave, or actually left them, because they would not publish translations to suit the peculiar views of their sect? Yea, more; did not this same Bible society, some years ago, publish a Spanish Bible with a glaring forgery and falsehood on its title-page, which stated that it was a reprint of an old and approved Catholic version, whereas it omitted entirely several books which the "inquisitors" chose to consider apocryphal? And yet these men prate about "Romish regulations" and "inquisitorial censorship!" How we do hate hypocrisy!

We do not know precisely what translation of the Old Testament Mr. Kidder sought to distribute among the Brazilians; whether it was a Catholic or a Protestant one; or whether, like the Spanish Bible just spoken of, it had a Catholic title-page and Protestant contents. Upon the translation of the New Testament he is more explicit; it purported to be a reprint of that rendered from the Latin vulgate by the Padre Antonio Pereira de Figueiredo, a standard orthodox version in Portugal. Mr. Kidder tells us that, "through some slanders circulated by an English Catholic priest residing at Rio, the suspicions of the old bishop were excited lest the translation was not actually what it purported to be, but had suffered alterations."* He adds, indeed, that "an examination was proposed,"—by whom he is too cautious to state,—"but that either

* Vol. i, 137.

* Vol. i, 326.

through inability, or wilful neglect, it was not attempted." Very possibly the examination was challenged by the bishop of Rio, at the instance of the English Catholic priest, who was, no doubt, well acquainted with the pious frauds so frequently practised by those godly Bible societies, and thought it a duty to guard the unsuspecting Brazilians against them, or perhaps the bishop's mind was satisfied on the subject without a formal or public examination. We really would have been glad if our missionary had deemed it prudent to be a little more explicit on this matter.

One thing is, however, remarkable, that notwithstanding the well grounded suspicions just alluded to, Mr. Kidder met with very little opposition, either from the clergy or the people, in his attempt to circulate the Bible in Brazil. If we are to believe his own account, he was strongly encouraged in his enterprise by some of the first men in the country, including several Catholic priests. He was even imboldened to make a formal proposition on the subject, in the name of the New York Bible society, to the provincial government of San Paulo, and his proposals were received with great consideration; and, though never definitively acted upon, were yet advocated by some of the leading politicians of the province.* These facts may serve to show us that, after all, the Brazilian Catholics are not so much opposed to the circulation of the Scriptures in the vernacular as some of our opponents would seem to imagine. Mr. Kidder himself bears ample testimony to the liberality and religious toleration of the Brazilians.

"Yet the Brazilians," he says, "on their political disenthralment, adopted a liberal and tolerant constitution. Although it made the Roman Catholic apostolic religion that of the state, *yet it allowed all other forms of religion to be held and practised*, save in buildings 'having the exterior form of a temple.' It also forbade persecution on the ground of religious opinions."†

* Vol. i, 323 seqq. † Vol. 137-8.

In another place he tells us:

"It is my firm conviction that there is not a Roman Catholic country on the face of the globe where there prevails a greater degree of toleration, or a greater liberality of feeling towards Protestants."*

After these avowals from an open enemy, it will scarcely do for our "anti-popery" preachers to continue ringing in our ears the old cry of Catholics being priest-ridden in Catholic countries, or of "popish" intolerance and bigotry. They had better first remove the stain from their own character, and acquire themselves a more liberal and charitable spirit, before they indulge in tirades so unjust against their neighbors.

Mr. Kidder also often speaks in terms of high eulogy of the Catholic clergy whom he met with in his travels, and he does not say much about their immorality, upon which we suppose he would have dilated at great length had he had the slightest grounds for so doing. Though he was known as an agent of a foreign Bible society, yet he was every where received with politeness, sometimes with marked kindness, by the Catholic clergy

"At one of those places," he says, "the individual to whom I was thus addressed and by whom I was entertained, was a Roman Catholic priest;† and it afforded me unfeigned satisfaction to say that the hospitality which I received under his roof was just what the stranger in a strange land would desire."‡

The following tribute to Brazilian politeness and affability is enhanced by the well merited hit at the churlishness we often meet with in this "glorious Protestant land of open Bibles."

"Within these coaches might be witnessed perfect specimens of Brazilian manners. A person accustomed to the distant and care-for-no-one airs which are generally observed in the New York stages, might be a little surprised that so much friendly attention and politeness could prevail among perfect strangers, who might happen to meet each other in these vehicles. It might be equally sur-

* Vol. i, 143.

† By a singular piece of legerdemain he transforms this *priest* into a *deacon* two pages farther on! ‡ Vol. i, 313.

to see that no one was excluded ›unt of color. Condition is the test ectability in Brazil."*

e is a much stronger reason for ability and politeness so universal ıolic countries than many would be d to suspect; and the same reason ıs the comparative coldness and ıess of most Protestant countries. ıtholic religion is eminently *social* haracter; it draws people together; es the individual in the social feel- Protestantism, on the contrary, is ›m strongly antisocial in its tend- it sets up every man for himself; ;es the social in the individual feel- ıt leads to isolation, to selfishness. ord for it, there is not current in nor in any other Catholic country ch selfish proverb as that which is, r less, common among us: "EVERY ›R HIMSELF, AND GOD FOR US ALL." ı sentiment would be impossible in ic society.

:il is, we believe, the only country ıth America where slavery exists; .r author admits that there Catho- ften softens the hard lot of the slave ısing kindness and charity into the ›f the master or mistress. He fur- us with the following picture of a ch and pious Catholic widow who .ear Rio.

ı the other side of us lived a Por- e widow, advanced in life, also nded with a house full of slaves. as a model of amiability, if not of She treated her slaves as tenderly ıgh they had been her own chil- and was specially punctilious in ; them together at vespers, and g them to say their pater nosters, hant a litany of moderate length. ll trained were they to this exercise heir voices would not have done lit to the music of some of the ıes."†

would be indeed curious to learn er any of our southern planters who large number of slaves ever exhibit ch care for their spiritual improvement, or whether any of them all keeps a chaplain expressly for their benefit. This is often the case in Brazil, where people still entertain the strange old "popish" idea that a master is bound to care somewhat for the *souls* as well as for the *bodies* of his servants. Here is the testimony of our missionary on what he saw at an extensive manufactory some distance from S. Paulo, and we commend it to the attention of our own enlightened citizens, whether manufacturers or planters:

"In the course of the evening, half an hour was devoted to vespers. I had observed a great number of the slaves entering, who in succession addressed us with crossed hands, and the pious salutation,—'*Seja louvado Nosso Senhor Jesus Christo,*'—blessed be the (our?) Lord Jesus Christ. Presently there commenced a chant in the adjoining room, when the padre who sat by my side, rising, said he supposed I did not pray, but that he was going to do so. I corrected his mistake, and he went out laughing, without, however, inviting any of us to accompany him. I was told that he attended these exercises merely as any other member of the family—the singing and prayers being taught and conducted by an aged black man. The devotions of the evening consisted chiefly of a *novena*. It was really pleasant to hear the sound of a hundred voices mingling in this their chief religious exercise and privilege. This assembling the slaves, generally at evening, and sometimes both morning and evening, is said *to be common on plantations in the country*, and is not unfrequent among domestics in the cities. *Mistress and servant at these times meet on a level.* The pleasures afforded the latter by such opportunities, in connection with the numerous holydays enjoined by the Roman Catholic religion, form certainly a great mitigation of the hard lot of servitude!"*

One would almost feel inclined to think that our zealous missionaries who move heaven and earth to make proselytes to their new-fangled notions, instead of going out to distant Catholic lands to unsettle the long cherished religious belief of the people, would do much better to stay at home, and to labor for the reformation of their own brethren by introducing amongst

'ol. i, 161. † Vol. i, 159-60. * Vol. i, 246-7.

them the above, and many other similar religious and social improvements, which, to their shame be it said, are almost peculiar to Catholic lands. Perhaps these domestic missions would not be attended with so much *eclat*, nor turn out *so profitable* to those concerned in them! Among the ameliorations we allude to, they might introduce with great advantage the *Irmandades*, or charitable brotherhoods, so abundant in Catholic countries, and no where more common than in Brazil. Our author devotes an entire chapter* to these brotherhoods, and to other charities of Rio; and our only regret is that our narrow limits will not allow us to present copious extracts from his extended account of them. Yet we must quote a few pages.

"The brotherhoods contribute to the erection and support of churches, provide for the sick, bury the dead, and support masses for souls. In short, next after the state, they are the most efficient auxiliaries for supporting the religious establishment of the country. Many of them, in the lapse of years, have become rich by the receipt of donations and legacies, and membership in such is highly prized."*

"The most extensive hospital in the city is that called the Santa Casa da Misericordia, or the Holy House of Mercy. This establishment is located on the sea shore, under the brow of the Castello hill, and is open day and night for the reception of the sick and distressed. The best assistance in the power of the administration to give, is here rendered to all, male or female, black or white, Moor or Christian,—none of whom, even the most wretched, are under the necessity of seeking influence or recommendations in order to be received. From the statistics of this establishment, it appears that more than five thousand patients are annually received, of whom more than one thousand die. . . . In this hospital are treated *vast numbers of English and American seamen*, the subjects of sickness or accident on their arrival, or during their stay in the port. Indeed there are few nations of the world which are not represented among the inmates of the Misericordia of Rio Janeiro. . . . . The benevolence of this house is not confined to those within its infirmaries, but extends to the different prisons of the city, most of whose inmates receive food and medicine from the provisions of the Misericordia."*

This is truly a Catholic charity, well worthy of our admiration and imitation. Mr. Kidder does not tell us that there was organized at Rio a "native" party, the chief staple of whose tactics was the abuse of those "vast numbers" of foreigners, "English and American," who were received and sheltered in their sickness by the charity of the city. Very probably the good people of Rio have not yet become sufficiently *enlightened*, either to denounce "foreign paupers," or to burn down the churches of those who happen to differ with them in faith! They may yet learn something of this species of charity from their northern neighbors, especially if the itinerant missionaries, who are now visiting them, should happily succeed in rooting out the old faith, and substituting therefor their thousand and one new creeds, all right, yet all differing among themselves! When the Bible will have been fully introduced into Rio, we may perhaps hear of its being paraded through the streets as a party ensign, and a commentary on its principles being written in fire and blood, as lately happened in Philadelphia under the happy auspices of the preachers!

But really we anticipate no such glorious results, unless indeed subsequent missionaries should succeed much better than did the Rev. Mr. Kidder and his associate, the Rev. Justin Spaulding. Mr. Kidder does not tell us of a single convert made either by himself or his worthy colleague, at least, if he does, it has entirely escaped our notice. The Rev. Justin Spaulding, his senior in the mission, was chiefly employed in teaching a common day school at Rio during the week; and he performed Protestant service on Sundays in a room, "where a respectable congregation, *chiefly composed of American and English residents*, regularly worshipped and listened to the preaching of the Gospel."† Mr. Kidder himself could not preach in

* Chap. v, vol. i, p. 79, seqq. †V. i, 159, 160.

* Vol. ii, 46, 47. † Vol. i, 136.

Portuguese,* and, therefore, confined himself to the distribution of Bibles, Testaments, and tracts. He, in fact, with admirable simplicity lets out the secret that his whole mission turned out pretty much of a failure: of course he does not say so in so many words, but he says so in substance. He tell us:

"Indeed, the whole system of means by which, in Protestant countries, access is had to the public mind, is unpractised and unknown (in Brazil). The stranger, therefore, and especially the supposed heretic, who would labor for the promotion of true religion (!), must expect to avail himself of providential openings, rather than to rely on previously concerted plans. The missionary, in such circumstances, learns a lesson of great practical importance to himself: to wit, that he should be grateful for any occasion, *however small*, of *attempting* to do good in the name of his Master. The *romantic notions* which some entertain of a mission field, may become *chastened and humbled by* contact WITH THE COLD REALITY OF FACTS; but the Christian heart will not be rendered harder, nor genuine faith less susceptible of an entire reliance on God."†

His resignation is almost as edifying as his want of success is prominent and clearly marked. What surprises us most, is that Protestants in this country will still consent to be deluded with the hope of *perverting* Catholic countries to their own novel and *cameleon* doctrines, in the face of such avowals as this, and after the notorious failure of all previous schemes for the same purpose. What astonishes us, is not the fact that Brother Jonathan has been *gulled* in the matter,—for every one knows that he is his own father's son in this amiable foible,—but that he has consented to draw so heavily on his pockets to support a bubble that has already burst so often, and must always burst in future, so sure as similar causes always produce similar effects under the same circumstances. Protestantism is doomed to barrenness. What nation or people has it ever converted from paganism to Christianity? What good has come of all the millions of money it has expended, and of the millions of Bibles and tracts it has circulated? Has the Bible circulated among the people ever converted a tribe or nation? If so, where is it to be found?

The Bible itself says that "faith comes by *hearing*;"* and yet these reverend missionaries, out of pure love for the Bible, seek to nullify this divine principle, and to prove that faith comes by *reading!* Can we, then, wonder at their repeated and total failures in converting the world? Besides, in attempting to circulate the Bible among Catholics in Catholic countries, they proceed on the glaring falsehood and calumny—already refuted a thousand times—that but for *their* efforts the Bible would be there a wholly unknown and sealed book!! The Bible was known, and read, and loved by Catholics long centuries before all these new and quarrelling and self-glorifying and almost infinitely multiplied religious notions became current in the world. And still these new men but of yesterday would fain persuade the world that it is indebted to *them* for the Bible!! Out on such assumption and hypocrisy! Our Saviour commanded his apostles to *preach*, but never uttered a syllable about *writing*; and how can these *new and self-sent* apostles, who pursue a totally different course, hope for success?

We have seen that Mr. Kidder did not know Portuguese enough to be able to preach in that language. One would think that he ought to have learned the Portuguese before going to Brazil. He could not hope to do the service for which he was *well paid* without this necessary qualification, and *justice* seemed to require that he should have taken the pains to acquire before accepting the mission. Like most other missionaries, he took his wife and family with him to share in the apostolic (!) labors and rich *emoluments* of the mission,—for missionary wives receive salaries as well as their husbands, why not? they do at least as much good;—but just as he was about preparing him-

* Vol. i, 190. † Vol. i, 312-13.

* Romans x.

self to preach in Portuguese, his heart was rent with anguish by her sudden death, and he was compelled to return precipitately to America, "as a hopeful means of preserving the life of an infant son."* We heartily sympathize with him in his bereavement; but every one must see, from this tragic circumstance, that "if he had been unmarried he would have been without solicitude," and would not have been compelled to leave his mission so suddenly. When will these preachers learn to prize the example and to follow the advice of St. Paul? "Art thou loosed from a wife? SEEK NOT A WIFE."†

We had intended to make some more remarks: as, for example, to mention that *Fejio*, the pretended Brazilian bishop who wrote the work against the celibacy of the clergy, pretty well known in this country, was never actually a bishop, but a very bad priest, who left the holy ministry, married, devoted himself wholly to politics, and wrote this work probably to defend his apostacy and sacrilegious violation of solemn vows. He was the Taleyrand of Brazil. We wished also to say that Mr. Kidder found schools every where throughout the Brazilian empire—a pretty severe rebuke to those who are for ever inveighing against "popish" ignorance and superstition. But our paper is filled, and we must conclude, referring those who wish for additional information to the work itself.

* Vol. ii, 351-3. † Corinth. vii, 27.

GEOLOGY AT VARIANCE WITH SCRIPTURE.*

A former article upon this subject, we endeavored to show that those who unwisely concede all that geologists claim to have proved, are in danger of being involved in error. Our success was quite equal to our expectations—our geological friends treated the whole subject with that dignified silence recommended in the Scotchman's adage, "least said is soonest mended," while a few theological friends, less discreet, loudly exclaimed against the unfair use of facts and arguments which, they unwittingly conceded, they could neither dispute nor disprove. Within its legitimate province, geology has been, and must for ever be, a most important branch of natural science. It is hers to investigate the present structure of the earth by studying the character and the distribution of the several deposits, and comparing the differences or the resemblances in the strata of distant regions—it is hers to develop the mineral wealth of a country, and to increase its agricultural resources. The prosecution of such objects would seem to afford ample verge and space for the industry and the ingenuity of the science of all succeeding generations till the end of time. Did her pretensions stop here we should have nothing to say, save perchance to bid her God speed in a career of usefulness. But it must be apparent to every one who has read any recent geological work, to every one who has listened to any of our distinguished professors of geology, that all the facts so laboriously collected seem to be prized not so much for their intrinsic value, not so much for their power to contribute to the necessities or the comforts of the human race, but rather as the basis upon which every man is at liberty to build up whatsoever figments of the brain he may think most plausible. That the facts of geology are used for such purposes, we think no one will venture to deny. In this way all the modern systems of cosmogony

* See remarks on this article under the editorial head.—ED.

have been manufactured, and in this they claim a superiority over those of past centuries, which had not even the shadow of a foundation. Yet the practical difference is not as great as might be supposed. Whiston, without any examination of the earth, assumed it to have been originally a comet which had repented of the error of its ways, and had quietly and soberly settled down in a regular course. Weiner did examine his own vicinity, and, from the appearances presented, came to the conclusion that the earth had been created as a semifluid or pasty chaotic mass, wherein the materials gradually subsided, forming successive deposits, enveloping the whole planet, and placed one over another, like the coats of an onion. The one adopted an absurdity without foundation; the other preferred an absurdity which professed to be built upon facts. If we take one of the latest speculations, that of Dr. Lyell, we shall find it differs not at all, in a logical point of view, from that Weiner. Lyell's theory is based upon observation; so was Weiner's. The one is no more probable now than the other was in its day. If the Englishman's observations are more multiplied, and his inferences apparently more probable than those of his German predecessor at this time, it is an advantage that time has given him, and one that he must yield as fully to those who follow him a century hence. Lyell's explanations most beautifully account for present appearances so far as the earth's surface has been examined—so did Weiner's. It would be strange indeed if this were not so, since the explanations of the facts in all cases are invented expressly to suit the facts. Lyell's theory is perfectly satisfactory to many of his cotemporaries—so was Weiner's. The air-built castle of the German stood until it was pulled down to furnish materials for his successors to build with. Such has been the fate of every theory that has yet been offered—such must be the fate of all now in vogue—such must ever be the fate of all that are yet to come. If Dr. Lyell's or any other theory is propounded as true, we will admit it to be as true now as Weiner's was in his day: if it be said the new one is more probable than the old, we grant it, since the garment of the child will not fit the adult. The old theory was expressly adapted to the facts then known; but the world has grown in knowledge as well as years, and a new theory is required to accommodate facts now known.

All natural science, we contend, rests on hypothesis, and none of its deductions can ever advance beyond a greater or less degree of probability. Geology is emphatically in this predicament. Certain appearances are noted that seem to indicate a change in the relative level of land and water, and immediately speculation is at work. This alteration has manifestly been produced suddenly and violently, says one. Not so, says another; every thing shows that it has been the result of a slow action continued during some millions of years. But, says the advocate for a sudden catastrophe, you will admit that if such violent action had taken place, the result might have been, and probably would have been, just what we now see. And then we have evidence of the occurrence of analogous violent and sudden alterations of the earth's surface since the existence of authentic records. Very true, says the friend of quiet revolutions, but no evidence exists that any one has ever witnessed any sudden and violent action commensurate to that which you here suppose, whereas a more gradual action, such as has been seen and known to take place, will abundantly suffice to explain every thing if we will only allow sufficient time; therefore, it seems to me much more probable that all the great changes on the surface of the earth have been brought about by the slow, and long continued operation of forces that are still acting, and which in a few millions of years seem destined to produce other changes as great as those brought about in the millions that have passed. Such is a fair specimen of the reasoning of geologists. Some pe-

culiar condition of the earth attracts notice, and conjecture is despatched without chart or compass in quest of an explanation. To say that the one brought back is generally admirably suited to the particular case, is paying but an ordinary compliment to the inventive faculty of its author, since the very task he has imposed upon himself is to make one that will suit. The explanation thus framed is immediately assumed to be true, and the facts to which it applies are then offered as incontestable proof of the truth of the explanation. Such reasoning appears in all its beautiful proportions when divested of all extraneous matter, and presented in the syllogistic form.

I. The western coast of South America has been elevated during the last century about six feet perpendicularly.

II. There are indications that such elevations have occurred, at about the same rate, during an indefinite number of centuries past.

III. Therefore, that country has been thus slowly elevated for a few hundred thousand years past.

I. The western coast of South America has been elevated at the rate of six feet in a century for many hundred thousand years past.

II. The Andes are elevated but little more than twenty thousand feet above the level of the ocean.

III. Therefore, the Andes have been raised to their present position during the last few hundred thousand years by the slow action of the same cause that more recently has raised the adjacent coast.

Do you know, gentle reader, the origin of our present continents? We can enlighten you in a trice, if you are not over particular in examining our ratiocination. It will only require another pair of syllogisms, and here they are:

I. By the agency of running water immense quantities of sand, gravel and clay, more or less minutely divided, are continually carried into the ocean, and distributed over its bed by means of ocean currents. If these materials, thus accumulated and distributed, should become consolidated under the influence of hydrostatic pressure, aided possibly by the influence of central heat, we would have rocky strata enveloping various forms of shells and other marine productions slowly forming at the bottom of the ocean.

II. But the materials carried down do become thus consolidated.

III. Therefore, regularly stratified rocks, analogous, if not similar to those of our present continents, are daily forming in the bed of every ocean.

I. The relative level of land and water on different parts of the earth's surface is now undergoing a slow change.

II. But if the present ocean bed should be raised above the water level at any future time, it would exhibit a structure like that of our present continents.

III. Therefore, our present continents once constituted the bed of a former ocean, and consist of the debris of the previously existing dry land, carried down and consolidated during a few hundred thousand years by the operation of causes still acting.

We will not insult the understandings of our readers by stopping to point out the fallacy of such arguments—but we may safely undertake to put any geological speculation that has reference to the origin of the present state of things into the same ridiculous category. Albeit, it may seem like breaking butterflies upon the wheel. After all, we shall, doubtless, be told that we are throwing away our labor when we undertake to prove that such geological theories can not be offered as absolutely true. We may be told that their authors do not view them in any other light than as mere probabilities, perchance in the highest degree probable, but nothing more. In reply we can only give our own experience. We have never known any geologist refuse to admit the hypothetical nature of his science, when this admission has been extorted. Yet we have never heard a lecturer on the subject who did

not speak with the utmost confidence in his original or adopted theories: we have never heard one who ever gave his audience the slightest reason to doubt his own conviction of the truth of all he offered. We have never read a geological work that inculcated the least distrust of the correctness of the author's views—very rarely one that admitted the possibility of error in any, even the wildest conjecture. In private we may compel an admission of fallibility, but in public all virtually claim infallibility. Absolute truth in all matters pertaining to physical science can be attained only in one way. It must come through the medium of the senses, or it comes not at all—we may have shrewd conjecture or strong probability without appealing to the senses, but physical truth can never be obtained without their concurrence. For every builder of geological systems the question stands recorded: "Where wast thou when I laid the foundations of the earth?" As the human eye saw not when the "corner-stone thereof" was laid, so the human mind can never be certain of the accuracy of its conclusions, when, reasoning from the present order of things, it attempts to determine what was the order that originally existed.

We will assume, then, that our geological friends are willing to abandon the claim of absolute certainty for their scientific deductions, and offer them only as in the highest degree probable. Let us inquire whether this view can be sustained. All systems agree in assuming that the formation of the world was completed before the creation of man. Although changes of minor importance may have taken place since that period, changes effected by the operation of causes still in action, such as the influence of water in motion, of atmospheric agency, of volcanic action, &c., yet the various strata that now constitute the crust of the globe, not only the older and more solid masses, but the sands, and clays, and gravel regularly stratified in the more recent or tertiary deposits, all agree were arranged in their present relative position before man appeared upon the stage. All assume that the grand geological features of our planet, now so prominent, had already been impressed upon it when man first became acquainted with it, and that the whole physical universe is now pretty much what it was at that time. These are all fundamental assumptions too obviously true to allow any one heretofore, with the slightest regard for his reputation, to call them in question. From the evidence of our own senses, and of those on whom we can rely, we are very well acquainted with the present condition of the surface of the earth. What its condition was when it first came perfect from the hands of its maker, we know still better, for God himself has told us he "saw all the things that he had made, and they were very good." That is, for the purpose for which all things had been made they were the very best that omniscience and omnipotence could produce. Nothing less than this could suffice for a dwelling place for him who had been made but little lower than the angels, and in the image and likeness of God. Sin had not yet entered the world—on man in a state of innocence and justice the blessing had been pronounced: "increase and multiply and fill the earth:" consequently the whole earth must have been as perfectly adapted for the habitation of man as was that particular spot where the first man had been formed. Is the present condition of our earth such that man could live comfortably without clothing and without labor on any very large proportion of its surface? Will the eternal ice of the circumpolar regions, or the burning sky and deadly atmosphere of the equatorial, or the alternating extremes of heat and cold of more temperate zones, offer a fit dwelling? Those very evidences of the wisdom and goodness of Providence, those adaptations of the physical world to our wants and our comforts so constantly cited to confound the infidel, are unmeaning, or worse than unmean-

ing, unless we restrict our view to the present condition of things—to man in a fallen state—to the earth accursed for the sin of man. The inexhaustible beds of coal found in regions where fuel is indispensable; the abundance of iron ore so necessary for the innumerable wants of civilized life; the invaluable mineral deposits made accessible by fractures and displacements of strata imbedding them, how useless all to man in a state of innocence. The lightning's flash, the whirlwind, and the tornado, although beneficial for purifying and renovating the breath of heaven, have yet sent thousands unstriven to their long account. Sin placed all the creatures of God, both animate and inanimate, in open rebellion against him who was to have been their master. Human intellect, it is true, is most frequently victor in the strife—the Esquimaux can live buried in his snows, and we boast of having subdued the waves—yet not infrequently the snow wreath and the billow overwhelm their victims. Man's life on earth is a warfare, not only morally, but physically—from the cradle to the grave he must strive with the agents of nature for a precarious existence. It seems to us very clear that men are indirectly indebted to the devil for most of what are termed triumphs of human ingenuity. Had not the arch-fiend disturbed the repose of the garden of Eden, man certainly would not now be delving in the bowels of the earth for the means to support life upon its surface; rail roads would never have been invented, nor steam engines exploded; gunpowder and the art of printing, spectacles and telescopes, mesmerism and the French opera would never have entered into the human imagination.

Either the whole earth originally was fit for the habitation of man in his original state, or it was not. If only one little spot, the garden of Eden, was so fitted, while the rest of the earth's surface was as we now find it, good enough for sinners, but not suitable for man before the *fall, then* the blessing of the Almighty would seem to involve a contradiction. To say to Adam, "increase, and multiply, and fill the earth," while the earth was not fit to receive such increase, while it was utterly unsuitable for a dwelling place for his posterity, had they remained innocent, would seem to be quite as contradictory as if Adam had been told to "increase and multiply," while the power to propagate his species had been denied him. The Almighty could not have meant to say, "fill the earth with sinners, for I have prepared it as a place for them to do penance for their sins." Neither could he have intended to subject the innocent to the punishment due only to sin, by sending them into a world provided expressly for the sinful. Therefore does it seem most probable to us that the whole earth must have been fitted for the habitation of innocent and just men. The one grand oversight made by modern science is that it keeps out of view all reference to the moral and the spiritual, when treating of the physical. It seems undeniable that man consists of soul and body, that each influences the other for good and for evil, that the physical was created only to minister to the spiritual, that all the events of this life, without exception, are directed or overruled by a wise Providence, to aid each immortal soul in attaining the great end for which it was created, the possession of everlasting life. And all this would seem to establish so intimate a connection between the moral and physical world, as to render it impossible for any great revolution to occur in the one without materially influencing the other. Another difficulty in the contemplation of this subject arises from an unwillingness to admit the possibility of any long continuance of man's original state of innocence and justice. We know it was of but short duration, and many, unconsciously, perhaps, accustom themselves to consider it as necessarily and inevitably terminating when it did. Yet it must be remembered that when man was created innocent, and endowed with reason and freewill, the

destiny marked out for him by his Creator was widely different from that which he himself chose. In the original all things must have been adapted, in the most perfect manner, to the design of the Almighty. Man was to remain upon the earth for a brief space, as in a place of probation, and was then to be translated to heaven, the term of his existence. While on earth he would have been occupied, as the blessed are in heaven, in contemplating the wisdom, and adoring the goodness and the perfections of the Author of his being. Labor, as such, would not have been required for his wants; disease would have been utterly unknown, and old age, and decrepitude, and death would have been unmeaning terms, for sin would not have engendered among us that hell-born brood of vices that now minister to the lusts and passions of human nature, turning at times earth itself into a living hell. There are doubtless many restless minds so thoroughly imbued with the spirit of progress, so strikingly developed in our age, as to lead them to waver a little were they called upon to choose between that quiet life of innocence we can but feebly comprehend, and the stirring and bustling scenes of these more enlightened days. We have already been told by a well-meaning friend, that if Adam and Eve had nothing more to do in the garden than we have supposed, they ought to have been turned out, and set to work. Nor do we suppose our friend singular in his opinion. More than one half of mankind would undoubtedly come to the same conclusion, and the source of the error is very evident. If we find men, age after age, steadily pursuing the things of this life as if they were to possess them for ever; if we find all the resources of superior intellects, all the discoveries and inventions of science, all the ingenuity of the mechanic arts, apparently directed almost exclusively to contribute to the luxuries of this life, generation after generation striving to multiply the thousand lilliputian cords that bind our tastes and affections, our hopes and fears, to this world; if we find men advocating the propriety and necessity for excluding all reference to the great end of man's creation, while discussing questions of natural or political science, nay, even of morality, we may be sure whatever such men's theoretical faith may be, their practical faith will be found widely different. Their powers and faculties of mind and body will be considered as especially bestowed to enable them to make themselves as comfortable as possible. Their great duty will be to strive to ameliorate (as the phrase is) the condition of the human race generally, by whatsoever devices will bring themselves fame or wealth, perchance by sending "moral pocket handkerchiefs" to the little negroes in the West Indies, or by diffusing the blessings of civilization and a taste for ardent spirits among savage nations. Or if they should be so fortunate as to contrive any plan by which locomotives could be driven two hundred and fifty miles per hour without danger to the traveller, or so improve the power-loom that fifty yards of cotton cloth could be made with no greater expenditure of time and money than is now required to make one yard, they would feel as if they had fulfilled their destiny, and amid the plaudits of millions they might lie down peacefully in the sleep of death, confident of having won an eternal reward.

The inability fully to comprehend the wide difference in the moral world before and after the fall, adds much to the difficulty in conceiving the difference in the physical world. That a great change must equally have occurred in both, seems perfectly undeniable by those who reflect upon the subject, while, if we admit that such change did take place, we leave not the least vestige of foundation for any of the ingenious systems of modern cosmogony. Viewing the question merely as a balance of probabilities, it seems to us that geologists have adopted that which is most improbable. The world we now see can not be the perfect work that an omnipotent

and omniscient Being completed and pronounced "very good." The world around us is a world in ruins, with strata broken and dislocated, whole forests buried and carbonized, generation upon generation of living things engulfed alive, every where disorder, here marks of a wide spread inundation, there evidence of terrible volcanic action, one district has been raised from the depths of the ocean, while another has been swallowed up in the abyss. So striking are these marks of devastation, that we need not be surprised at the quaint explanation given by some of the fathers, who supposed that the devil had been let loose to ravage the earth at his pleasure. But if the earth, with all this confusion, is not now in the state it was when man was created, then the assumptions of geology are false, for these require us to believe that when man entered the world he found himself surrounded (at least outside of one little spot) by all the adverse influences that now abridge the comfort and the term of human life. If it be urged that these evidences of confusion are really marks of beneficent design, having special reference to the wants of mankind, we admit it in reference to fallen man, but not to man innocent and just. We admit that the beneficence of the Deity is thus admirably shown in educing good out of evil, but contend that the condition of the world best fitted for man in his present state, would not have been at all suitable for man in his original state. Now the condition of the world before the fall must have been well calculated for man at that time, therefore it must have been widely different from its present condition, and, therefore, geologists have no right to argue from present appearances as to what were the appearances at that period. To bring the whole question in a briefer compass, we may state it more precisely thus:

I. The habitation for man in a state of innocence and justice must be one where he can live without labor, and without any physical suffering or inconvenience.

II. No one can live in our present world without labor, physical suffering, or inconvenience.

III. Therefore the world in its present state would be unsuitable as a dwelling for man in a state of innocence and justice.

When God said to Adam, "Increase and multiply and fill the earth," the whole earth was then fitted to receive Adam's posterity in the same state in which he then was, or it was not.

If the whole earth was not fitted to receive Adam's innocent and just posterity, then the permission given by God to man to "fill the earth" involves an absurdity.

God must have meant "fill the earth" with innocent beings, or with beings not innocent.

Permission to "fill the earth" with innocent beings when the earth was not in a state fit to receive them, manifestly involves an absurdity.

To suppose that God gave his permission and his benediction to man to "fill the earth" with beings not innocent, would involve an intention on the part of the Almighty to introduce sin into the world, which is equally absurd.

I. Therefore the whole earth must have been fitted to receive Adam's posterity in the same state in which he then was.

II. But the earth at present is totally unfit for the habitation of such beings.

III. Therefore the present condition of the earth must be very different from the condition which it exhibited before the fall of man.

I. The present state of the earth is, then, very different from that which existed before the fall of man.

II. But geologists contend that the present state of the earth, at least in all its grand geological features, was completed before the creation of man.

III. Therefore geologists are in error.

This last conclusion, it appears to us, can not readily be avoided unless by those who may be already wedded to some favorite theory, which they assume to be true without reason, and of course main-

ı defiance of reason. Unless our ents involve some fallacy that we ıt detect, it would appear that the fundamental proposition of geolohat which is found at the basis of system offered to explain the forma- the world, the proposition that all and geological revolutions on our must have been completed before ation of man, can not be offered as :an not be offered even as most pro-

To the Catholic reader it can be more shown that all the modern s of geology are not only improbat in the very highest degree impro- since all of them demand a longer ı complete the world than can be l, if we understand the Mosaic ac- ɔf the creation in its proper literal

It is a mere quibble to charge us :gging the question, and assuming :ology contradicts Scripture—we ıo such assumption. On the con- :e know full well that geology may e to appear to confirm Scripture, if mit geologists to interpret the words ɔture to suit themselves. In other with a little ingenuity the words lation can be twisted so as not to lict science. We assert that ge- contradicts Scripture, taken in its literal sense, not as an assumption, a fact universally conceded by ge- ı themselves. In accordance with :t, volumes have been written to ow beautifully the science confirms rd of God if that is understood in a ıorical sense. All geologists agree : literal meaning of the first chap- Genesis is absurd, but deny that contradicts it, since the literal ıg is not the true meaning. Take ·ds of that chapter metaphorically, ıy, and there is no contradiction. : is any literal sense to the first · of Genesis, then all prominent cal systems contradict it, and, re, to state the fact can never be unless upon the plea that the truth t be fairly stated. To those who can find no literal sense in the said chapter we have nothing to say, except to advise them earnestly to go back to their rudiments, and study the ordinary meaning of words. From the earliest systems of cosmogony to the present day, the manufacturers of the theories have tacitly admitted the necessity for reconciling their fancies with the words of Scripture. All apparent agreements are brought forward conspicuously, all apparent disagreements are as carefully kept in the back ground. Or if pointed out by some one with more zeal than discretion, he is coolly told that any apparent contradiction proves nothing, since the Bible was not given to man to teach him geology, but for higher and holier purposes. The Bible, we conceive, was given to man to teach him truth, and unless we choose to deny revelation, we are compelled to believe that every thing contained in the Bible is absolutely true, whether we can understand it or not. Consequently no theory, no conclusion, though apparently as clear as the sun at noonday, can be for a moment maintained, if the said theory or conclusion can be shown at variance with the meaning of Scripture. But, it will be asked, how are we to know the true meaning of Scripture? The Protestant has one method for determining this, the Catholic another—both can not be right. That the Protestant must always be wrong, except by accident, while the Catholic must always be right, we leave to be demonstrated by theologians. Our remarks are for those who adopt the Catholic rule, who profess to deny the right of private interpretation, and who are bound, in all cases, to receive the interpretation of the church. But the church has not spoken authoritatively in regard to the meaning of the whole Scripture. Certain things have been defined, and are therefore matters of faith; others have been left undefined. Now Mr. X., a good Catholic, claims the right to interpret these matters which have been left undefined, in the way which to him seems most reasonable

and logical, and thus establishes a particular meaning. Mr. Y., an equally good son of the church, claims the same right, and in the same exercise of it reaches another, and perchance a very different meaning. In this way we may have two or two dozen different interpretations of the same passage, and who shall decide which is the true one. If this right of private interpretation is conceded, which strangely enough is done by a few very eminent men, there is no authority less than that of a general council that can decide in the case we have supposed. But such is not the opinion of the fathers of the church. They declare that no private interpretation of the Scripture can be allowed, unless in accordance with a certain rule which has been the guide of all interpreters from remote antiquity: a rule which has existed in its present form during the last fourteen hundred years; which during all that time has received the acquiescence and the sanction of the Catholic church; which in that time has extinguished and outlived innumerable heresies, and unmasked and annihilated innumerable errors; which is incorporated in the best treatises on dogmatic theology now extant, and which at the present moment is found indispensably necessary as authority by every teacher of theology. It is the rule of St. Augustine, so called, not because he was the author, for it dates back beyond his day, but because he first published it in the form in which it has been transmitted to us. "The words of Scripture must be taken and explained in the proper and literal sense, when nothing follows from them, so taken, either false, absurd, impossible or contrary to the truth of faith or to good morals." With this rule all controversies can be settled, all discrepancies and contradictions avoided; without it they might become as numerous and as noisy as the frogs of Egypt. But we are not at liberty to reject it, coming with the sanction it has received, unless we choose to incur the imputation of *rashness.* Such would seem to be the prevailing opinion, since we have never seen or heard of a theologian or commentator who denied its authority. To show how it is applied by standard authors and sound theologians, I need only quote Cornelieus a Lapide. To his commentary on the Pentateuch of Moses he has prefixed certain canons as received by the church for the interpretation of Scripture—we copy the first two.

"Canon 1. Cum Moses hic historiam mundi conscribat patet narrationem ejus non symbolicam, non allegoricam non mysticam, sed historicam simplicem et planam esse; ac provinde ea quæ narrat de parradisi Adami, Evæ et rerum omnium creatione spatio sex dierum successive peracta, &c. historice et proprie ut sonant sunt accipienda. Est hoc contra Originem qui hæc omnia allegorice et symbolice exponenda putavit, itaque literam et literalem sensum eventit. Verum canonem nostrum tradunt omnes alii patres et ecclesia, quæ hic damnat allegorias Originis.

"Canon 2. Philosophiá et physica adaptanda sunt sacræ Scripturæ et verbo Dei, a quo omnis existit naturæ numeras, ordo et modus vit S. Augustinus. Non ergo e contrario torquenda est sacra Scriptura ad sensa philosophorum, aut ad lumen et dictamen naturæ."

It would be difficult to find any clearer explanation than this of the manner in which the rule of St. Augustine is to be employed. It is objected, however, that St. Augustine himself departed from this rule, and, therefore, he can not be considered as good authority. If we had no authority for the rule but his undivided authority—if no one but himself had recognised and employed it, then the objection that he had not always observed it would be undoubtedly good. But if it has the authority of "omnes patres et ecclesia;" if they have adopted and enforced it for more than fourteen hundred years, and if St. Augustine, when departing from it, is corrected for violating an acknowledged canon of interpretation, then these very violations of the law indirectly bear

testimony to the authority of the law. In the commentary just quoted, the author speaking of the fifth verse of the first chapter of Genesis, after stating St. Augustin's conjecture that the six days of creation should be understood in a mystical sense, the Almighty having created and perfected every thing on the first day, thus concludes: "Verum contrarium docent omnes alii patres, idque omnino evincit simplex et historica narratio Mosis." And again, a little below, after quoting another of the mystical interpretations of St. Augustine, he adds: "Hace vera et pia sunt; sed mystica non litteralia." It is objected again that the rule in question was only intended to apply to matters that pertain to a future life, and should not be applied to questions purely historical or scientific. A most convenient supposition introduced to obviate a supposed difficulty, but which being purely gratuitous can not be entertained. The rule purports to be universal, applicable to the whole Bible, and invariable, never to be deviated from, and no authority less than that which established and sanctioned it can be permitted to restrict or alter it. At least no alteration or restricted meaning can be urged as good and true until it has received the same approbation that has been given to the rule as it now stands. It is easy for any individual to say, I understand it in this or in that sense different from its obvious sense; but this merely proves that it is easier to talk than argue. If the rule is not invariable and universal in its application, it can have no authority at all, since the result would be precisely the same whether we allow private judgment to determine the meaning of the text, or the same judgment to determine when the rule shall be applied or when it may be withheld. The statute imposes a penalty for all libellous words, but how many convictions for libel should we have in the course of a year if we exempt from this law every man who is perfectly satisfied that it should not be applied in his particular case? We should have as unbridled liberty of speech with such a statute as if we had no law upon the subject.

By our rule we are required to take the proper literal meaning as the true meaning of the first chapter of Genesis, unless by so doing we find something therein contained "false, absurd, impossible," &c. For the benefit of those who profess not to know what is meant by the literal meaning of a passage, we may again quote Cornelius a Lapide. In his fortieth canon he says: "In sensu litterali omnes sententiæ omniaque verba debent explicari et accommodari rei significate; * * * * sicut enim litteralis est is quem primo verba significant," &c. &c. According to this, we understand the proper literal meaning of this chapter, so far as it has reference to the time occupied in the formation of the world, to be just what Moses himself declares it is when in Exodus he tells us that "in six days the Lord made heaven and earth and all that in them is." But it is objected that we can not come to this conclusion until we settle the literal meaning of the whole chapter. This is by no means necessary, since our purpose is not to explain the first chapter of Genesis, but simply to demonstrate the absurdity and inconclusiveness in the reasoning of geologists, their aiders and abettors. If we can establish a contradiction between the assumptions of geology and any part of the first chapter of Genesis taken in the sense we are required to take it by the rule of the Catholic church, we shall have accomplished our object, for whatsoever contradicts truth must be error. In reference to the first two verses, we distinguish between creation and formation. There can be no question that God created heaven and earth, that is, the matter of the whole universe, in a single instant, by a single volition, and it is equally clear that he then occupied six days in the formation of this matter into the perfect universe. It is not said in the beginning God *made* heaven and earth, but God *created* heaven and earth, and the writer then proceeds to state, in the narrative of

the six days, how the materials thus originally created were afterwards disposed. It would be foreign to our purpose to pursue this subject farther at this time. Of one thing we may be well assured, that the proper literal meaning of one part of this chapter can never be contradicted by the true meaning of any other part. If the apparent meaning of one passage seems to contradict the proper literal meaning of another, it merely proves this apparent meaning to be erroneous, since, involving a contradiction, it involves an absurdity, and by our rule must be rejected.

Taking the definition already given in regard to the proper literal meaning of any passage, and applying it to the narrative of the work of six days, it seems impossible to come to any other than one conclusion, viz. that the work was accomplished in six days of twenty-four hours each. The text declares it, and the context confirms it. This is the sense in which geologists understand it when they insist upon giving a metaphorical meaning to the word day. To understand this word literally, they say, involves an absurdity; first, because there could have been no day in the literal sense before the sun was created, and that did not happen until the fourth day; and, secondly, because geology has proved it is necessary to admit a longer time than six literal days to account for the various geological revolutions that have taken place on our planet, and which must have taken place before the creation of man. If these positions are true, we must abandon the literal meaning, and consider these six days as six periods of indefinite length. First, there is no absurdity in supposing days before the appearance of the sun, since there was certainly light and darkness alternating with each other, producing evening and morning, and, moreover, it is not the apparent motion of the sun that measures our day, but the revolution of the earth on its axis. No traveller within the arctic circle ever pretended to make the true day correspond with the apparent day as measured by the sun. Invariably all calculate successive intervals of twenty-four hours as so many days whether the sun is continuously above or below the horizon. It is not the appearance and disappearance of the sun then that constitutes the day, but the time of the earth's revolution on its axis, and that could have measured the day for the three days before the sun appeared as well as it does now during the six months it is absent from the polar sky. Secondly, geologists claim to have proved that six literal days will not suffice to explain the geological formations on our planet, but their so called proof, resting on hypothesis, can prove nothing when it is opposed to the obvious sense of Scripture. If we admit as true all they claim as true, then the Mosaic account, taken literally, is absurd. But our rule requires us to take the Mosaic account literally as true until in this sense it has been proved absolutely absurd or false, &c. To prove it hypothetically absurd or false will not suffice, and yet such is the only kind of proof that geology can pretend to offer. The science is based upon hypotheses seemingly so plausible and conclusive as easily to mislead any one not forewarned against insidious error. Certain fossiliferous strata are found showing the existence of certain animal forms in some remote period. Immediately it is said these deposits must have been completed, and the extinct animals whose remains are here preserved must have lived and died before man was created. Therefore the deposits were completed, and the animals did live and die at that time—this has now become a fact—a fixed point from which the man of science starts to discover other facts on which he stands to prove the absurdity of the literal text of Moses. Are any incredulous? proof can be furnished thus wise; if we suppose certain geological revolutions to have occurred in a certain order of succession before man was created, we can satisfactorily explain present appearances. And as no other explanation can be given as plausible or as probable, and as this (mirabile dictu) sa-

isfactorily explains all the phenomena in question, we are compelled to admit it as true, or at least as in the very highest degree probable. Such is always the reasoning of geologists whenever they quit the investigation of facts to speculate on their causes. However satisfactory it may be to them, however useful it may prove by stimulating inquiry and research, yet, examined by the rules of logic, it must ever stand purely hypothetical in its premises, and clearly hypothetical in all its deductions. While we have no hesitation in admitting that such hypothetical probabilities may be legitimately employed as data to reason from, and as guides to conduct to other probabilities, provided they do not come in conflict with the proper literal sense of Scripture, yet where they do not conflict with revelation, the Catholic has no alternative but to reject them as improbable, or to reject the rule of St. Augustine as of no authority. The whole argument may again be stated in a few lines.

1. All conclusions based on hypothesis must be themselves hypothetical, and can not be offered as absolutely true.

2. All the deductions of geology are based on hypothesis.

3. Therefore, all the deductions of geology are hypothetical, and can not be offered as absolutely true.

1. The words of Scripture must be taken in their proper literal sense unless such sense can be proved absolutely absurd or false, &c.

2. The deductions of geology are hypothetical, and can only show a hypothetical absurdity or falsity, &c.

3. Therefore, the words of Scripture must be taken in their proper literal sense, notwithstanding this sense may be opposed to the deductions of geology.

Whenever scientific men feel themselves compelled to admit that the six days of the Mosaic account can not be viewed as indefinite periods, but must be considered as ordinary days, their only resource is to abandon the metaphorical view as not at all essential, since all that science demands is an indefinitely long period before the creation of man, during which it is proposed to aid the Almighty in putting things to rights. What is to hinder us, they say, from supposing an indefinitely long period to have intervened between the beginning of all things, the first creation of matter, and the beginning of the work of the six days, during which period all these geological revolutions could have been most beautifully accomplished? There would seem to be several reasons why this subterfuge can not be made available. No one, that we are aware, has ever yet claimed express authority from Scripture for supposing such interval: all that can be said is that the sacred writer is silent on the subject. Then, we would ask, is this silence considered as sufficient authority for making the supposition, no matter how imperiously it may be demanded by science? If the silence of the sacred writer is not good authority for the supposition, then, of course, it has no authority, then it is wholly gratuitous, and merely introduced to obviate a difficulty which can not otherwise be explained. No one, we suppose, would offer the difficulties to be explained as proof of the truth of the explanation, and yet if they are no proof, and if, as we suppose, the silence of the sacred writer is of no authority in the premises, then is the supposition wholly destitute of all shadow of proof, and then should it be abandoned. But it may be urged that the silence of the historian on this subject is good authority for the supposition of an indefinite interval between the creation of matter and the beginning of the work of the six days. This would prove too much, since those who take this ground, in order to preserve consistency, would be obliged to admit the following general proposition. We are allowed to offer as true any supposition not directly contradicted by the sacred writer. If this is to be allowed, then we can easily prove that our first parents had permission to eat flesh, since the Almighty, when indicating what was to be their food,

did not prohibit the use of flesh. Then too the advocate for polygamy can find authority for the custom, since the command to man, to leave father and mother and cleave to his wife, does not prohibit him from cleaving to another wife at the same time. Divested of extraneous matter, the argument stands thus. Geology asserts that a long interval elapsed between the creation of matter and the work of the six days, and in proof thereof offers first, the silence of the sacred historian, but this can prove nothing beyond the bare possibility of the thing, and that is no proof of its actual occurrence or of its probability. We are next referred to certain facts in the physical world as proof, but this supposition of a long interval has been invented expressly to account for these facts, and surely one can not appeal to the facts as proof of the truth of the supposition.

Apart from this view there is another, and we had almost said an obviously fatal objection to the supposition, forgetting how easily unfettered conjecture can overcome all difficulties. The necessity for the long interval of time preceding the creation of man arises from the multiplicity and the character of the fossils found imbedded in regular stratified deposits. Remains typical of all the forms of animal life are thus found from the most rudimentary to the most perfect. Enough is known of their structure and their habits to show that the physical conditions required for the existence of the animals whose remains are thus preserved, were the same as those now required for corresponding tribes. Among other conditions it can not be denied that light must have been indispensable. Corresponding tribes of existing animals could not live in a world totally destitute of light, neither could their predecessors. But the long interval required to explain the gradual deposition of these fossiliferous strata is assumed to have occurred before light had been created, while "the earth was void and empty, and darkness was upon the face of the deep." Any interval at this period, whether instantaneous or enduring for thousands of years, must be an interval of total darkness, since it was not until afterwards that God said "Fiat lux." To a straightforward matter of fact mind this difficulty might seem to be decisive. But infinite are the resources of science. Were we permitted to personify her and liken her to any thing human, we would select an East Indian rogue stripped and oiled, and ready for a nocturnal adventure—the fellow may possibly be caught, but it is absolutely impossible to hold him. How think you, gentle reader, geologist provide for these few thousands or millions of years before God made light? In the simplest possible way each man makes for himself as much as he wants; as a doctor's prescription would say, he takes a quantum sufficit, and, what is more, when he has done with the light, he puts it out again. So that when God wants light it is *reproduced*, in the language of Dr. Wiseman. To attempt to show the true character of such a grave absurdity, so manifestly containing within itself its own refutation, would appear to us like committing an equal absurdity. In this matter, as in several others, if conjecture is right, Moses is wrong.

If these words, "And God said, Be light made, and light was made," are understood to mean that light was made at that time, they convey a falsehood, since light had existed for thousands of years before. But those words do mean that light was then made, therefore they are false.

The objections made by Protestants themselves to the unwarrantable liberties taken by some with the sacred text have made later writers more cautious, and there is manifested now a strong disposition to evade as much as possible all discussions that threaten to bring out in too bold relief any conflicting claims of science and Scripture. Of course some stress is laid upon any points of agreement, real or fanciful, that may serve to

the fears of the few who do not er it polite to contradict the Al- r too flatly. At times a still more t course is adopted, by preserving ect silence on all perplexing sub- Histories of the earth have been ted, wherein it would seem the s deemed it unimportant to intro- rhat God has revealed in relation own work. St. Paul taught that it faith we understand that the world amed by the word of God," but the a apostles of science have an- ed that they are "able to declare rks, and to search out his glorious Writers are to be found who pro- confine their views and specula- o the existing condition of things, ndertake to investigate merely the es which have given to our planet sent surface, who wish to go no back than merely to consider what iately preceded our own geological and who expressly disclaim all on of meddling with cosmogony. it has been shown that the present f things was probably preceded by r similar in all important respects, iffering, perchance, principally in ative extent and relative position of id and water. Admitting all this, y then ask what preceded that par- condition of things, and the answer e another closely resembling it, and way we go backwards, rather in- inately. According to this doctrine, vorld ever had a beginning, it must ome from the hands of its Maker much in the state it now appears, o provision is made for any other except a greater or less alteration relative extent and position of land ater. No explanation can be ad- as sufficient to account for the t order of things, unless it will r apply to any and all preceding states of our planet. Then we avoidably carried back to the crea- nd we shall have the same battles t over again in determining the time that can be spared for completing the several catastrophes; or without going so far back, if the advocates for this view intimate at the outset, as Mr. Lyell does, that a few hundred thousand years will be required to enable them to do their work properly, we would say to them we know a workman who has accomplished the task in much less time, Him of whom it is said, "dixit et facta sunt." "Without unlimited time," say geologists, "we can not explain any thing, and therefore we must have time." If a system can be constructed which will stand the scrutiny when tried by those simple rules of logic daily applied in the ordinary concerns of life, to separate truth from fallacy, probability from conjecture, we will be the first to adopt it; but if it fails in the trial, away with it; the more plausible it may be, the more dangerous it is. Let scientific men frankly admit their inability to decide such subjects with their present data; let them leave these questions for future generations, and expend their intellectual energies upon topics more within their reach, and of more practical importance.

We admit that all the assumptions demanded by geology, in regard to the time required for the formation of the world, are fully conceded by a few Catholic commentators and living writers of high reputation. Whether these authors have been led into dangerous errors or not, is not for a mere layman to decide. We could not venture to sit in judgment on such distinguished scholars, and we leave them to be judged by their peers. Yet we may be permitted to contribute some few facts and arguments which seem necessary to enable any one to determine how far the concessions of these writers have been safe and proper, and how far they have been unwise and illogical. In all ages unyielding and arrogant pretension, if maintained with persevering skill, has generally accomplished its object. While the half learned are convinced, and the better informed silent from un-

willingness to make themselves conspicuous, the good natured and charitable, for the sake of peace, give up all that is demanded. This seems to us the true history of all the concessions that Catholic theologians have ever made to the demands of geology. They have been too charitable to suspect the total absence of all proof for hypotheses which have so long been claimed, as clearly and conclusively proved. Mons. Genoude and Dr. Wiseman both admit there is nothing to prevent any one from considering the six days of creation as six undefined epochs, or from supposing an undefined period intervening between the "beginning" and the commencement of the work of the six days. We might argue briefly that both these writers must have been aware of the existence and of the import of the rule of St. Augustine for the interpretation of Scripture, and either must have admitted or denied its authority in its plain and obvious sense. If they admitted its authority in that sense, then by their concessions to science they convict themselves, to say the least, of rashness. If they deny the authority of a rule acknowledged as valid by "omnes patres et ecclesia," then even we might venture to accuse them of rashness. Enough has been said in the preceding pages, we think, to convince any unbiassed mind that the best, if not the only way to dispose of this dilemma, is to assert that it is no dilemma, to maintain that the writers acknowledged the rule, but did not understand it in the sense we do. We have already given reasons why the rule must be taken in its plain and obvious sense, or wholly rejected, but we will now consider for a moment the apparently inevitable consequences of admitting any modified interpretation. Let us then suppose a writer attaches to this rule some meaning, which enables him to understand the Mosaic account of the creation and formation of the world in a metaphorical sense, and thus permits him to concede to science what the two authors above mentioned have conceded. We would say to him, if we allow you to interpret the first chapter of Genesis metaphorically, you can not deny us the privilege of interpreting the seventh chapter in the same manner. We can bring unanswerable geological arguments to prove the physical impossibility of the universality of the Noachian deluge. It is true, "Moses could not have used stronger or more energetic language, had he wished to express its universality, than we find that he does use;" yet, opposed by the legitimate deductions of geology, the language of inspiration can only be understood in a metaphorical sense. If science is permitted to interpret the one chapter metaphorically, who is to prevent her from interpreting the other in the same way; and what can be found to prevent such interpretation, if we reject the rule of St. Augustine, taken in its plain and obvious sense? Without this rule, or with it, if taken in the modified sense required for such metaphorical interpretation of the Mosaic account of the creation, what answer could be given to those who claim the right to interpret as they please whatsoever they find in holy writ that may appear more intelligible if taken metaphorically, than if taken in a proper and literal sense? These are questions that should be answered by those who defend the position to which we object. It would be childish to say we will understand the rule in one way for one chapter, and in another way for another chapter; whatever rule we adopt must be universal. If we make the modified rule universal, then the argument may be thus stated.

The words of Scripture must be taken and explained in the proper and literal sense, when nothing follows from them, so taken, either false, absurd, &c. &c.

But geology has proved that the proper and literal sense of the Mosaic account of the formation of the world is absurd; therefore we are permitted to take that account in a metaphorical sense. But

geology has also proved that the proper and literal sense of the Mosaic account of the deluge of Noah is absurd, therefore we are permitted to take that account in a metaphorical sense.

If Moses, when describing the deluge, means to describe it as an universal deluge, he falsifies the truth, since geology has proved it could not have been universal. But the language of Moses can not be understood in any other sense, therefore he falsifies the truth.

These conclusions appear to us inevitable, if we follow those who allow geologists to affix their own meaning to the words of the first chapter of Genesis. Nor do we think it would be difficult to show them, from their own premises, that consistency requires them to admit as true all the marvels of that most marvellous work, the Vestiges of Creation. To those who consider this earth only in relation to its mass, and man only in relation to the brief term of his earthly existence, our views upon these scientific subjects may be quite unintelligible, or, perchance, quite ridiculous. The influence of a narrow and contracted estimate of the grand scheme of creation is not only apparent among the few who openly avow it, but oftentimes covertly directs the reasoning of those who would indignantly resent the imputation of such sentiments. The sole end of the creation of the world, so far as man can see, was to serve as a habitation for the human race; the sole end of the creation of man was to love and serve his Creator. To discuss the question of the formation of the world, and purposely keep out of sight the end of its creation, would seem to be most unphilosophical. If we reject all such supernatural and spiritual relations of our planet, we shall have nothing left but the mere physical relations, and then, in the words of Mr. Locke, "if we see but in part, and know but in part, it is no wonder we conclude not right from our partial views." "Whence is it supposed," asks Mr. Genoude, "that God esteems things only in proportion to their mass? Man, capable of knowing and loving God, is, without doubt, greater in his eyes than all those immense bodies that roll through the celestial space. Religion teaches us, and a thousand prodigies assure us, that our globe has been sanctified by the presence and sacrifice of a man-God; that from the rising to the setting sun the divine sacrifice is, and will be offered until the end of the world; that the Son of God must again descend upon it at the end of time, in order to receive into his glory the whole church sanctified by his blood. Now those supernatural wonders, of which our earth must be the theatre, give to it a prerogative nothing could ever equal."

The errors into which Protestant geologists have been led need not surprise us until one error ceases to lead to another. Their false conclusions seem to flow naturally and necessarily from the partial views and imperfect data which they adopt as the basis of their reasoning. When men throw off all allegiance to that divinely constituted authority whose peculiar prerogative it is to guard the word and reveal the will of God, they have no longer any safeguard against delusion. Without faith their boasted reasoning powers readily lead them astray, and the more implicitly they rely upon themselves, the more widely are they likely to wander, not only in theology, but in science, and on every topic where the human intellect is compelled to search for the grain of wheat in the bushel of chaff, until at last they lose themselves, rambling, perchance, in the empyrean of some nebulous hypothesis. To examine revelation for the express purpose of making it conform to previously adopted opinions, seems to us not the most likely way to ascertain the true meaning of its Author. St. Hilary says: "He only reads with profit who expects the sense of the things said from the words, and does not impose it upon them; who does not force that to seem to be contained in the words, which, before reading, he had presumed was to be understood."

What more powerful means can be found to destroy all reverence for the word of God than to accustom ourselves to weigh, in our own false balances, the hypotheses of science against the words of Scripture, and at every turn of the beam to pronounce the sacred penman unreasonable and absurd? Who is to put limits to these hypotheses on their application, if all are allowed the right to interpret for themselves? There should be some means to arrest the evil, and in these remarks it has been our object to direct attention to what seems to us the most simple and the most effectual for the purpose. In this application of the rule of St. Augustine, taken in its plain and obvious sense, as sanctioned by the most illustrious doctors of the church for so many centuries, we have a touchstone to distinguish, in all these questions, truth and its counterfeit presentment.

Our former remarks upon this subject having been noticed in sundry friendly criticisms, we have here endeavored to reply to all the objections that have come to our knowledge, without particularizing the sources whence they emanated. Our wish having been to overturn the reasoning of our opponents, if possible, without disturbing their individual equilibrium. There is, however, one objection to which we have not adverted, and which, implying the grave charge of dishonest argumentation, should not be passed over in silence. It has been said we have not done justice to science in our former article, inasmuch as we did not represent our geological opponent sufficiently orthodox in his views, and that we made him appear as one "more determined to hold to the truth' of his science in defiance of revelation, than to reconcile the speculations of geology with the written word." As we profess to draw from nature, we have merely to copy the original as accurately as possibly, and this we claim to have done, indeed the very objection made is but a compliment to our skill and fidelity. That the picture is not prettier, surely should not be imputed to us as a fault. We admit, and, at the same time, regret that geologists are seldom orthodox; nor do we see any remedy, except to hand them over to our theological friends to be converted to the one true faith, and then, with the help of St. Augustine, we do not doubt they may easily be reclaimed from their errors. But so long as they have not faith, they lack the indispensable preparative for human knowledge, and we can do nothing with them. For the benefit of those who could find neither facts nor arguments in our former article, we have taken the trouble here to reduce our reasoning, at times, to the syllogistic form, that they may have something tangible to demolish. Every thing herein offered as fact, we will endeavor to establish by unequivocal proof, if this should be necessary, and every thing offered as argument we will endeavor to substantiate, if attacked in the proper spirit; or, failing in either, we are satisfied to abide the result. The views we have expressed have been adopted only on conviction of their truth, we are ready to abandon them when convicted of error. The same assumptions heretofore made will again be found in this article, and lest any of our critics should be startled out of their propriety by the accidental discovery, we will here explicitly acknowledge them.

We assume that the rule of St. Augustine for the interpretation of Scripture must be understood in its plain and obvious sense, and must be obeyed. It must be obeyed in its obvious sense, in some modified sense, or else wholly rejected. No Catholic theologian dare reject it, as there is not the slightest authority that we can find for taking it in a modified sense except what is furnished by the bad example of some few who neglect it without adverting to it.

We assume that we know the ordinary meaning of all ordinary English words, and, therefore, can determine the proper literal meaning of the first chapter of Genesis, or at least so much of it as to

' most unequivocally that if taken literally it is totally irreconcilable all approved modern systems of ge-
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e assume what geologists themselves t, that their science contradicts the er literal Mosaic account of the forma- of the world, and of the deluge. By gists we mean practical men, those have studied geology in the field, and nerely in the closet.

word of apology, and we have done. The occasional repetitions in the preceding pages we regret, but could not well avoid. We have been obliged to follow wheresoever led by the arguments we have been attacking, and if at times we have retraced again and again the same path, it has been because our opponents have exhibited those staunch disputative powers commemorated by the poet:

"Even though vanquished they could argue still."

A.

INFANT BAPTISM.

TO ALBERTINE ON THE DEATH OF HER LITTLE SISTER ROSE.

ffer little children to come to me, and forbid them not: for of such is the kingdom of God."—*Mark* x, 14.

We never mourn when early flowers
  Fresh from their stems are torn,
To fling their sweets o'er festal bowers,
  Or bloom, by beauty worn;
For who could shed a tear above
Their destiny of joy and love?

We never mourn when from the mine
  Rich gems are torn away,
To sparkle on some princely shrine,—
  Stars in the light of day,—
For feel we not this lot to be
Better than dark obscurity?

We never mourn when ocean's caves
  Are searched for treasures rare;
Nor weep the trophies, from its waves,
  The diver's hand may tear;
For know we not that fate will throw
Around them here a brighter glow?

Then o'er the bud which soft reposed,
  In purity arrayed,
With all its tender leaflets closed
  Within affection's shade,—
Why should we mourn, who know 'twas riven
From earth, to shed its sweets in heaven?

Why should we mourn, who know so well
  Our gem will shine on high,
Where light, and stars, and angels dwell
  Beneath the HOLY EYE—
Adding its lustre to the race
Of cherubim—God's throne to grace?

Why should we mourn the doom that wrests
  From life's tumultuous wave,
The treasure dearest to our breasts,
  Convinced our pearl 'twill save
From the dread sea of earthly wo,
Whose troubled billows ceaseless flow?

The faith is ours, which teacheth hope
  To hearts by sorrow riven;
For have we not the means that ope
  The golden gates of heaven;
The MERCY which, to save, hath sent
Each high and holy sacrament?

We know that, washed as she hath been
  Before the sacred shrine,
Her spirit is released from sin,
  Through love and grace divine;
The sign upon her brow impressed,
Admits our cherub 'midst the blest!

Those words of faith, that act of love,
  The promise will obtain,
And ROSE within the courts above
  Will brightly bloom again;
For CHRIST the solemn pledge hath given,
"Baptism makes us heirs of heaven."

Sweet babe! we shed no tear upon
  The grave wherein you rest,
Nor mourn that death hath early won
  Your union with the blest;
But see you in that brighter sphere,
Adorned with graces, sweet and rare.

We know that midst the glorious band
  Of souls that still surround
The holy throne,—'tis yours to stand,
  And hallelujahs sound;
We mourn not, then, the spirit given
  Thus early to the joys of heaven.

MOÏKA.

NEW ORLEANS.

THE ABSOLVING POWER.

Power of the priest to forgive sins. Banner of the Cross; Philadelphia, February 21, 1846.

IS an unfortunate circumstance for the adversaries of the Catholic church, that they can scarcely assail any one article of our faith without finding themselves leagued in a common cause with infidelity. This is the case particularly when any question is raised about the sacrament of penance, and the power granted by Christ to his ministers on earth to forgive and retain sins. Whilst the infidels of France are publishing the most infamous productions on this subject, American as well as European Protestants run to their aid, unintentionally we hope, and endeavor to prove that the priest possesses no such power. This is the import of a certain extract from the *Church Magazine*, London, 1839, inserted in the columns, and highly praised by the editor of the *Banner of the Cross*. On what real ground, and with what prudence, justice, and truth this praise has been so liberally bestowed, will be seen in the course of our remarks. But before entering upon the subject, we must thank our neighbor for the opportunity he has afforded us of setting him right on this important topic.

To confine ourselves to the present question concerning the absolving power of priests; if the author of the *Church Magazine*, and the editor of the *Banner of the Cross*, had contented themselves with asserting that the ministers of the Episcopalian or any other Protestant denomination have no warrant or authority whatever to forgive and to retain sins, far from complaining of the position assumed, we would readily concur in maintaining it. For the possession of such an authority requires, in the first place, a valid ordination, and, secondly, a divine commission received from Christ through the apostles and their successors, both of which are wanting among Protestants. But when it is question of those to whom it was said in the persons of the first disciples: "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them;"* and "Behold, I am with you all days, even to the consummation of the world;"† in other words, when it is question of Catholic bishops and priests, the case is altogether different, and for this reason we shall express ourselves freely on the proposition put forth by the *Banner of the Cross*.

The author enters immediately upon the subject by quoting the following Scriptural passages:

"*Scriptures.*—God who forgiveth all thine iniquities. Ps. ciii, 3. If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. Ps. cxxx, 3, 4. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him. Daniel ix, 9. Who can forgive sins but God alone? Mark ii, 7. Him (Jesus) hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Acts v, 31. In whom (Christ) we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Ephes. i, 7. In whom (Christ) we have redemption through his blood, even the forgiveness of sins. Col. i, 14. The blood of Jesus Christ his Son cleanseth us from all sin. 1 John i, 7. I, even I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Isai. xliii, 25. Who is a God like unto thee, that pardoneth iniquity? Micah vii, 18."—*Church Magazine.*

* John xx, 22, 23. † Matt. xxviii, 20.

Thus we are given to understand (not by the Holy Scripture, but by the *London Church Magazine*) that there is and can be no forgiving power among men, as such a power essentially resides in God alone.

Before we come to a direct and positive refutation of this extraordinary reasoning, we should like to know what answer our Anglican divine would give to a similar argument, if urged against baptism, the efficacy and necessity of which we suppose* him to admit. Put the case that he is assailed in this way: the remission of sins in baptism essentially belongs to God alone, for the Scripture says: "He it is (Christ) that baptizeth with the Holy Ghost."† "He saved us by the laver of regeneration, and renovation of the Holy Ghost."‡ "Christ loved the church, and delivered himself up for it, that he might sanctify it, cleansing it by the laver of water in the word of life."§ Therefore, as the adversary of baptism would conclude, no human being has any right or power to baptize. There is hardly a doubt but our Episcopalian opponent would give the following answer: It is true, God alone, by his supreme power and the operation of his grace, forgives sins in baptism. Yet he would have men to be his ministers in the conferring of this great sacrament of regeneration, and to concur, as active instruments, in the production of its inward effects, by baptizing in his name.

Now this is exactly the answer which the Catholic would urge for the sacrament of penance and the power of priests in reference to sins committed after baptism, as may be easily inferred from the formula of absolution which is every where used by Catholic bishops and priests in these words: "*Our Lord Jesus Christ absolve thee*, and I, *by his authority*, absolve thee, in the first place, from every bond of excommunication or interdict, as far as I have power and thou hast need: in the next place, I absolve thee from thy sins, *in the name of the Father, and of the Son, and of the Holy Ghost.* Amen." This short formula evidently shows that the Catholic church intends to exercise no other power than that granted by Christ, and in no other way than in the name and by the authority of God clearly expressed no less than three times, and hence the difficulty raised by the author of the *Church Magazine* is already reduced to nothing for want of solid ground and proper application.

The writer, moreover, by adducing among other passages the 7th verse of the 2d chapter of St. Mark, betrays and defeats his own cause. In fact, this verse is not properly a Scriptural text, but a sentence uttered by certain scribes, and related by the evangelist. It does not contain the words of Christ, but those of his enemies, to whom he administered a well merited rebuke, and whom he refuted by a splendid miracle, showing that he had, even as the Son of man, power on earth to forgive sins. "Some of the scribes were sitting there, and thinking in their hearts: Who can forgive sins but God only? And Jesus presently, knowing in his spirit that they so thought within themselves, saith to them: Why think you these things in your hearts? Which is easier, to say to the sick of the palsy: Thy sins are forgiven thee, or to say: Arise, take up thy bed and walk? But that you may know that *the Son of man hath power on earth to forgive sins*, (he saith to the sick of the palsy,) I say to thee: Arise, take up thy bed, and go thy way into thy house. And immediately he arose, and, taking up his bed, went his way in the sight of all."* This fact presented, not in a mutilated state, but fully as it is related in the Gospel, instead of serving as a proof, leads to a perfect refutation of our opponent's doctrine.

*Should our supposition, however charitable, be groundless, and consequently leave no room for *retort*, we beg to remark that all our subsequent arguments are entirely independent of it, and, without it, preserve all their strength, as every attentive reader will easily perceive.

† John i, 33. ‡ Tit. iii, 5. § Eph. 25, 26.

* Mark ii, 6—12.

It is indeed true, and Catholics no less than Protestants admit that the primary, independent, and sovereign power of forgiving sins essentially resides in God alone. But if the Almighty is pleased to exercise it through the ministry of men set apart by himself for this purpose, who are we to oppose him, and endeavor to prevent him from doing so? The whole question, therefore, is reduced to this: whether Christ really granted to his ministers, that is, to his apostles and their successors, without restriction of time, place, and persons, power on earth to forgive sins in his name, and by this means to apply the merits of his passion to the souls of repenting sinners. Now that he has granted it, we have a full certainty from his own solemn promise and repeated asseveration.

We read in one portion of the Gospel that he said to St. Peter, "I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven."* The emblem of the keys manifestly implies a full authority to open and to shut the kingdom of heaven, while the words that follow still more expressly signify the power of removing all obstacles whatever that might lie in the way of salvation, and consequently the power of remitting sins, which are the first and the greatest of all these obstacles. The same grant substantially was extended to all the apostles, when our Lord said to them: "Amen, I say to you, whatsoever you shall bind upon earth shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven."† And again, in another place, "As the Father hath sent me, I also send you.... Whose sins you shall forgive, they are forgiven them; and whose you shall retain, they are retained."‡

If the adversaries of the absolving power, after reading such testimonies, are still unconvinced, they must be very exacting indeed. Christ certainly knew, at least as well as they do, the force of the expressions which he used. If his meaning had not been to invest the priests of the new law with power to forgive sins, he had innumerable words at his command to express himself otherwise, and he never would have said: "Whose sins you shall forgive, they are forgiven them; whatsoever you shall loose upon earth shall be loosed also in heaven." We are, therefore, not only authorized, but even compelled, by the consideration of Christ's infinite wisdom and veracity, to take these his expressions in their proper, literal, and obvious import; nor have Protestants any more right to ask us why we understand them thus, than they would have to ask a traveller why he follows the main road, and does not entangle himself in crooked and thorny paths. But we, on the other hand, have a right to wonder at the strange and forced interpretations which our separated brethren choose to adopt on this as well as on other points. We may well be allowed to express a feeling of mingled surprise and indignation at the bold confidence of a writer, who, having undertaken to treat of the absolving power, collects a multitude of Scriptural texts, expressive of the supreme authority of God, which no one calls in question, while he carefully omits all those alluding to the ministerial power of men, which is the very object of the question started by himself, and which, contrary to the express words of Christ, he thinks proper to deny.

So much for the complete failure of our writer's attempt to disprove, by Scripture, the absolving power of priests. We shall now examine whether he will be more successful in applying for support to the fathers of the church. This is the subject of his second paragraph.

"*Fathers.*—Our Saviour, therefore, forgiving his sins, both cured the man and showed manifestly who himself was.

* Matth. xvi, 19. † Matth. xviii, 18. ‡ John xx, 21, 23.

For, if none can forgive sins but God alone, and our Lord did forgive them, and cure men, it is manifest that he was the Word of God made the Son of man; and since, as man, he feels compassion for us, so, as God, he has mercy upon us, and forgives us the debt we owe to God our Creator. *Irenæus against Heretics*, lib. 5, ch. 17. When the Jews, observing only his manhood, and not being yet persuaded of his Deity, or that he was the Son of God, justly reasoned that a man could not forgive sins, but God only, he, by his reply, that the Son of man had power to forgive sins, taught them he was that only Son of man, predicted by Daniel, who received power of judging, and thereby also of forgiving sins. *Tertullian against Marcion*, lib. 4, ch. 10. It lies in God alone to bestow the things wherein the priests' service is employed. And what speak I of priests? Neither angels nor archangels can do aught in those things which are given by God, but the Father, and the Son, and the Holy Ghost do dispense them all. The priest lendeth his tongue, and putteth to his hand. His part only is to open his mouth, but it is God who worketh all. *St. Ambrose*, 86th Homily."—*Church Magazine.*

What were the feelings of the writer in the Church Magazine when he penned these lines, whether those of secret misgiving, or unfounded expectation, we can not tell; but this we will say, without hesitation, that he has here implicated himself in the same fault which we noticed in his quotations of Scripture, that of adducing texts of the fathers which prove nothing in his favor, and of omitting many others in which the Catholic dogma is clearly asserted.

I. The three passages just quoted contain nothing of which our opponent can avail himself against us. In the first, St. Irenæus, from whose works it is taken, merely intends to show how Christ proved his divinity against the scribes, who did not acknowledge it, nearly in this manner: "You admit that God alone can forgive sins. Now, it is certain that the Son of man (himself) hath power on earth to forgive sins, (and this he soon proved by working a splendid miracle in the sight of all.) Therefore, the Son of man is truly God also." This was, in fact, an excellent argument *ad hominem;* but it is not opposed, in the least, to another truth equally certain, that our Lord attributed the forgiving power to himself, not only as God, but also as man; nor has St. Irenæus said any thing to the contrary.

It would be useless to discuss the second passage quoted in the extract from Tertullian. This passage has no authority whatever, as it is taken from the work against Marcion, which Tertullian wrote after he had become a Montanist. At that time he was no longer one of the fathers, nor even a member of the church. The Montanists, it is true, and Tertullian with them, denied to bishops and priests the power of forgiving certain heinous crimes; but we see not what advantage this can give to the writer in the Church Magazine, since the errors of those sectarians no sooner made their appearance than they were rejected and condemned by the whole church, as Eusebius testifies.* Thus the adversaries of the forgiving power may have the Montanist Tertullian on their side, but they have the whole ancient church against them, which is the very reverse of what they intended to prove.

As to the text ascribed to St. Ambrose: first, we doubt very much whether it was ever written by that holy doctor, for it is here quoted from the eighty-sixth homily, and there is no set of homilies to be found among the genuine works of St. Ambrose, published by the learned Benedictines of St. Maur, in two folio volumes. After all, whether the passage in question was written by St. Ambrose or not, it matters very little, as it contains nothing but what we ourselves have already stated, and what Catholics universally admit, that Almighty God is the primary cause of forgiveness and justification; and 2d, that he makes use of the ministry, or *service* of the priest, to produce these admirable effects, and has attached them to the words

* Eccl. Hist. b. v, ch. 17 and 19.

of absolution pronounced in his name by his minister.

Thus, of three passages adduced by our opponent, the first proves nothing in his favor; the second is rather against him, as it is drawn from the Montanist heretics, who were unanimously condemned by the ancient church; and the third, whether authentic or not, expresses our doctrine much more than his. Such are the props by which he endeavors to sustain his denial of the absolving power! What can be thought of the superstructure raised upon such a ruinous foundation? But this is not all we have to say against his doctrine; after having stripped him of his alleged authorities, we shall now proceed to assail him directly, and show how much at variance his anti-forgiving system is with the venerable unanimity of the holy fathers. He will not, we trust, reject or disregard such names as St. Cyprian, St. Hilary, St. Ephrem, St. John Chrysostom, St. Cyril of Alexandria, St. Leo the Great, St. Ambrose, and St. Augustine.

St. Cyprian says: "I entreat you, my brethren, let all confess their faults, while he that has offended enjoys life, while his confession can be received, and while *the satisfaction and pardon imparted by the priests are acceptable before God.*"*

St. Hilary writes thus: "Christ has established this fixed and severe decision, that whom his apostles should bind on earth, that is, whom they should leave bound in their sins, and *whom they should loose, by receiving them, on their confession, into the grace of forgiveness*, these should be bound or loosed in heaven, according to the apostolical judgment."†

St. Ephrem: "The exalted dignity of the priesthood far surpasses our understanding, and the power of speech. *The remission of sins is not granted to mortals, except through the ministry of the priest.*"‡

St. John Chrysostom: "To the priests of the Jews it was granted, not indeed to effect, but to ascertain the cure of corporal leprosy. To the priests of the new law is granted a full power, not over the stains of the body, but over those of the soul, *not merely to ascertain, but really to effect their cure.* . . . . Priests do not only confer the sacrament of regeneration, but *they have also power to forgive subsequent sins.*"*

St. Cyril of Alexandria: "Christ, dispensing the Holy Spirit, said: *Whose sins you shall forgive, they are forgiven, and whose you shall retain, they are retained;* though he alone is God by nature, and has the power of releasing the guilty from their sin. How, then, or why did he impart to his disciples a power which belongs to the divinity alone? It seemed good to him that they who had within themselves his divine Spirit, *should likewise possess the power of forgiving sins*, and of retaining such as they judged proper; that Holy Spirit himself, according to his good pleasure, forgiving and retaining, through the ministry of men."†

St. Leo the Great: "The Mediator of God and men conferred this power on the rulers of the church, to impart the action of penance to those who confess their sins, and to admit them, when purified by a wholesome satisfaction, through the gate of reconciliation, to the participation of the sacraments. Our Saviour is himself ever present to this work, *the ministration of which he committed to his disciples*, saying: *And I am with you all days, even to the end of the world.*"‡

We call the attention of the reader particularly to the words of St. Ambrose and St. Augustine, not only on account of the great authority of these two illustrious fathers, but chiefly because the writer in the Church Magazine, as will presently be seen, in the third paragraph of his extract has had the inconceivable boldness, or committed the inconceivable blunder, to mention them as favorable to his cause.

St. Ambrose, writing against the Nova-

* De Lapsis. † Comm. in cap. xviii Matth. ‡ De Sacerdotio.

* De Sacerd. lib. iii, cap. 5. † In Joann. lib. xii. ‡ Ep. 83, al. 91.

tians,—who, like the Montanists, denied to the church the power of forgiving grievous crimes, and like them, also, were immediately condemned by the whole church,*—speaks thus in his treatise on penance: "They pretend that they show great respect to Jesus Christ, by reserving to him alone the power of remitting sins; and in this very thing they dishonor him, by violating his commands, and rejecting his proffered office. For, as Christ in his Gospel said: *What things you shall bind on earth, shall be bound also in heaven, and what you shall loose on earth, shall be loosed in heaven;* who is it that honors him most, he that obeys, or he that rejects his commands? The church, by *binding and loosing sins*, obeys in both. The Novatians content themselves with binding only, and will not loose sinners, though *the power of doing both was given;* whence it follows that the one can not be permitted without the other. Both are allowed to the church; neither is allowed to heretics, because it is a right conceded to priests only. This right the church justly claims to herself, since she alone possesses true priests." Again: "*It seemed impossible that sins should be remitted by penance; but Christ has granted this power to his apostles, and from the apostles it has passed to the priests.*"†

St. Augustine has the following words: "Man, bound in the chains of so many grievous crimes, still draws back, and hesitates to have recourse to the keys of the church, *by which he may be loosed on earth, to the end that he be loosed in heaven.* Let him, then, now whilst he has it in his power, willingly judge himself, and reform his manners; lest, when he shall not be able to do it, he be, against his will, judged by the Lord. And when he shall have passed on himself a severe, but medicinal sentence, *let him come to the priests, by whom, in the church, the keys are administered.*" And again: "Let no one say: I do penance in secret; I do it before God; he knows my heart, and will pardon me. Was it then said without reason: *what you shall loose upon earth, shall be loosed in heaven?* Were the keys given to the church for no purpose? Shall we frustrate the Gospel, shall we frustrate the words of Christ?"* These are the fathers whom our Episcopalian opponent has ventured to adduce in support of his anti-Catholic system.

As the power of priests to forgive sins is as well proved from tradition as from Scripture, and is a divine truth clearly taught by the church from the earliest ages of Christianity, it might appear incredible that any one, laying claim to theological learning, should venture to call it an error, and should attempt to show when the belief of it was introduced among Christians. Our opponent, however, has not been afraid to do this. We will not undertake to qualify either his appellation or his attempt; we might disregard them altogether, since, from what has been said, both fall of themselves to the ground. Lest, however, the writer in the Church Magazine, or his admirer, the Banner of the Cross, should complain that the debt of refutation which we owe them has not been paid in full, it will not be amiss to answer them more particularly, and to show to what inaccuracies and sophisms some authors may be driven by the desire of supporting a bad cause.

The extract in question runs thus:

"*Error when introduced.*—Absolution by the priest was declared by all the old doctors to be declarative only of God's act, as we learn from Gabriel Biel, who flourished A. D. 1480. But Suarez, the Jesuit, says, 'this opinion is false, and *now at this time* erroneous.' Yet, in the 16th century, Hadrian VI says, 'The most approved divines were of this mind, that the keys of the priesthood do NOT extend themselves to *the remission of the fault.*' In this sentiment the sovereign pontiff did certainly not err. The power of the priest to absolve from sin was an error first held by the Donatists, a set of heretics, against which opinion of theirs both St. Ambrose

* See Euseb. Hist. b. vi, c. 44.
† De Pœnit. lib. i et ii, cap. 2.

* Serm. 351, n. 9, and 393, n. 3.

.Augustine wrote in the very strong-
ms. These saints decidedly *pro-*
against this monstrous error."—
h Mag.

)ne would think, from the beginning
paragraph, that it would tell us the
e date, year, and century when the
l innovation was made in the doc-
of the church, regarding the absolv-
wer. But this is by no means the
Our author is much more liberal
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ists, sectarians of the fourth, from
, a doctor of the sixteenth century!
much more narrow-minded are our
ic divines, who, in refuting any ad-
y, carry their subtilty so far as to
ut, with undeniable accuracy, not
e century, but the very year, place,
her circumstances of the religious
tions brought about by their oppo-

As the belief of the forgiving power
confidently stated to be of recent
and called a *monstrous error*, it
certainly have given rise to *mon-*
disturbances at the time of its intro-
into the church. For such dis-
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error to either the Church Maga-
the Banner of the Cross. Still,
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It is true that some of the medieval
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Lord to the repenting sinner. But,

on the one hand, this their manner of explaining the power of priests essentially differs from the belief of Protestants on the same subject, and can not be invoked by them with any sort of advantage. On the other, if this was at a time the opinion of some theologians, it never was the doctrine of the church.

In the first place, the opinion of those theologians essentially differs from that of Protestants, Episcopalians, and others. The latter do not believe the absolution of the priest to be indispensably required, nor to be productive of any inward and supernatural effect, nor penance to be a sacrament, nor confession to be a divine command. Whereas the divines just mentioned admitted that absolution is a judicial sentence on the part of the priest, and a necessary act in behalf of the penitent; that the contrition of the repenting sinner, however perfect and intense, can not justify him, without a sincere and at least implicit will, to have recourse, in compliance with Christ's injunction, to the power of the keys in order to be absolved; that the exercise of this power in his behalf, besides being an authoritative voucher of the remission of his sins, increases in him the gift of sanctifying grace; in fine, that penance is a sacrament, and confession a strictly binding duty. All this doctrine is certainly much more opposed than favorable to the Protestant system.

After all this manner of considering priestly absolution in the light of a declaratory, though judicial, sentence, though it may have found credit with some theologians for a time, never was the doctrine of the Catholic church. It is a very common illusion with Protestant controvertists to imagine, or at least affect to believe, that we Catholics receive as so many revealed truths whatever is said by some of our divines. This way of building up a creed, that is, by the assertion of a few individuals, is no doubt in full use among our separated brethren; having rejected and discarded the divine authority vested

by Christ in the pastors of his church,* it is necessary that they should fall under the control of merely human and fallible guidance. But it is not so with us. Our rule or guide of faith is not the opinion of a more or less considerable number of theologians, even though they were prebendaries, archdeacons, or, like the author of the *Church Magazine*, chaplains of some royal majesty; but it is the Word of God himself, propounded to us by the church, and by the unerring authority of her chief pastors. If, therefore, our adversaries wish to prove any thing to the point, let them show that the church made the opinion above stated at any time her own doctrine. But they do not even attempt, at least seriously, to do so. What is said of Hadrian VI is a mere delusion. The words quoted from him (supposing them to be faithfully translated) were written long before he was Pope Hadrian VI, and whilst he was yet professor at Louvain. Whatever, then, may have been his real opinion on our subject, it was merely the opinion of a private doctor or theologian, which we are fully allowed to reject, if you think proper, and our opponent, by producing it in a different light, has merely shown either his own deficiency in accurate knowledge, or his want of candor.

IV. To conclude this part of our discussion, it is by no means true that "absolution by the priest was declared *by all the old doctors* to be declarative only of God's act." If Gabriel Biel, a theologian of the fifteenth century, has ever said it, (which is the more to be doubted as our author does not presume to cite any words from him,) Gabriel Biel was, as well as himself, greatly mistaken. For, independently of the ancient fathers, whose explicit testimonies in our favor we have already produced, we may adduce here, *ad superabundantiam juris*, St. Bernard, St. Thomas Aquinas, and other eminent doctors of the middle ages.

* See Matt. xxviii, 18—20.—Luke x, 16.—John xx, 21.—Eph. iv, 10—14, etc.

St. Bernard, the celebrated abbot of Clairvaux, speaks thus in his sermon on St. Peter and St. Paul: "Who is more powerful (on earth) than he who has received the keys of the kingdom of heaven in so peculiar a manner, *that the sentence of Peter precedes the sentence of heaven?*"* It would be just the reverse, if absolution were merely a declaratory sentence of the remission of sins.

St. Thomas Aquinas, the angelic doctor, says: "God alone, by his own authority, absolves from sin, and remits sin; *priests, however, do the same as his ministers*, inasmuch as the words of the priest instrumentally operate in this as in the other sacraments, by virtue of the divine power."† This text is too clear to need any comment.

Richard St. Victor, one of the most illustrious theologians of the twelfth century, has left a whole treatise on the power of binding and loosing, in which, among other things, he says: "If the penitent neglect to look for a priest, in order to make his confession to him and receive absolution from him, *he shall not escape eternal misery.*"‡ How could that be true, if the absolution given by the priest were *declarative only of God's act?* Would not the act of God be valid without this declaration?

Hugh of St. Victor, who lived about the same time, and acquired such renown for his learning that he was called a second Augustine, asks in his second book on the sacraments, what is meant by these words of St. James, *confess your sins one to another, and pray for one another, that you may be saved;* and he answers: "They mean: confess, not only to God, but also to man for God's sake; confess to one another, that is, the sheep to the pastors, inferiors to superiors, those who have sins *to those who have the power of remitting sins.*"§

To these names might be added those

* Serm. i, in fest. SS. Petri et Pauli, apost. n. 2.
† Summ. Theol. Part. iii, Q. 84, art. 3, ad 3.
‡ Tract. de potest. lig.
§ Lib. ii, De Sacram. fidei.

of St. Anselm, Peter of Blois, Scotus, Paludanus, etc. But enough, we think, has been said to overturn completely the position taken by our opponent in reference to the opinion of ancient theologians: he is wrong *et quoad jus et quoad factum.*

V. We now come to the last, though not the least inaccuracy of the extract whose contents we are discussing. It is that which absurdly—I had almost said impiously—ascribes the origin of the dogma and belief of the forgiving power to the Donatists, sectarians of the fourth century. Those heretics, far from introducing a tenet which, long before them, had been delivered by Christ himself, and always admitted in the church, (see, above, our proofs taken from Scripture and tradition,) rather indirectly assailed it, at least to a certain extent, by denying that sinners can validly administer a sacrament. This was the error against which St. Augustine and other contemporary fathers wrote in the very strongest terms, but not against the forgiving power of priests, which they, on the contrary, as we have abundantly shown, very strongly vindicated in different parts of their writings.

Hence the author of the Church Magazine, by daring to accuse Catholics of a monstrous error, has only proved that, if there is any such monster here, it exists no where else than in his imagination, and that it is not the Catholic church which ought to be charged with a monstrous error, but he himself who has become guilty of a monstrous misrepresentation or monstrous mistake.

What shall we say now of the encomium bestowed on that author by the editor of the Banner of the Cross, in these words: "They" (the articles of the Church Magazine relative to the church of Rome) "were deemed to be so valuable as to obtain for them a recommendation that they should be printed for extensive and gratuitous distribution?" All we can say is, that the encomium does no credit either to the giver or to the receiver. It is not certainly to the credit of our American fellow editor to have spoken in such high terms of a work so full of inaccuracies and false reasonings. Nor do his praises render the work in any wise more respectable; nay, we think that the circumstance which he mentions concerning it redounds entirely to its dishonor. For what other reason was "a recommendation obtained for its controversial articles, that they should be printed for extensive and gratuitous distribution," except that they had very little of intrinsic merit, and were hardly worth and fit to be circulated in any other way?

After all, we very easily understand the cause of the many attacks that are directed against the forgiving power of priests. It is because the admission of that power involves the admission of the necessity of *auricular confession;* a name too odious and unpleasant for those whose heart is set upon the things of this world much more than upon the things of heaven, not to experience, from various quarters, a violent opposition. This is, no doubt, the reason which induces many, under the pretence of defending the rights of Almighty God, to attack the obvious import of his words, to deny the effect of his sovereign will, and reject the dispensations of his mercy.

To conclude: if, in the course of this article, we have occasionally used strong language, we hope that it will be attributed, not to any ill will towards our opponents, but to a just feeling of indignation at their unjustifiable assaults. Whilst they assail us and our doctrines, not only without reason, but against all reason, they can not expect that we should be like "dumb dogs, not able to bark,"* especially as we have so many means to defend our cause, and hurl back every charge successfully against them. If they want to avoid the like inconvenience in future, let them look to themselves, and no longer lose their time in looking for errors —especially for monstrous errors—in the church of Rome.

* Is. lvi, 10.

MISSIONS OF CANADA.

(From the Annals of the Propagation of the Faith.)

AMERICA, with its savages, offers a scene calculated to engage the attention of penetrating and profound minds, as well as it has occupied the imagination of the many; but ever since the cold calculations of trade and colonization have taken possession, in a great measure, of North America, the kind of charm which was connected with its forests, the vast inheritance of an almost mysterious race, has disappeared, and this great phenomenon has been unattended to by science and philosophy, as well as by the curiosity of the public.

Other causes, such as the obscurity of local traditions, have also tended to turn away the mind of Europe from every thing that could interest it in regard to the primitive man of the new world; and it may be that even the church itself does not, in the history of its great apostolic enterprises, find that account which the missions of Canada are entitled to.

I do not pretend to throw any light on a subject which is but little known, but I dwell in the country of the former people of America; it is but little changed. I see their descendants scattered around me; they are still savages; they are still, almost all of them, out of the way of salvation; and, consequently, when I seek to obtain the knowledge which a missionary requires, the past must necessarily be blended with the present in my studies, and the one of them be shown forth and explained by the other.

I shall, in the first place, tell you what are those wrecks of nations towards which we have been sent. In the diocesses of Quebec and Montreal, which comprise Lower Canada, there are to be met with savages of three or four principal tribes. They almost all roam about towards the north, far away from those places where there is a beginning of civilization. Being few in number, they are becoming every day weaker and weaker from the effects of extreme want.

Upper, or West Canada, is divided into two diocesses: the diocess of Kingston, and that of Toronto. The former contains only about a thousand savages: it is in the other that those for whom our mission was established dwell. They are more than nine thousand.

Two languages, the Iroquois and the Algonkin, form the great line of distinction between the Indian races of this country. The former, called by the English the Mohawk tongue, is that of the Six Nations, settled since 1776, on the Great River, or River Ouse, which empties itself into Lake Erie. It was five of these nations that formed heretofore that confederation, which the bloody defeats of so many savage tribes, and the misfortune of New France, have rendered famous. They were formerly called the *Five Iroquois Cantons*. Here are the names which were given them by the French: the Agnins, the Oncyouthes, the Onontaguas, the Guyogouins, and the Tsonnonthouans. Now-a-days the English call them the Mohawks, the Oneidas, the Onondagas, the Cayagas, and the Senecas. These tribes inhabited the country which is now the state of New York, towards the northwest, and chiefly along Lake Ontario. As the greater number of them remained faithful to England during the war of independence, George III granted them a considerable extent of territory on the banks of the river Ouse. The others, after having sold all they possessed, went to settle themselves for the most part in the neighborhood of a bay on Lake Michi-

gan, called Green Bay; they are known by the name of the New York Indians.

These Iroquois, whom we may call the Romans of North America, used sometimes to incorporate with themselves the vanquished nations. One from among them has preserved its name; that of the Tuscaroras. This is the reason why they are now called the Six Nations. I visited them last year: I traversed the banks of the Great River. These people amount to two thousand three hundred souls; and out of this number two thousand are still infidels: they have preserved the sacrifice of the white dog.

With regard to civilization, their progress is almost none. In a few years no savages will be any longer seen on the fertile and picturesque banks of the Great River; they are removing, and the government wishes them to remove far away from it. Such are the Iroquois of the present day. The name which they derive from their ancestors makes the other savages tremble still, while the degradation to which they are reduced fills the traveller with amazement and pity. How God has visited on their children the iniquity of their fathers! Is this sufficient? Does not the blood of martyrs also cry out for mercy? and shall there not be among these barbarian tribes, as formerly, at least a few chosen souls? We hope so, and beseech the Lord to send and to fill with his Spirit those for whom this work has been appointed.

The other language of which I have spoken has no connection with the Iroquois. It is almost general from Hudson's Bay to the Rocky Mountains: it is the language of trade. There are several dialects of it, but not much unlike. We call it the Algonkin, although the people of that name, in all probability, speak only a dialect of it.

I shall mention here only the two great classes, in which the English and the Americans include almost all the Indian tribes who speak the Algonkin: these are the Ottawas and the Chippeways. These are the savages who, together with the Mohawks, are to be found in Upper Canada, and form a population of more than ten thousand souls. There are about eight thousand in the state of Michigan in the diocess of Detroit.

The English government has divided those who are under its power into superintendencies. There is an Indian office which administers the produce of the lands sold to the crown. The annual income arising from this source is appropriated to the building of churches, schools, and houses, which the savages oftentimes refuse to take. It serves also for what are called *presents*, that is, for a yearly distribution of arms and ammunition, knives, blankets, and some pieces of cloth.

It was not until the year 1830 that sectarian missionaries, seeking to convert the savages, were seen in Upper Canada. These missionaries were Methodists. With much ado have they been able to found three very trifling establishments. But by means of their excursions and their camp-meetings they have obtained an influence which has become in some places a great obstacle, the only obstacle, strickly speaking, which Protestantism offers us: for, with all its resources, the church of England is not a dangerous rival. We only ask from it liberty, which, moreover, is secured to us by the most solemn treaties.

I can not tell what the Catholic religion did for more than a century for these poor savages of Upper Canada, at a time when they were much more numerous than they are at present, and, in general, when they took a pleasure in calling to mind the *blackgowns*. The diocess had not a sufficient number of apostles to send among them. It is now only seven years since the Rev. Mr. Proulx, a Canadian priest, first reopened an Indian mission and settled in the great Manitooline. At last, after many events, we, whom Providence hath called, feel now happy at finding the gate open for us. I must say a few words on our views, our de-

sires, and on the work which we have begun.

Sandwich is a parish containing almost all French Canadians. Eighteen years ago it was divided into two. Sandwich and Amherstburg are the only parishes in this part of Upper Canada, which is a mission country. Sandwich and the city of Detroit, the capital of the state of Michigan, were originally nothing more than two villages of the savages. The Jesuits had collected there the Catholic Hurons, who did not go down to Quebec after that bloody catastrophe which, along with famine, destroyed almost entirely that powerful tribe. The last missionary, Father Pothier, died in 1781. His successors were the priests of Quebec. But before that time, towards the latter days of Father Pothier, almost all the Hurons had gone away.

This parish, called formerly the assumption of Detroit, at the same time that it affords us an important exercise of our ministry among Catholics of French descent, and the Irish of the neighborhood, has become the advanced post from which we can issue forth to meet the savage tribes who are awaiting us.

Sandwich is situated at the distance of nine miles from Lake Saint Clair, and seventy-four from Lake Huron, on the left bank of the Detroit River. The first mission which we have founded is an island, at the entrance of Lake Saint Clair, called South Island or Walpole Island. This island is inhabited only by Indians. Although they are a mixture of different nations, these savages are wonderfully united by a spirit of nationality, of which we find no example elsewhere. They are proud of being the only people of the Red Skins who have remained faithful to the customs of their ancestors. Being, in consequence, enemies of every thing which has the appearance of Christianity, they foster and strengthen their natural aversion for prayer and even for civilization by the habitual practice of jugglery or savage magic. During the space of nearly a year that we have been in Walpole Island, the Lord has sent us many trials, but he has not left us without consolations.

At the distance of twenty-five miles from Walpole Island near Lake Huron, is what they call an *Indian Reserve*, that is, a certain extent of land which the government has left to the savages. This reserve consists of four square miles of ground on the left bank of the river Saint Clair. The Methodists have there established a mission ever since 1831. There, every year, in the month of September or October, are renewed in a camp-meeting the shoutings and contortions of the most fanatical of all sects. There, nevertheless, God has also given us a small flock of neophytes.

From Port Sarnia to the largest of the islands of Lake Huron, called Mantooaleen or Manitooline, the distance is about two hundred miles. This island belongs to the savages. The number of those who inhabit it amounts to eleven hundred. There are five villages. In one of them only are seen well-built cottages, a church, a school, workshops; it is that village where the church of England has collected all her converts. They are not more than one hundred and sixty, although lodgings and other bounties are given to any one who will become a Protestant. The Catholics receive nothing, and are nearly seven hundred in number, notwithstanding. Extensive, fertile, and in an admirable situation for the savages, the great Manitooleen may be regarded as a land of promise, to which the Lord calls the scattered and wandering tribes of the Algonkins. It would seem as if their misfortunes have made them send up to heaven a long cry of distress, which has touched the heart of God.

Since 1648, the time when the Jesuits founded their first mission at Manitooleen, how many changes have taken place in either hemisphere! And the great isle of Lake Huron has nothing changed! Its shores, its forests, have preserved their

primitive beauty, and it is the old American race that inhabits it still. The showy steamboats and the proud ships of war that plough the waters of Lake Huron have not as yet visited it. It likes and receives only the small bark, the tree hollowed into a canoe, and the skiff made of its rind.

In the month of July, the season of the *presents*, you see canoes arrive in hundreds from every side, but particularly from Lake Superior. There are soon erected tents, and huts of reeds or of branches of trees, and two or three principal camps appear on the picturesque shores of some bay. You perceive, it is true, here and there, some men and things which bespeak civilization, but it is only like a weak contrast to what is all around them. The grand sight shown here is savage life in time of peace and on its solemn days. Then the *blackgown* can, according as it seems well to him, walk up and down about these camps, go into the huts and sit down on the mat of the chief; he can enter into chat, preach, make himself all to all, a savage even, in order to gain the savages. One thing, however, is wanting to him, and a material thing it is—time; for as soon as the distribution of the presents is over, this crowd disperses. Still it is easy to understand the good effects which the sacred ministry may produce in so large a gathering of people.

Last year Father Choné was present at it, along with the Rev. Mr. Proulx. He had just come from Sandwich. Since then this missionary has never ceased laboring, and not unfruitfully, among his dear islanders, whether Catholics or infidels. Being destitute of almost every thing, he seems to feel no other want than that of having fellow laborers, because he sees what may be hoped for, and what is to be done. The Lord will undoubtedly soon send him some spiritual and temporal aid; his flock will go on increasing, and the great Manitooleen will become the centre of the missions which we have to found. Such is our hope.

On the subject of those missions which we contemplate founding I have to remark that his lordship, the bishop of Detroit, in concert with the bishop of Toronto, is calling us to the *Sauts-de-Sainte-Marie*, where our fathers had formerly a flourishing congregation. I shall add that the same prelate is also pressing us to go to Lake Superior, that he is pointing out to us the place where we should settle, and that he is bringing before our view, along with some neophytes, a crowd of infidels, to whom it is out of his power to send any missionary. With the invitation of his lordship, the bishop of Detroit, all our desires correspond; for the missions of which I have just spoken, though, being of importance in themselves, will become more so by means of those others which will continue the chain of the missions: they are to lead us very far onward. When we were pitching our tent last year on the shores of Lake Superior, we were already thinking of carrying it over to the shore of some one of the bays of the greatest lake in the world, right opposite that immense extent of forests, prairies, and lakes, which stretch as far as the Rocky Mountains.

This thought, these wishes, are inseparable from our undertaking, and are imperatively required by the circumstances of it; for, in point of fact, the best preserved and most numerous Indian tribes are scattered over that immense west which lies towards Lake Superior. The greater number of them have never had any Catholic missionaries, and for a considerable time past they have been visited by Methodist preachers. When a person fixes his mind on this thought, he does not require much zeal in order to have his bowels of compassion moved by it.

CORPUS CHRISTI.

BY JOHN AUGUSTUS SHEA.

SUN of the morn! that from the eastern hills
Awakes the world, and earth with glory fills,
  I love to see thy bannered light unrolled,
To see the conscious ocean pride in thee,
Beauty and life adorn each flower and tree,
  And every dew-drop turned to liquid gold!

But with more sacred gladness do I now
Behold in heaven the splendor of thy brow,
  Bringing to man this morn of jubilee,
Inviting us the bread of life to share,—
To love's own altar-banquet to repair,
  And read, with faith, the living mystery!

O mystery! not mystic to the eye
Whose light is faith in HIM beyond the sky—
  Faith not of earth, but born of God above—
The mystery which inner life proclaims,
And with its photographic truth inflames
  Upon the heart the image of his love.

Truth of the sacrament to faith revealed,
In strictly human elements concealed
  From mortal eye! Fulness of love divine!
Feast of the faithful! Fulness of the Lord!
Of justice Justifier! God's award!
  I bow in tears before thy mercy's shrine.

Who, of this day contemplative, can look
On sunrise, opening like a mystic book
  Written by truth, nor see the promised morn
When by this banquet strengthened he can rise
From the deep night of death, and tread the skies
  In heaven's broad sunshine soaringly reborn!

Descending from the twelve, from hour to hour
Of eighteen hundred years of growing power,
  From where the fragrant groves of Ispahan
From the propaganda's voice of truth receive,
Listen, love, reverence, exult, believe,
  To where Columbia hails the free-born man.

Descending through the twelve, pure as when first
The sunlight of the Word from darkness burst
  Is Rome's high Catholicity of sway;
Humble and pure—north, south, and east, and west
The rock built church haileth, in every breast,
  The *Corpus Christi* of salvation's day.

Glory to God that spareth me to see
Throughout the earth this wondrous unity,
  Its source the Saviour, and its centre Rome!
Marking on history's page, with pen sublime,
The proud, triumphant age of Christian time,
  And guiding man to his celestial home.

Here sacrifice and sacrament unite;
The mortal's anguish and the Godhead's might,
  The real, not the type of saving grace;
Let us, to-day, regenerated be,
Fulfil the faith, bend the repentant knee,
  And, true in spirit, seek God's holy place.

Let us believe, adore, love, hope and pray,
Let faith on wings expansive hail this day,
  Surmount the clouds, and soar beyond the sun;
And into heaven presume, and drop one tear
Of the pure, humbled heart's repentance there,
  And see the goal of promise won.

INTELLIGENCE.

FOREIGN.

ENGLAND.—*Conversions.*—The Rev. Edward Healy Thompson, M. A., late curate of Ramsgate, Kent, and heretofore of St. James, Westminster, and St. Marylebone, London, was received into the church at Salisbury on Saturday, the 11th April, being Easter eve.

A correspondent of the *London Morning Herald* states that the Rev. Mr. Wells, curate of the church at St. Martin-in-the-Fields, had resigned his living, and entered into the Catholic church.

The *Dorset Chronicle* says that the Anglican clergyman at Bath had resigned his charge for the purpose of entering into the communion of the Catholic church.

The *Church and State Gazette* says the Rev. J. M. Jephson, with his lady, have at last given in their full submission to the "bishopric of St. Peter."

On Tuesday last, says the *Liverpool Standard*, the Rev. William Howell Lloyd was received into the church of Rome at the chapel of the bishop's house at Birmingham. A few days before, a gentleman of distinction from Scotland also made profession of faith in the same chapel.

At Kensington chapel last week four converts (ladies and gentlemen) were received into the church by the Rev. W. Rugden.

One of the clergy of the London District has lately assured a correspondent that scarcely a day passes without a conversion in his district.

The *Messager de Denube* announces the simultaneous conversion of three countesses of Rechberg to the Catholic faith. Their abjuration took place on 4th of March at Donzdorf and at Munich.

A correspondent of the *Tablet*, from the Island of Jersey, writes that the Rev. Mr. Cunningham received *thirteen* converts into the church at Vauxhall, at Easter.

Mr. Joseph Evans, a native of England, was received into the Catholic church, at the parochial chapel of St. Nicholas, Galway, Ireland, on the 7th April.

The *Church and State Gazette* states that Robert Walker, Esq., M. A., of Lincoln college, Oxford, has conformed to the Roman Catholic faith.

Robert Monteith, Esq., jr., of Carstairs, was received into the church on the festival of St. Joseph (19th March) at Oscott college, and on the festival of the Annunciation of our

Lady (25th March), his lady was received into the church at the convent of St. Margaret, Edinburg, on which occasion the inmates of that establishment made the customary annual renewal of their vows.—*Tablet.*

Rio Janeiro.—A correspondent has kindly favored us with the following information, which we take pleasure in placing before our readers.

Now, while I have room, I will give you some idea of our churches at Rio Janeiro. Know then that they are neither Gothic nor Grecian, nor Saracenic. I can not make out any thing certain, as every church has something peculiar. The steeple part of the churches is sometimes covered with glazed Dutch tiles, of different colors, producing thus rather a singular effect. The colors, being strongly relieved by each other, may be seen at a great distance. Blue and white are the most generally used. The spires are, in general, Saracenic in their origin, many of them perfect minarets. The bells are hung below these spires. By the way, don't forget to ask ——— about the bell-ringing. We boarded opposite the church of the Carmo, and didn't we have a benefit on Sundays and festas. I 'll continue: the churches are constructed of cut stone, resembling somewhat red sandstone; it appears to be much harder than the stone of St. Joseph's. The façades are very much worked, and the work is equal to any thing I ever saw. Festoons of flowers, angels, alto-relievos over the entrance, capitals of *pilasters* are fit for any church; the work that is expended upon them is tremendous. The windows are very ordinary, resembling a great deal those of a private house; there are a number of that kind of windows, through which "*Quasimodo*" put his head. They appear to be air-holes, for there is no glass in them. The Candelaria is the leading church for the architectural beauty of exterior. The interiors of churches are frequently very rich. There is an immense quantity of carving, and beautifully finished too. Around the altars it is the richest, and the amount of labor expended must have been prodigious. It is, moreover, no mean production; the men who worked the spiral column with alto-relievos, and decorated *every square inch* of timber around and above the altars with festoons and perforated work, must have understood thoroughly their business. The carving is in the style of Louis XIV; there you have an idea of it. They have done here one thing, which, perhaps, the climate obliged them to do; they have covered all the wood work with thick coats of white. I have not seen a piece of naked carving in any of the churches that I have visited. The side altars are numerous. Above them invariably are statues of the patron saints in niches, and colored after life. Some of the statues of our Saviour that I have seen are frightful from the natural manner of the coloring. At every joint, and all over the body, are horrible wounds, very well imitated. However, the thing appears to be in very bad taste; it is entirely overdone. Of what substance these statues are composed, I have not ascertained. The carving, if they are carved, is not good; it is too soft. There are some churches very rich; silver lamps and candlesticks, silver flower vases are abundant. At the Carmo I saw an antependium of solid silver.

I will now speak of the church of the monastery of San Bento, and that of the Dominican convent, San Antonio I believe is the name. The monasteries are large and strongly built. They are situated on the top of a hill in the city. The San Bento is the richest convent in the Brazils. The monks are few. The churches of these two monasteries are the richest I ever saw or ever expect to see. I was with ——— when I entered the San Bento for the first time. Till then I could not have thought it possible for so much labor to be spent on a church. I never imagined such richness. The exterior is very plain and without the slightest pretension to architectural beauty, or beauty of any sort. You expect nothing, when on a sudden you behold the interior of the church. From the door to the altar, from the ceiling to the pavement, it is nothing but carving; this is not like the other of which I have spoken. Every bit of this is *gilded*, and not only gilded, but *burnished*. It appears to be nothing but gold. The ceiling is covered with paintings, which are very badly done, and mar greatly the effect of the other parts. There is one of the side chapels (our Lady's) of which there is not the *smallest portion* of the wall or ceiling visible for the gold. This chapel is more than half the size of *our little chapel*. The lamps are of massive silver, and three or four feet high. I never saw such magnificence. The other convent church is almost as rich as this. I was in the latter church on All Saints' waiting for mass. In

entering I saw a monk standing among the candles of the high altar. From the foot of the large crucifix to the tabernacle is an inclined space of six or seven feet; this space is filled with candles. Among these candles the monk was standing with his back to the people, apparently engaged in arranging some of them. I waited and waited for him to come down, but there he stayed, and is there I suspect to the present moment. It was a statue dressed like a monk of the order with shaved head, &c. &c. It appeared to me to be in very bad taste to stick a statue among the candles.

M.

DOMESTIC.

Archdiocess of Baltimore.—*The Provincial Council.*—The sixth provincial council of Baltimore was opened on Sunday the 10th ult., and was closed on the Sunday following, the 17th. The opening ceremonies were grand and imposing, beyond any thing ever before witnessed in the United States. No less than twenty-three bishops were in attendance from all parts of the union. The venerable Bishop Flaget, of Louisville, now in the eighty-third year of his age, was necessarily absent on account of infirmity, and the Right Rev. Bishop of Boston was not present by reason of serious sickness; but both of these sees were represented by the respective coadjutors of the prelates just named. The Right Rev. Dr. Blanchet, vicar apostolic of Oregon, did not attend in consequence of the great distance of his residence from Baltimore; and this remote territory was the only portion of our union which was not ecclesiastically represented on the occasion.

The Catholicity of the church was strikingly and beautifully shadowed forth by this harmonious reunion of prelates born in different nations, but professing the same holy faith, kneeling at the same holy altar, and uniting with heart and soul in the same great work of governing the church of God, "which he had purchased with his blood." Of the twenty-three prelates in attendance, we remarked that *eight* were natives of the United States, *seven* of Ireland, *six* of France, one of Switzerland, and another of Belgium; and yet all distinctions of nation were lost in the great unity of faith and worship in which all hearts were blended together as one.

On no previous occasion, perhaps, in all our life, have we been more deeply impressed with the peculiar grandeur and sublimity of our ceremonial, when it is fully carried out according to the magnificent scale on which it was planned. Never can we forget our own feelings on witnessing that long and imposing line of procession of priests and bishops—beginning with young clerks following the cross, and closing with the archbishop—which slowly moved around the square on which the Cathedral stands, from the front of the archbishop's residence to the front of the Cathedral, chanting the *Miserere*, and imploring the divine benediction on the deliberations of the bishops. These were all dressed in cope and mitre, and took their place in the procession according to the date of their ordination. A vast concourse of people, both Catholics and Protestants, looked on with breathless interest, while this largest assemblage of prelates and clergymen ever convened in this union was solemnly wending its way to the Cathedral entrance. No one, we are quite confident, no matter how deeply prejudiced against our holy church, could fail to be deeply and favorably impressed by the spectacle; and the profound silence preserved, together with the apparent reverence manifested by all present, proved that some feeling, higher than mere curiosity and politeness, pervaded the bosoms of all spectators.

As the head of the procession entered the cathedral the orchestra in the gallery struck up a splendid march, which was most effectively executed by a full band. After the prelates and clergy had taken their respective places in the sanctuary, a solemn high mass was celebrated by the Most Rev. Archbishop, after which the council was opened with the usual prayers and ceremonies as directed by the pontifical. The choir performed one of the most brilliant masses of Mozart with an ability and a success which reflected great credit on the members. At the end of the mass, the Right Rev. Dr. Purcell, of Cincinnati, ascended the pulpit, and delivered an able and eloquent discourse on the power of teaching all nations, imparted by Christ to the apostles and their successors, and in answer to many popular charges often alleged against the church. In the evening of the same day, after vespers, a discourse was delivered on the antiquity of the church by the Very Rev. M. J. Spalding.

On the evenings of the week ensuing, able and eloquent discourses were delivered by the

right reverend bishops of New York, Pittsburg, Philadelphia, and Cincinnati, and by the Right Rev. Dr. McCloskey, bishop coadjutor of New York. On Thursday a solemn mass of *requiem*, for the repose of the prelates and clergy of the province, deceased since the last council, was sung by the Right Rev. Bishop of Natchez, and the *Libera*, at the close of it, was chanted, the Most Rev. Archbishop presiding. After the mass, the bishop of St. Louis preached a very eloquent and appropriate sermon on the antiquity, divine origin, and utility of prayers for the dead, and he made a very happy and touching reference to the life and virtues of his deceased predecessor, the learned and apostolic Bishop Rosati. At the close of this service, the second public session of the council was held, with ceremonies similar to those of the first.

The council was brought to a close by the third and last public session, held on Sunday the 17th ult. The ceremonies attending the conclusion were not less imposing than those which had accompanied the opening of the council. The concluding sermon was delivered by the Rt. Rev. Dr. Reynolds, of Charleston, on the unity of the church, and we need only say that he did not fall short of the high expectations of his friends on the occasion.

The prelates and clergy thus convened from all parts of the union—nearly sixty in number—will not soon forget the great kindness and warm hospitality which were universally extended to them by the Catholics during the week of their sojourn in the monumental city of Lord Baltimore.

On the first and last days of the council all the prelates and clergy were entertained at dinner by the Most Rev. Archbishop, and the former were so entertained throughout the entire week.

Prefixed to the present number of the Magazine will be found a lithographic print, taken from a sketch made by the skilful artist, M. Franquinet, of N. York. It represents the archbishop, bishops, theologians, and clergy in attendance at the first solemn session of the council, in the order in which they respectively sat. We may remark that the object of the sketch is merely to give such of our readers as had not an opportunity of witnessing the solemn sessions of the council an idea of the order in which the prelates, the clergy, and the several officials were arranged. It was impossible, under the circumstances, to obtain any thing like correct portraits of those who are represented in the sketch.

We subjoin, from the Catholic Herald, a list of the prelates, theologians, and officers of the council, correcting a few omissions. In the list of the prelates it will be observed that the age and birth-place of each are marked; and in that of the theologians, we may observe that the order in which their names are placed corresponds with that of their respective bishops.

Prelates assembled in Council.—The Most Rev. Archbishop of Baltimore, Samuel Eccleston, born on the Eastern Shore of Maryland, 27th June, 1801.

Right Rev. Michael Portier, bishop of Mobile, born in Montbrion, France, Sept. 7, 1795.

Right Rev. Francis Patrick Kenrick, bishop of Philadelphia, born in Dublin, Ireland, 3d December, 1797.

Right Rev. Guy Ignatius Chabrat, bishop of Bolena, coadjutor of the bishop of Louisville, born in Mauriac, France, 25th December, 1787.

Right Rev. John Baptist Purcell, bishop of Cincinnati, born in Mallow, Ireland, 26th February, 1800.

Right Rev. Anthony Blanc, bishop of New Orleans, born in Sury, France, 11th October, 1792.

Right Rev. Mathias Loras, bishop of Dubuque, born in Lyons, France, 30th August, 1792.

Right Rev. John Hughes, bishop of New York, born in Clogher, Ireland, 20th June, 1798.

Right Rev. Richard Pius Miles, bishop of Nashville, born in Maryland, 17th May, 1791.

Right Rev. Celestin Rene Laurence De la Hailandiere, bishop of Vincennes, born in Combourg, 3d May, 1798.

Right Rev. John Joseph Chanche, bishop of Natchez, born in Baltimore, 4th October, 1795.

Right Rev. Richard Vincent Whelan, bishop of Richmond, born in Baltimore, 28th January, 1809.

Right Rev. Peter Paul Lefevere, bishop of Zela, administrator of Detroit, born in Roulers, W. Flanders, 30th April, 1804.

Right Rev. Peter Richard Kenrick, bishop of St. Louis, born in Dublin, Ireland, 17th August, 1806.

Right Rev. John M. Odin, bishop of Claudiopolis, vicar apostolic of Texas, born in Amberg, France, 25th February, 1801.

Right Rev. Michael O'Connor, bishop of Pittsburg, born in Cork, Ireland, 27th February, 1810.

Right Rev. Andrew Byrne, bishop of Little Rock, born in Kavan, Ireland, 5th December, 1802.

Right Rev. William Quarter, bishop of Chicago, born in King's county, Ireland, 31st January, 1806.

Right Rev. John McCloskey, bishop of Axiern, coadjutor of the bishop of New York, born in Brooklyn, 20th March, 1810.

Right Rev. Wm. Tyler, bishop of Hartford,

t, born in Derby, Vermont, 5th

·v. Ignatius A. Reynolds, bishop of
born in Bardstown, Kentucky, 22d
39.
ev. John Martin Henni, bishop of
, born in Obersaxony, Switzerland,
1805.
ev. John Fitzpatrick, bishop of
coadjutor of the bishop of Boston,
ton, 15th November, 1812.
account of distance—Right Rev. F.
t, vicar apostolic of Oregon.
nt of advanced age—Right Rev.
seph Flaget, bishop of Louisville,
rergne, France.
nt of ill health—Right Rev. Bene-
:k, bishop of Boston.
ns.—Rev. Gilbert Raymond, Rev.
ery, Rev. Charles I. White, of the
Archbishop; Rev. J. A. Elder,
B. Tornatore, C. M., Very Rev.
n Spalding, V. G., Very Rev. Ed-
thy Collins, V. G., Rev. Augustin
. Michael McAleer, Very Rev.
a, V. G., Rev. Charles H. J. Car-
hn B. Randanne, Rev. John B. St.
Rev. Henry Tappert, C. SS. R.,
's Constantine Pise, D. D., Rev. J.
Rev. James Dolan, Rev. Thomas
ry Rev. John Corry, V. G., Rev.
nkins, Rev. John McCaffrey, Rev.
an, Very Rev. John Barry, V. G.,
Hickey, Very Rev. Joseph Vincent
. G.
Religious Orders.—Very Rev.
Deluol, S. S. S., Very Rev. James
. S. J., Very Rev. Peter T. Ver-
f., Very Rev. George A. Wilson,
Rev. Peter Chackert, O. SS. R.,
John Timon, C. M.
the Council.—Bishops of Mobile
Promoters; Rev. E. Damphoux,
s L'Homme, *Secretaries.*
—Rev. William D. Parsons, Mr.

he council various decrees, we
were passed by the assembled
ing reference chiefly to matters of
line, which, after they will have
ted to the judgment of the holy
ng to the usages of a venerable
ill, if approved, be published for
of Catholics in this remote por-
oly Catholic church. This neces-
inary may serve to explain the
caution adopted by our discipline,
icting the proceedings in presence
ruous auditory, and of not hastily
ely speaking of the results reached
erations. The sad experience of
ous denominations in our country,
on their discussions in public,
this, we think, have taught them the utility, if not the necessity, of some such prudential regulation, if they would not continue to degrade religion to the low level of merely human interests. We have known many recent cases in which the course of Protestant deliberative assemblies on this subject has been of serious injury to religion, and has, in fact, brought contempt both on its ministers and on the sacred cause itself. The secrecy which attends the deliberations of the highest and most grave legislative body of the United States—the senate—when in executive session, presents a sound precedent for the policy adopted by our church in the despatch of executive business of a much higher order, even if the former line of conduct was not actually borrowed from the latter, which is manifestly of a much older date.

The council adjourned to meet on the fourth Sunday after Easter, in the year 1849. An application to the holy see for the erection of four new sees was resolved upon, but only two new bishops were nominated. All these matters will be finally determined by the apostolic see. It may not be amiss to observe that the other measures "spoken of in some secular journals," as having been adopted by the council, are the mere creations of dreamy imaginations, or of those that love to cater for the *aures prurientes* of the community.

Chaplains in the army.—We have learned, with much pleasure, that in consequence of an application from the Hon. James Buchanan, secretary of state, the Rev. Fathers McElroy and Rey, of the Society of Jesus, have started for the scene of war in Texas, in order to afford the consolations of religion to the Catholic soldiers in the army of the United States. Two other Rev. gentlemen will also be sent from St. Louis for the same purpose. It appears that there are about eleven hundred Catholics among the regular troops. With the aid of the excellent clergymen who have been appointed to minister to their spiritual wants, we have no doubt that they will be animated to fight with increased energy and valor under the American standard.

Confirmation.—On the 2d May the Most Rev. Archbishop administered the sacrament of confirmation at Mt. St. Mary's college, and St. Joseph's academy, near Emmitsburg, Md., to about ninety persons. On Ascension day he confirmed seventy-seven at Frederick, and on the 24th May at St. Alphonsus' church, Baltimore.

New Church.—The new church which has been some time in progress of erection, near Rockville, Montgomery county, Md., will be dedicated on the second Sunday of July.

Fair.—The fair recently held in Baltimore for the benefit of St. Vincent's Male Orphan Asylum, realized a net profit of more than $2,700.

Diocess of Philadelphia.—*New Roman Catholic church at Minersville.*—The Catholics of Minersville, Pa., are about to erect a new church in that borough, 50 front by 100 deep, to be built of bricks, the present one having become too small for the congregation worshipping there.—*F. Jour.*

Fair.—The fair recently held in Philadelphia for the benefit of the congregation of St. Augustine's church, realized, clear of all expenses, the sum of $6,200.—*C. Adv.*

Diocess of New York.—*Conversion.*—On the 10th inst., after proofs of probation and due sincerity, Mrs. Marian Blackburn, a member of the church of England, abjured all its articles, and was received into the Catholic church by the Rev. R. Keleher, pastor of Florence, Oneida county, N. Y.—*F. Jour.*

Diocess of Pittsburg.—*Sisters of Mercy.*—On Tuesday, 5th May, Miss O'Brien (Sister Agatha) and Miss Goold (Sister Augusta) were received as professed Sisters of the Order of Mercy. On the same occasion, Miss Catharine M'Girr (Sister Philomena) and Miss Jane O'Gorman (Sister Augustina) were received as novices. These solemn and interesting ceremonies, at which the Rt. Rev. Bishop of the diocess, attended by Very Rev. Mr. Heyden and Rev. Mr. Deane presided, took place in the cathedral in the presence of a numerous congregation. An excellent sermon was preached by the Rev. Mr. Brady, pastor of Hollidaysburg.—*Pittsburg Catholic.*

Diocess of Cincinnati.—*Confirmation.*—The sacrament of confirmation was administered in the cathedral on last Sunday afternoon by the Rt. Rev. Bishop Purcell and Rt. Rev. Bishop Hailandiere of Vincennes, Indiana. The latter prelate, having arrived in this city on his way to the Provincial Council. officiated at vespers, and Father Timon preached an excellent sermon on the dispositions with which the sacrament of confirmation should be received. The two prelates were occupied until nearly six o'clock in administering the sacrament to *seven hundred and ninety-five persons!* Amongst those who on this occasion were enrolled under the banner of the cross, were several who last year would have looked with indifference on that holy rite of which they were the worthy recipients. Great numbers of children had made their first communion on the same day at the church of St. Francis Xavier, the convent of the Sisters of Notre Dame and at the cathedral.—*C. Tel.*

Ursuline Convent and Academy near Fayetteville, Brown county, Ohio.—The sisters and pupils of these Institutions, notwithstanding the length and severity of the last winter, we are happy to learn, enjoy excellent health. The Ursulines have already had the foundations dug, and extensive preparations made, for the building, during the ensuing summer and autumn, of one of the largest literary institutions in the west. This edifice will be one hundred and twenty feet long by sixty feet wide, and three stories high, besides basement and attic. The site is well adapted for such a purpose, and we have every reason to believe that the undertaking will be crowned by a gracious Providence with complete success.

We know of no portion of the state which we could more safely and cordially recommend to emigrants desirous of purchasing large or small farms than the neighborhood of Fayetteville. The land is sold at prices graduating, according to the value of improvements, from five to ten, and up to twenty or thirty dollars the acre. There is still, however, an abundance of excellent land to be had at the lowest of these rates. And in no part of the diocess are greater facilities afforded for spiritual instruction and care, and the education of female youth.

Sisters of Notre Dame, Toledo.—Equally favored with the foregoing are the convent and academy of Toledo. The sisters and scholars are here also blessed with excellent health, and the school under such able management continues to advance in its successful claims to public patronage and esteem. We can not sufficiently admire the heroism with which the sisters, with the humble but confident hope of being useful to religion and society, disregarded the fears of the "Maumee" fever, from which, through the divine blessing on such devotedness as theirs, they have experienced that there was nothing to be feared, and commenced an establishment which bids fair to be one of the brightest ornaments of our holy faith in this diocess. Toledo *must* become a place of great importance. Its location at

the mouth of the Maumee River, and the junction of the Miami Extension and Wabash Canal with Lake Erie, as well as the facility of access, its proximity to Detroit and Cleveland (by lake steamers), without calculating the great prospective advantages to be derived from being selected as the terminus of the railroad to be built from Buffalo along the southern shore of the lake, and also of another railroad already completed far into the interior of Michigan, must, in a short time, make it rival in magnitude and wealth any of the largest cities, at least in the west. The sisters of Notre Dame will not be forgotten in future years when the earliest and most efficient pioneers of its civilization are commemorated.—*Cath. Tel.*

Diocess of Chicago.—*Ordination.*—The Rt. Rev. Wm. Quarter held an ordination, in the cathedral of St. Mary, Chicago, on "Low Sunday," the 19th of April, when he conferred the clerical tonsure on five, and the minor orders on four students of his ecclesiastical seminary.—*Truth Teller.*

Diocess of Vincennes.—Saturday of Ember week, at an ordination held in the cathedral, by the Rt. Rev. Bishop of Vincennes—Rev. Anthony Carius was promoted to the priesthood.

The spiritual retreat for the clergy, conducted by Rev. F. Timon, commenced April 22d, and concluded on the 29th. There were present twenty-seven clergymen.

On the 26th, Rev. Ernest Audran was promoted to deaconship, and Messrs. Andrew Bennet and John Ryan were ordained subdeacons.—*Cath. Advocate.*

Diocess of New Orleans.—*Retreat.*—The spiritual retreat at New Orleans for the laity was closed in the cathedral on the 24th of April, after having been a source of abundant spiritual blessings to those engaged in it.

Retreat.—The spiritual retreat, commenced at Donaldsonville on the 19th of April, was closed on the 26th. The exercises were well attended, and produced the most salutary effects. Several remarkable conversions took place during the week. At the close of the retreat, a large bell, destined for the church of Donaldsonville, and weighing twelve hundred pounds, was blessed by the Rev. Mr. Perche. This bell, together with a clock of excellent manufacture, was presented to the church by one of the parishioners.—*Prop. Cath.*

New Church.—On the 3d of May the corner stone of a new church, under the invocation of St. Joseph, was laid by the Very Rev. S. Rousselon, at New Orleans. Rev. J. Mullon preached on the occasion.—*Prop. Cath.*

Confirmation.—On the 19th of April, the Rt. Rev. Dr. Blanc confirmed fifty-three persons at the church of St. Michael; on the 21st, in the church of St. John the Baptist, fifty-one; and on the 23d, two hundred and three in the cathedral. Total, 306.—*Prop. Cath.*

Growth of the West.—The following statistics, which have appeared in some of the political papers, and which, we suppose, must be correct, are full of instruction to Christians, as well as to the statesman. Are we to allow the great west thus fearfully to grow up, without striving to imbue it with the fear of God and the spirit of his religion? If it be so that in a few years our country is to be controlled by the west, can we be indifferent to what its religious character shall then be?

In 1840, the Atlantic states had (omitting fractions) 10,700,000 inhabitants; and the states lying west of the mountains, and between the lakes and gulf, 6,400,000. From the former must be deducted one fourth of the population of Pennsylvania, Virginia, and Georgia, and the small part of New York lying on Lake Erie, as they are decidedly western in position, interests and character. This portion amounts to about 1,000,000, making the Atlantic population, at the last census, 9,700,000; the entire western 7,400,000. From 1790 to 1830, the Atlantic portion (excluding that part of those states which properly belong to the west) increased 6,120,000 to 1,220,000 for each decennium since the first census. The increase was nearly uniform during the three first periods, being about 1,070,000; it rose in the fourth period, or from 1820 to 1830, to 1,690,000, but decreased in the fifth from this last number to 1,330,000. Assuming this to be the increase for the current decennium, we shall have at the census of 1850, a population of 10,930,000 in the Atlantic portion of the states. Allowing the increase of the whole United States to be the same as hitherto—that is, at the rate of one third for every ten years, we shall have, for our entire population in 1850, 22,760,000, from which, deducting the Atlantic portion, 10,930,000, there remain for the west 11,830,000, or a majority of 900,000. That we

are entirely within the mark in estimating the growth of the west, appears clearly from the following table:

Increase of the west from 1790 *to* 1840.

1790 to 1800,	270,000
1800 to 1810,	690,000
1810 to 1820,	1,160,000
1820 to 1830,	1,430,000
1830 to 1840,	2,900,000

From this it will be seen that the ratio of increase has been, in two of the periods, over 100 per cent.; in one of them 70 per cent.; and in only one case has it fallen below 50 per cent.; while for the preceding ten years it exceeded 100.

To Correspondents and Readers.—The article on *Geology at variance with Scripture* contains an expression which, although meaning well according to the writer's views, will not appear accurate to those who may be unacquainted with the peculiar sense in which he uses the word *science*. The expression alluded to will be found on p. 307, where it is said that "all natural science rests on hypothesis." This proposition we consider erroneous according to the obvious and literal meaning of the words; because the word *science* in this passage is neither taken in its strictest sense, embracing that portion of philosophical knowledge which does not rest on hypothesis, but on facts or truths which are certain; nor is it taken in its general sense, which comprehends all knowledge, both that which is certain and that which is hypothetical or a mere matter of opinion. The writer employs the term in an acceptation which we think peculiar, and it is therefore necessary to state that by the word *science* he means only the speculations or the explanations of philosophers in regard to known *facts*. He discards from science the facts themselves, and allows it to imply only the theoretical inventions which philosophers bring forth in order to explain these facts. With this distinction the reader will be enabled to understand the views of the writer on geology, whose doctrine we have no right to complain of, but whose phraseology, in this particular instance, seems to us unwarranted by usage.

The following articles have been received, and will appear as soon as space will permit:

1. *What is the Bible?* a review. 2. *Those Vesper Bells*, poetry. 3. *The Jesuit Missionary*, poetry. 4. Two articles of surpassing interest, on Dr. Durbin's Observations in the East.

OBITUARY.

Died, on the 19th of May, at Baltimore, Edward Chassaing, aged 45 years.

Mr. Chassaing was a native of the West Indies, but spent the greater portion of his life in Baltimore, where he was always known as an industrious and useful citizen. His talents, which were above the common order, were not unfrequently displayed in the defence of justice and of truth, but what is perhaps more honorable to his memory in this age of selfishness, is the noble charity which he exercised towards those in want, not the less generous because sometimes veiled from the public eye. We sympathize with his excellent family in their painful bereavement, while we share also their consolation in knowing that he left this world in truly Christian sentiments, and with a lively hope of an eternal reward.

On Wednesday night, the 7th May, at Washington, D. C., Mr. Walter Clarke, in the 69th year of his age.

Of the deceased, who was one of the oldest inhabitants of our city, having resided in it for upwards of forty-six years, no sketch, however long, could do justice to his merits or satisfy the expectations of his friends and acquaintances. They will be gratified to learn that the virtues which adorned him during life, shone brighter and brighter as death approached, and proved at that awful hour the support of the expiring Christian, and the great and only consolation of his weeping family, by whom he was surrounded. Fortified by all the rites of the Catholic church, of which he was from childhood a zealous and practical member, he resigned his soul, with the utmost calmness and confidence, into the hands of his Creator, for whom alone he had lived, and in obedience to whom he cheerfully died.—*Nat. Intelligencer.*

LITERARY NOTICES.

The Library of American Biography, conducted by Jared Sparks; Vol. IX. Boston: Little and Brown. 12mo.

The biographical series which Mr. Sparks is engaged in, has already concentrated a vast amount of information, which will be referred to with profit by the reader of history. The volume before us contains the life of Leonard Calvert, the first governor of Maryland, with those of Samuel Ward and Thomas Posey. The first of these biographies was written by the Rev. Geo. W. Burnap, of Baltimore, and we take pleasure in stating, after having glanced through the narrative, that it is characterized by a general accuracy and a spirit of impartiality which reflect the highest credit upon the author. He has not aimed at the inglorious distinction, so ardently sought after by certain *philosophers* of history, of remodelling and reforming facts to suit special purposes; he has been satisfied with drawing his information from sources which have always been considered pure and genuine, and which have never fallen under the suspicion of error. Hence the life and character of Leonard Calvert, the first governor of Maryland, stand forth in Mr. Burnap's history in all the cloudless glory which universal opinion had before conceded to him. The author has ably vindicated the fame of Calvert as the founder of religious freedom on these shores, and his remarks deserve to be quoted. After citing that passage of the Maryland charter which alludes to religious matters, he continues:

"As this is the only article concerning religion in the charter, it is important to ascertain what were its meaning and intent, and how far it secures religious liberty, as it is now understood. The candid inquirer, it is believed, must admit that there is in the charter no advance upon the ideas which then prevailed in England upon this subject. The same connection between church and state is contemplated, which then existed in the mother country, just the same degree of religious freedom which was then enjoyed in the bishopric of Durham. The "license and faculty of erecting and founding churches, chapels, and places of worship," and dedicating them, was vested in the proprietary. Having the original right of soil, the proprietary might have prevented the erection of any church or chapel for the propagation of a faith which he should choose to suppress. Moreover, he had vested in him 'the patronage and advowsons of all churches which shall happen to be built.'

"By the provisions above recited, it appears that the whole control of ecclesiastical affairs is granted to the proprietary. The power over all church matters was vested in him, and was to emanate from him, and not from the people, as it does when religion is left free. The pastors were to be chosen, not by popular election, nor were the hearers to have any voice in their election, but by the appointment of the owner of the soil. The proprietary might prevent the erection of any church which he chose to forbid, and, by the exclusive power of appointment, dictate the faith of the province. The proprietary might renounce all these rights if he chose, and proclaim entire religious freedom; but there is no provision made for the exercise of that freedom in the charter. That instrument makes provision for the support of the clergy, not by the people, but by the rent of lands, or other property, bestowed upon each individual church by the proprietary, or those to whom he might convey landed estates.

"No other condition of things seems to be contemplated in the charter, than then existed in England, and there, at that time, neither religious toleration nor liberty was known. The Catholics were, at that moment, disfranchised of their religious rights, and severe laws were in force against them; and no little ingenuity is required to explain the fact that such extensive ecclesiastical powers should have been conferred by Charles, himself a Protestant, on Lord Baltimore, an avowed Catholic. It is, perhaps, still more mysterious how a Catholic could consecrate churches according to the ecclesiastical laws of the kingdom of England, when the exercise of that religion was there forbidden under severe penalties, by act of parliament. But these inquiries, though curious, are aside from our present purpose. Suffice it to have shown that, whatever liberality was afterwards manifested by Lord Baltimore, by his brother Leonard Calvert, and the colonists, no provision is made for it in the charter.

"There is, it is true, in the twenty-second section, a proviso to this effect, that if, in the interpretation of it, any doubt shall arise as to its true construction, that meaning shall be given to it which is most beneficial, profitable, and favorable to Lord Baltimore; 'provided always that no interpretation thereof be made, whereby God's holy and true Christian religion, or the allegiance due to us, our heirs and successors, may in any wise suffer by change, prejudice, or diminution' It has been said that this proviso covers the whole ground of religious liberty, so as to tie up the hands of Lord Baltimore and his subordinates from showing any preference of one form of the Christian religion over another, and thus takes from him the credit of voluntarily establishing religious liberty in his province.

"But this seems to be giving to very vague language a meaning altogether too particular. Had the language run in this way, provided that no interpretation be given to this charter,

whereby God's true and holy Christian religion, or the free exercise thereof, shall suffer any change, prejudice, or diminution, then the proprietary would have been forbidden to make any law by which any preference should be given to one sect over another. As it stands, it merely provides that the Christian religion shall be the only recognised religion in the province; that nothing shall be done, and no law enacted, by which its interests shall be impaired. The religion of the country shall be Christian, and not pagan, Jewish or Mahometan.

"This interpretation is confirmed not only by the general expression, 'Christian religion,' but by the terms of prohibition, 'by change, prejudice, or diminution.' If we consider the Christian religion to mean the Christian religion as it was then administered in England, and the change, prejudice, or diminution, to mean any change in respect to religious freedom, so as to be less free in the colony than it was in the mother country, we then ask, what was the religious freedom enjoyed in the mother country? And the true answer is, that it was unknown. It was not practised by Charles himself and his government. It was not practised by any sect which had the control of religious affairs, under any circumstances. The Catholics were at that moment proscribed, and special license was necessary to enable the queen to enjoy the administration of its peculiar forms. The Puritans were persecuted nearly as much as the Catholics, and Charles was willing, by fire and sword, to force the forms of Episcopacy upon the church of Scotland.

"To have established the Christian religion in Maryland, on the basis of the freedom and equality of all sects, would not have been a continuation of the church or Christianity as it was, but would itself have been a change.

"Besides, without any further specification, the meaning of "God's holy and true Christian religion" might have been interpreted by any sect to suit its own purposes. Each sect then claimed, as it does now, to be the only true church, and, of course, to have the only true Christian religion. The Catholic especially, is bound, by the principles of his own religion, to consider his own church the only true one, and to reject the claims of any other to possess the true Christian religion. Had the Catholic church in England obtained the ascendancy, then the judges, before whom any violation of the charter should have been brought, if they were true to their religious principles, must have decided that the true Christian religion was the Catholic religion."

As Mr. Burnap attaches due importance to the fact, that the correspondence of the early missionaries in Maryland had been gathered from the archives in Rome, and is now possessed by the Maryland Historical Society, it would have been but just to state that this information was originally brought to this country by the Very Rev. William McSherry, S. J., and that a copy of the documents procured by him was very kindly presented to the Maryland Historical Society by Georgetown college.

The Holy Bible. Translated from the Latin Vulgate, &c. N. York: E. Dunigan. 8vo.

Between this edition of the Bible and that published by Mr. Dunigan some time since there is a vast difference in point of appearance, although the volume before us is printed neatly and in large clear type, and embellished with several engravings. It is said to be as cheap as any edition yet issued by the American Bible society. We have no doubt that, together with all other editions of the Catholic Scriptures, it will meet with a ready circulation.

Outlines of Roman History, from the foundation of the city to the fall of the Eastern empire, for families and schools: with numerous engravings. Philadelphia: Thomas, Cowperthwait & Co., and Carey & Hart. 18mo.

Outlines of Grecian History, for families and schools, &c. Philadelphia: Thomas, Cowperthwait & Co. 18mo.

Outlines of American History, for families and schools, &c. Philadelphia: Thomas, Cowperthwait & Co. 18mo.

Outlines of the History of England, &c. Philadelphia: Thomas, Cowperthwait & Co. 18mo.

The above mentioned books are excellent compendiums of the subjects which they profess to treat of, with the exception of some few objectionable passages in the histories of England and America, which are not sufficiently free from sectarian bias.

Katholische Kirchenzeitung. Baltimore: M. Œrtel, publisher and editor.

This weekly paper has just been started in Baltimore, for the benefit of the German Catholic population, and, if we may be allowed to judge of its future career from the abilities of the editor, and the eminent success which has crowned his efforts elsewhere in a similar undertaking, we have no hesitation in saying that it will prove a valuable auxiliary in the defence of religious truth, and an interesting channel of intelligence for the German Catholics of the eastern states. Such a periodical has long been a desideratum amongst us, and we trust that it will be liberally sustained.

Spiritual Maxims of St. Vincent de Paul, arranged for every day in the year. Baltimore: Printed and Published by John Murphy.

This interesting little work has been received with such great favor by the Catholics of this country, that it has already, in the course of little more than a year, gone through two editions. The name of St. Vincent de Paul is associated with so many brilliant charities; the results of his philanthropy so wide spread, and so sensibly felt, that it would be strange did we not experience an earnest desire to read whatever may have been bequeathed us by so pure a mind. This little book of maxims abounds in evidences of the author's goodness and wisdom. We wish every man would study it, and govern himself by its lessons. Mr. Murphy's edition is at a price which places it in the reach of the poorest man; the type is distinct and full, and, for a work of such trifling cost, shows much care and neatness in its execution.

THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

JULY, 1846.

THE HOLY LAND.

Observations in the East; chiefly in Egypt, Palestine, Syria, and Asia Minor. By John P. Durbin, D.D., late president of Dickinson college, author of "Observations in Europe," &c. In two volumes, 12mo. New York: Harper & Brothers, 1845.

HE holy land! The holy land! What Christian heart is there that does not beat quicker and warmer at the very name of the holy land! Who is so cold and indifferent as to be unmoved by the thrilling associations which that name calls up! Who is there that has not more than once fondly wished to visit the places hallowed by the presence and pressed by the footsteps of the great God-man, when *he* vouchsafed, through unbounded love of our race, to walk among men! Who that loves Christianity and its Author has not, over and over again, traversed in fancy the whole land of Palestine, from the Jordan to the sea shore, from Galilee to Jerusalem, pausing, with awful reverence and melting love, at every familiar locality once honored by *his* presence, and meditating, with a heart glowing with a pious enthusiasm, over all those sacred scenes which tell of his splendid miracles and boundless goodness! There is not a hill, nor a valley, nor a desert, nor a brook, nor a town, nor a hamlet, nor even a stone, in all central and northern Palestine, which does not awaken some cherished reminiscence, and stir up the deepest fountains of Christian feeling: they all speak to the Christian *heart* with an eloquence none the less moving because it is silent and mournful.

Such have ever been the feelings awakened in the Christian bosom by a visit to the holy land, whether in reality or in fancy. During the eighteen centuries which have elapsed since the establishment of Christianity, hundreds of thousands of pilgrims have bent their steps towards that sacred soil once watered by

the blood of a God, and have fallen down in humble thankfulness and adoration at *his* tomb. From the most remote quarters of the earth,—from Eastern Asia and Western Europe, from barren Africa and the islands of the sea, from America and the very antipodes,—the ever swelling tide of pilgrimage has rolled on, age by age, to the holy sepulchre; nor is there any reason to believe that it will cease to roll on, so long as there will be true Christians in the world, or so long as the world itself shall endure. The prophecy of Isaiah hath been gloriously fulfilled: "In that day the Root of Jesse, who standeth for an ensign of people, him the gentiles shall beseech, and HIS SEPULCHRE SHALL BE GLORIOUS!"* The nations of the earth have erected his sepulchral monument, and have laid in it and around it the tribute of their hearts' purest affection.

The early Christians set the example of this reverence for Jerusalem and the holy places; they erected chapels over the spots where our Saviour was born at Bethlehem, where he lived with his holy mother and St. Joseph at Nazareth, where he died and was buried on Mount Calvary, and where he ascended to heaven from the summit of Mount Olivet. They also carefully marked the various localities at which the principal events of his passion had occurred, and erected thereon fourteen little oratories or stations, called "the stations of the cross." These clearly indicated the various directions in which he walked, or was dragged by his enemies, in the *via dolorosa*, or sorrowful way, from the garden of Gethsemane and the house of Annas to the summit of Mount Calvary. These localities were too clearly impressed on the minds and hearts of Christians ever to be lost sight of or forgotten. Time and revolution might obliterate the traces of all else; they could not blot out what was so near and dear to the hearts of ransomed millions.

Emulating the zeal, and treading in the footsteps of the earliest disciples of Christ, the Christians of Europe, in the eighth and following centuries, were fired with an ardent desire to visit the holy places, and to testify their love for the Saviour whose religion they had but recently embraced, amid the very scenes of his teachings, sufferings, death, resurrection, and glorious ascension. This feeling was as natural as it was generous. Its general prevalence showed how fervent was the faith, and how glowing the enthusiasm of the Northmen when they had once embraced Christianity. They were willing to leave friends and home, to expose themselves to innumerable perils by sea and by land, and, if need was, to shed their blood in order to enjoy the privilege of visiting the holy sepulchre. With St. Thomas, testifying his willingness to go with his divine Master to Jerusalem, they said: "Let us also go that we may die with him."* The holy city was then in possession of the Saracens, and the Christian pilgrims were exposed to innumerable dangers on the way, and to insult after they had reached their journey's end. These difficulties greatly increased when Jerusalem fell into the hands of the Turks in the eleventh century. Then it was that the pilgrims were exposed to indignities only surpassed by those which their divine Lord had himself endured for their sake on the same spot. They were robbed, buffeted, beaten, and, in many cases, murdered. Yet they ceased not to pour into Palestine from all parts of Europe.

Every one knows the origin of the crusades. The voice of Peter the hermit, graphically portraying the sufferings inflicted on his brother pilgrims in the holy land, rang throughout Europe, and met with a response in the bosoms of pontiffs, and bishops, and emperors, kings, and barons, of the entire mass of the population. The whole west was in a flame. The cry went forth: "The holy city must be rescued from the hands of infidels; our brethren must be protected; pilgrimages to the holy sepulchre must be free; GOD

* Isaiah xi, 10.

* St. John xi, 16.

WILLS IT! GOD WILLS IT!" The choicest spirits of Europe took the cross, and buckled on their good armor; six hundred thousand of the bravest knights that ever unsheathed a sword entered at once on the campaign; and, after prodigies of suffering and valor, Godfrey de Bouillon and his brave comrades planted the banner of the cross on the battlements of Jerusalem in 1099. The holy city was rescued, and every Christian was again free to worship at the tomb of the Saviour. To secure this inestimable advantage, thousands had willingly shed their blood; and now that it was secured, the tide of pilgrimage knew scarcely any bounds. It would seem as if the enthusiastic devotion of western Christendom could be gratified by nothing short of an actual sight of the places where the Saviour had lived and died; and that all Christians were preparing to meet, and to weep together, around the holy sepulchre.

That there was some exaggeration in the length to which this feeling was often carried, can not be denied; that it sprang from a deep and ardent, and generous and unconquerable faith, is equally unquestionable. Had not those ages been conspicuous for a faith marked by all these qualities, the crusades had been utterly impossible. In this cold and calculating age men are in the habit of sneering at those expeditions only, or at least chiefly, because they have not one particle of the faith, nor one spark of the noble enthusiasm in which they originated. Men of this "enlightened" day can not understand how it is that Christians can be so foolish as to waste time, and spend money, and neglect their business for the trifling gratification of visiting the holy land. With the traitorous apostle of old, they are almost prepared to ask: "Why this waste?"

Whence this comparative coldness in regard to the holy land? Whence the general want of those feelings of reverence for the holy place, for which our pious forefathers were so much distinguished? Has the world really become more enlightened; or has it only become more selfish? Is it owing to the fact that, for three centuries, the "pure light" of the reformation has been beaming upon the world? or is it ascribable to the greater prevalence of mammonism? We fear it is owing to both these causes combined; or rather to the former superinducing the latter. The tendency of the reformation, as clearly and unequivocally developed in the spirit of the present age, has been to shed additional light upon mere human interests, and to shroud in greater darkness those of the spiritual order; to promote man's happiness in time at the expense of his happiness in eternity; to array matter against spirit, and to give the preference to the former. In the whole history of the past, there never was a period of which we can say with more truth, "charity hath grown cold," according to the Saviour's prediction.

Most men have too much important business to attend to now-a-days, to think of visiting the holy sepulchre; and, what is worse, many of those who do go thither, go rather with a view to gratify idle curiosity, to doubt, and to sneer, than to meditate, to pray, to adore, and to weep with Magdalen at the tomb of Christ. The sight of the holy places awakens in the bosoms of these men no feelings of devotion; if they have any sentiments of piety, or even any hearts, they appear to have left them at home, lest they should be lost *en route;* and they furnish another strong evidence confirmatory of the old adage: "those who travel much rarely become pious."

This is particularly true of all the Protestant travellers in Palestine with whose works we are acquainted. The case is, however, we are happy to say, very different with Catholic pilgrims in the same country. What a contrast, for instance, between the glowing Catholic feeling of a Chateaubriand, a Lamartine, and a Geramb, and the cold Protestant spirit of a Dr. Robinson, a Dr. Olin, and a Dr. Dur-

bin! The contrast lies on the very surface; it is so marked that no one can help being struck by it. In reading the works of the three first named writers,* you see at once and you *feel* that they are Christians who love the Saviour, and are deeply interested in every thing at all connected with his history; in reading those of the three last, you also believe that they are Christians, because they tell you so; but you can scarcely realize it to yourself; you certainly can not *feel* it, because they do not seem to feel it themselves. They show about as much emotion, while standing near the tomb of Christ or that of his holy Mother, as they would while looking on that of Pompey or Cleopatra!

We intend to prove, by a few brief specifications from the work of Dr. Durbin, that we are not at all dealing in exaggeration. Before we do so, however, we must remark that we do not attach so much blame to him personally, as to the system in which he has been reared. Dr. Durbin himself seems to be an amiable gentleman, and a respectable writer; and we are disposed to deal the more leniently with him, from the fact that, so far as our own knowledge extends, he is almost the only writer of any distinction that has ever been produced by the Methodist society in the United States. We are nevertheless of the opinion that his reputation as an author has not been greatly enhanced by his "Observations in the East." With the exception of a few chapters of general remarks on the condition and prospects of the east, and his minute description of his visit to the seven Apocalyptic churches of Asia, we found little in his two volumes that was either new or interesting; or that had not been already said, and perhaps *better said*, by previous tourists.

What shocked our feelings most in the perusal of Dr. Durbin's account of the holy land, was his frequent exhibition of a carping and skeptical spirit, and his habitual coldness and indifference while visiting spots which have ever been held sacred by Christian pilgrims. We would naturally look for such a spirit in an infidel visiting Palestine in order to sneer at Christianity; we were certainly not prepared to find it in a Christian minister, especially in one who belongs to a sect as remarkable for its wild enthusiasm of feeling as for its depreciation of learning. Some men seem to think that true strength of mind is measured by the amount of incredulity, rather than by that of faith; and by the absence, rather than by the presence of feeling. A man is great and learned, according to them, not in proportion to what he believes, but in proportion to what he has the hardihood to reject. Dr. Durbin seems to have practically adopted this principle in his estimate of the topography of the holy land. He believes as little as possible, and feels still less than he believes.

He looks upon tradition as a very unsafe criterion for determining the site of those spots hallowed by the great mysteries of Christianity. He habitually sneers at the absurdity of "monkish traditions," and blesses his own superior education and enlightenment that he is not under the necessity of believing one tithe of the monkish legends in regard to the holy land. He even often prefers a loose conjecture of his own to a *fact* settled by the unanimous belief of past ages. Our limits will not allow us to go into many details in illustration of these general remarks; a few will suffice to establish their accuracy and justice.

Our reverend tourist thus describes his visit to the birth place of the Saviour in Bethlehem:

"We were next conducted into the sacred crypt where the Saviour *is said* to have been born. The floor, sides, and ceiling are enclosed in finely polished marbles. The precise spot of the Saviour's birth is marked by a brilliant star let into the floor, and encircled with a silver band on which is inscribed, *Hic de Virgine Maria Jesus Christus natus est.* As we

* All of which have been translated and republished in this country. That of La Martine is the least to our taste.

d the star, the once iron frame
l pilgrim companion shook con-
and he dropped on his knees and
nself. His Italian servant knelt
a, but our Greek hurried for-
strated himself hastily three
sing his head to the pavement
tar, and then crossed himself.
ts knelt with candles in their
l silence reigned for a few min-
: STOOD *in the back ground and*
(!!). The impression of that
never pass from me. There
nk from Austria, another from
Greek from Thessaly, an Italian
es, a Frenchman from Lyons,
strangers from the new world
all intently looking on that lone
ar of Bethlehem."*

der of this remarkable extract
l to notice the strange contrast
ount of feeling manifested by
esentatives of different nations,
ur more enlightened strangers
new world who *stood*, like the
of old, *looking on*, and pro-
king God that they were not so
nd superstitious as their brother
These four men were the only
ere; they seem to have *felt* that
intruding on ground not their
other pilgrims felt themselves
at home, and acted accordingly.
rally their actions were suited
lief may be inferred from the
Dr. Durbin had to harden his
, and do himself violence in or-
be carried away by their ex-

ng as we were," he says, "over
of the nativity, it was *with dif-*
we restrained ourselves from
he example of our Greek ser-
gio, who fell on his knees, and
n good earnest, *Kyrie Eleison*,
on, a gush of tears attesting his
†

would have been the harm in so
it any sin to kneel and weep,
e site of the Lord's nativity?
Durbin did not believe that this
lity the spot on which the Sa-
born: it was all a mere monk-

p. 218, 219. † Ibid. p. 218.

ish legend, contrary to the narrative of Scripture? And why so? Because *he* is pleased to infer from St. Luke's account, that Jesus was born, not in a grotto, but in the first or basement story of the inn used as a stable, the upper story, or inn proper, being already full. Even granting this, how does he know that the basement story was not partly under ground; or that the inn was not built over one of those natural grottoes so common in Palestine, and which are, even to this day, so often there used as stables? He says that "the geological conformation of the ridge at this point is against the supposition of a cave here."* This is vague enough. Is there not a cave there now? And why should there not have been one eighteen hundred years ago? Is the mere geological "supposition" of a Methodist preacher to outweigh the unanimous belief of all ages? How does he know but by tradition that modern Bethlehem occupies the precise site of the ancient town? How, in fact, except by this kind of evidence, does he know any thing concerning the topography of the holy land? Where, then, is the consistency in rejecting tradition in particular cases, and without any valid reason? He tells us: "To identify the precise spot of the nativity is impossible. Perhaps the inn stood on the ground now occupied by the convent,"† &c. Very satisfactory, truly! So he rejects the popular belief on the subject, without even proposing a substitute for it! This is modern Protestant criticism; powerful at destruction, and powerless in building up.

And yet this is a pretty fair specimen of the doctor's reasoning in regard to the topography of the holy land. In the same self-sufficient and summary way, he disposes of the popular belief in regard to the site of the Virgin's tomb in the valley of Gethsemane, that of the Lord's ascension, that of the various stations in the *via dolorosa*, and that of the holy sepulchre

* Ibid. p. 220. † Ibid.

itself! His own crude fancies take the place of a venerable and long cherished tradition; and, what is yet more remarkable, he, as we have just intimated, destroys every thing with a mere sweep of the pen, without building up any thing on the ruins! Admit the justice of his truthless criticism, and there will not remain one hallowed spot in the whole of Palestine: all will be annihilated, and the interest so long felt in that sacred soil by every Christian heart must cease for ever. What a marvel! One Methodist preacher, treading in the footsteps of his illustrious American predecessor, Dr. Robinson, has succeeded in completely revolutionizing the topography of the holy land! The belief of ages is upturned, and a new era hath dawned upon a more "enlightened" age!

Mark with what cold heartlessness he treated, or rather neglected, the tomb of the holy Virgin Mother of God, which so many enlightened pilgrims before him had visited with feelings of most lively enthusiasm and veneration!

"In the deep bottom of the valley nearly opposite to this gate (St. Stephen's), we found the *reputed* tomb of the Virgin. It is a large cave or grotto excavated from the rock. A church of some pretension is erected over it, into which you descend from the south and east by broad flights of marble steps. As we had no faith in the legends of the place, and *had not much time to spare, we did not enter the grotto.* A rough, boorish pilgrim, with his wife and children, coarse and swarthy, were standing at some distance off in the road, reverently gazing on the tomb, and crossing themselves with much apparent devotion."*

This passage again forcibly reminds us of the parable of the Pharisee and the publican. We incline to the opinion that that "boorish pilgrim" who stood reverently gazing from a distance at the tomb of her who bore his Lord and Master, as though he was unworthy to enter it, had much more, not only "apparent," but real devotion, than our scoffing doctor of divinity, who could not spare time to visit a spot, the identity of which he denies without a particle of evidence! And yet he had time and inclination enough to visit many other tombs of little comparative interest, in the immediate vicinity of the holy city! And yet he could find time to indulge in "heartfelt sadness while casting his eyes over the chosen resting place of God's forsaken people!"* This is not the only instance in which his sympathies are evidently more Jewish than Christian; as we shall have occasion to see in the sequel.

Here is another striking specimen of a kindred spirit. The author is describing his visit to Mount Olivet, the site fixed by tradition for the Lord's ascension.

"The first edifice erected here is ascribed to the Empress Helena, but it has long since fallen into decay; there is still a small chapel, built mainly of the fragments of the ancient structure. Within this chapel is shown an impression made in the living stone by the foot of our Saviour as he ascended to heaven! A very unclerical looking monk showed us the relic, and seemed surprised that we evinced no signs of devotion, although he had kept a group of coarse looking people waiting until the *hiwadjeh*, or gentlemen (!), had satisfied themselves; but, as the legend which he repeated was, to our *certain knowledge* (!), a pure fiction, we could not honestly appear to believe it. This summit was fixed upon as the place of the ascension as early as the fourth century, probably by the monks, who swarmed in Palestine at the time. Probably they were misled by Acts i, 12: 'Then returned they into Jerusalem from the mount called Olivet,' &c."†

Dr. Durbin will surely pardon us for putting more reliance in the unanimous statement of "the monks who swarmed through Palestine in the fourth century," than in his own bare assertion, based upon what he considers the most "natural" route the apostles would have taken on their return to Jerusalem, after having witnessed the ascension. When the Empress St. Helena visited the holy land,

* Vol. i, p. 237.

* Ibid. p. 239. See also p. 278, for his feeling account of the Jewish *Place of Wailing*.
† Ibid. p. 250.

fourth century, the universal
: Christians in the vicinity of
ointed to the summit of Mount
e real site of the ascension;
ordance with this belief, she
lid church erected on the spot.
ime there had been an almost
ed succession of Christians in
ıd even in the holy city; and
f our Lord's life were still as
ugh they had happened but
The acknowledged fact that,
ning of the fourth century,
t was unanimously regarded
e spot from which Christ as-
eaven, presents a conclusive
at this belief had been handed
the very beginning of Chris-
ould have been as impossible
e location as it would be for
ubstitute some other locality
gland for the real Plymouth
event commemorated by the
important, and the reminis-
ected with it were too deeply
Christian hearts, to allow of
ubstitution. The thing was
As to the foot-print of the
iour in the living rock, it is
traordinary than a hundred
s wrought by our Lord, and
hat sacred volume which Dr.
sses to venerate so much.
icism and coldness of our rev-
ian minister, shocked not only
Christians, but also greatly
the Turks themselves! He
s this in the following curious

tle distance south stands a
sque, said to cover the tomb
We were denied admission,
dogs, into the lower part of
which tradition deems to be
grave, but were shown into
ory, which is no less famous
history. A long low apart-
ibited as the *cœnaculum*, or
,' in which our Lord ate the
h his disciples. In the east
om is a small Christian altar,
outh an oratory for Mussul-

men, as both religions venerate the spot. *The Turks seemed surprised at our want of reverence*, as we neither worshipped at the altar, nor bowed at the oratory; we did not disclose to them our entire skepticism as to the localities which they held in such high honor. Titus not only left no building standing in Jerusalem, but ploughed up the very soil of Mount Zion."*

Well, suppose he did; could not another similar building have been erected on the same spot? The tradition, if we understand it aright, regards the identity of the site, rather than that of the building itself. We are not at all surprised at the astonishment of the Turks; all that surprises us is that they should have set Dr. Durbin down as a "Christian dog!" They had probably seldom seen such a specimen of Christianity before! To them he must have appeared a nondescript, something neither exactly Christian, nor exactly Turkish.

The astonishment of the Mussulmans must have greatly increased when they witnessed the scandalous behaviour of our reverend traveller on his visit to the holy sepulchre. He was much too enlightened to join the vulgar "mob of devotees who crowded to the entrance, pushing and jostling each other, as if their very salvation depended upon speedy admittance."† Speaking of the "stone of unction, on which, according to the monkish tradition, our Lord's body was washed, anointed, and laid out for burial," he uses this profane language:

"The pilgrims pressed to the spot, and eagerly kissed the slab, as if it had life and affection to impart to them. Distinctions of rank were forgotten; a European officer, in rich uniform, covered with decorations, knelt beside an Armenian boor, and pressed his lips upon the very spot which, a moment before, had been touched by the mouth, redolent with garlic, of a Copt from Egypt, or a Nubian from the Upper Nile. What will not man do to save his soul, except 'believe on the Lord Jesus Christ with a heart unto righteousness.'"‡

* Ibid. p. 272. † Ib. p. 299. ‡ Ib. p. 299-300.

We fancy that those devoted pilgrims believed in the Lord Jesus Christ much more strongly than did our self-righteous and sneering and unfeeling preacher, who stood off, like a Pharisee, scoffing at their simplicity, and admiring his own superior mental acumen! We opine that if they had not had this unwavering belief, they would not have manifested so much devotion in the holy sepulchre, but would rather have stayed quietly at home, where Dr. Durbin himself should have remained until he had acquired faith enough to be able to profit by a visit to the holy land. Had he taken this precaution, and undergone this preliminary spiritual discipline, he might, perhaps, have overcome his repugnance to kiss a spot which had been just touched by a mouth "redolent with garlic." Oh, horrible! that an enlightened Christian minister should be expected to offer such violence to his dainty senses! that he should be called on to make such a sacrifice, even at the tomb of that Saviour who died for his salvation!

His description of the remaining portions of the holy sepulchre is in the same irreverent and unchristian vein. Thus, speaking of the place where our Saviour's body was laid in the tomb by Nicodemus, he says:

"When I entered the chamber, three or four pilgrims were prostrate upon the edge of the sarcophagus, rapt in an intense devotion, such as I have never seen elsewhere. It seemed as though they would breathe out their lives in the deep-drawn sighs which they uttered; and they pressed their burning and convulsed lips upon the tomb, as if they would draw the very power of redemption from the insensible marble. I could not but be interested in such a scene as this, *mournful and degrading as it was;* nor, indeed, could I restrain an INVOLUNTARY SHUDDER, as I pressed my hand upon the cold stone, and, for a moment, thought that *possibly* the Saviour of the world might have lain there."*

This heartless description grates so very harshly on our own notions of propriety, and of what a *Christian* should naturally feel while visiting the tomb of his dear Saviour, that we can scarcely "restrain an involuntary shudder" while transcribing it. A Christian minister shuddering, and involuntarily too, at the holy sepulchre! Well, what next? The fervent Christian pilgrim bows down, presses his lips to the sacred stone, and is rapt in intense devotion; this minister of an obscure sect, which sprang up but yesterday, sneers at his ardent piety, and strives, meanwhile, to suppress an "involuntary shudder," which, nevertheless, shakes his frame, as a substitute for a tender feeling of love and devotion, of which he is wholly unsusceptible! Would the doctor have *shuddered* had he been present at the entombment of our blessed Lord? Alas for the coldness and heartlessness of Protestantism! for, we repeat it, we blame the *system* much more than we do its not unfaithful representative. A Protestant visiting the holy sepulchre must do violence to his better feelings if he would not be a Catholic. Dr. Durbin's example and avowal have sufficiently proved this.

But, perhaps, the most objectionable passage in the whole book is that in which the author sums up his impressions of the Christian worship in the church of the Holy Sepulchre. Here again he evidently sides with the disciples of Mohammed against his own brethren, the disciples of Jesus Christ; and he does it openly and without any disguise whatever. He indirectly attacks Christianity itself, in order to stab Catholicity; and there even seems to have existed a secret understanding and mutual sympathy on the subject between himself and the ruffian Turkish soldiery who guarded the holy sepulchre. Here is the passage:

"Thus wretchedly is Christianity represented in Jerusalem by two of its most powerful sects (the Catholics and the Greeks). Even the very soldiers that guard the sepulchre, and make gain from the fees of the pilgrims that visit it, do not refrain from expressing their disdain and disgust for Christianity; and I shall not soon forget the marked, and even triumphant smile of superiority which two

* Ibid. p. 301.

of these men cast upon me just as I was leaving the church, at the moment when the cry of the muezzin from an adjacent minaret broke upon their ears: '*God is great; there is but one God.*' The expressive play of their countenances asked me, almost as plainly as words could have done, 'Can these degrading superstitions be acceptable to Allah, who is a Spirit? Can these quarrelsome Christians be his true worshippers?' I visited the church three several times, and each time I came away sad and dejected, under the painful conviction that its very existence, so long as it is a centre of superstition and an object of strife, is a curse to Christianity. Had I been born a Jew or a Moslem in Jerusalem, nothing short of the miraculous power of God could have converted me to Christianity, so utterly worthless and degrading are its daily exhibitions on the very spot where it is claimed to have been consummated by the death and resurrection of its author."*

We would be really curious to know what the Turkish soldiery would have thought, had they witnessed, in the church of the Holy Sepulchre, the strange worship of the Methodist sect, in all its wild enthusiasm and peculiar medley of sights and sounds! Or what they would have thought, if they had been made to witness there the remarkable exhibition of more than a hundred rival Christian sects, all contradicting one another, and yet all claiming to be the true church, and all struggling for the right to worship at the tomb of Christ? They would have been much more startled, we ween, at this curious spectacle, than at the occasional disputes which occur between the Catholic and the Greek pilgrims.

Dr. Durbin plainly intimates that the worship of the Mussulmans† is much more spiritual, and therefore much more worthy of Allah, and more akin to that of Protestantism, than is the worship of either the Greeks or the Catholics. Even were it so, it would be rather an equivocal compliment to Protestantism. But even the supposition that such is the case betrays either great ignorance in Dr. Durbin, or a wish to mislead the uninformed. The pilgrim at Mecca goes through at least as many ceremonies, evinces at least as much feeling, and is guilty of at least as much of what the doctor would call degrading superstition, as the pilgrim at Jerusalem; and our tourist is surely well acquainted with this fact. Why then degrade the Christian, in order to elevate the Mohammedan pilgrim? If all Christians shared in the sentiments of our Methodist doctor, the church of the Holy Sepulchre would never have been built, or it would, in all probability, be now speedily destroyed; and then there would be no one left to weep at the tomb of Christ.

We think our readers will, by this time, agree with us in the opinion that Dr. Durbin would have done much better to stay at home until he had acquired sufficient faith and piety to profit by a pilgrimage to the holy land.

But he did not believe that the church of the Holy Sepulchre was erected on the identical spot upon which Christ was crucified and buried. Though he admits that "a large class, not merely of ignorant pilgrims, but of learned writers, both Catholic and Protestant, have maintained, and do still maintain, that the present church of the sepulchre really covers the very spots where our Lord was crucified and buried;" yet he, as usual, sides with Dr. Robinson, who had found out, by an accurate measurement of the topography, and by deeper researches into Christian antiquity, that it was all a mistake; and that consequently the whole Christian world had been grossly deluded on the subject for eighteen centuries!

But upon what arguments does this new discovery rest? Chiefly upon two: 1. The insufficiency of the tradition alleged in support of the identity, and which dates back, we are told, only to the beginning of the fourth century: 2. The circumstance that the church stands *within* the walls of the holy city, whereas Mount Calvary lay without.

* Vol. i, p. 304.
† Not Mussulmen, as he sometimes writes it.

Every one will see at a glance how very insufficient, and even puerile, are these reasons. Does not the admitted fact that such was the universal belief of Christians in the beginning of the fourth century, argue strongly in favor of the existence of a previous tradition on the subject? Is it to be supposed, without proof, that the Christians of the first three centuries entirely lost sight of the spot on which their Lord had been crucified, especially as that spot was a mount, the traces of which could not possibly have been so soon obliterated?

But Eusebius says that the place of the sepulchre was discovered by a miracle; and Dr. Durbin laughs at this miracle. Unless we are greatly mistaken, the miracle alluded to regarded the identity of the true cross on which Christ died, rather than that of the site on which it was found; and, therefore, it has nothing whatever to do with the present controversy.

The fact that the holy sepulchre lies *within* the present walls of the city is equally inconclusive; because this does not prove that such was the case eighteen hundred years ago. Dr. Durbin argues that the ancient walls must have enclosed the present site, else the city never could have contained so vast a population as to justify the statement of Josephus, "that 1,100,000 *men* perished in the siege, and 90,000 were sold into captivity!"* Nonsense. Does Josephus say that all those men were actual *citizens* of Jerusalem? Is it not, on the contrary, probable, or even certain, that they were from almost all parts of Judea, and that they merely sought a refuge in the holy city? So that all the learned arguments of Doctors Durbin and Robinson against the identity of the site, prove exactly nothing. If the holy sepulchre be not on the location of the ancient Calvary, where, we ask, is that locality to be found? Will these learned antiquaries have the goodness to informs us? They do not even attempt to do so. The reason is obvious, they could not. And we are even foolish enough to think that the present site of the holy sepulchre will continue to be visited with veneration by thousands of pious pilgrims long after the works of our learned doctors will have descended with themselves to the tomb.

* Ibid., p. 309

Dr. Durbin did not manifestly visit the holy city for the purposes of piety; much less did he go thither as an humble Christian pilgrim "to chastise his body and bring it under subjection" after the example of St. Paul.* He was much too enlightened to practise such degrading mummery as this. He very appropriately left this for the ignorant rabble of Catholic and Greek pilgrims. He reached Jerusalem during the penitential season of Lent; but he took special care not to be trammeled by any of its painful observances.

"The convent," he tells us, "supplied us with bread, salt fish, and vegetables; but as it was Lent, we had to buy our own meat. With these substantials, to which we added tea, coffee, sugar, figs, and dates of our own, our cook managed to set out an excellent table during our stay at the convent. We advise all visiters† to Jerusalem to live in the same way."‡

The good monks were probably as much scandalized at him as had been the pious Mussulmans. Seldom had they seen so unmortified a pilgrim, or one so thoroughly sensual, dainty, and undevout.

The first thing he did on entering the holy city was to call on Mrs. Whiting, the wife of the American Protestant missionary, who was then absent. He

"Spent a most agreeable hour with Mrs. Whiting. Every thing was pleasant; it was pleasant to see an accomplished American lady in this distant land, and especially to see her engaged in so holy and noble a work; it was pleasant to talk of our far-off home; and even the sight of the *rocking chairs and the workstand, which were obviously of Yankee manufacture*, was pleasant to our eyes."§

Very pleasant, truly! Only think of it—an American missionary and his "ac—

* 1 Corinth. ix, 27.
† He means, of course, all *Protestant* visiters.
‡ Vol. i, p. 251. § Ibid. p. 253.

complished lady" travelling all the way to Jerusalem, duly supplied with "rocking chairs and a workstand of Yankee manufacture," to aid them "in the holy and noble work" of converting the infidels thereabouts! The idea is capital. Had rocking chairs been invented at the time of the apostles, they would probably have been used as powerful aids in the glorious work of evangelizing the nations! Men would then have been taught to "rock themselves" into heaven in the most approved modern style!

The next thing our reverend tourist did at Jerusalem was to cleanse and refresh his outward man by taking a luxurious Turkish bath. He gives us a minute description of the whole operation in all its interesting details; how he was successively rubbed, and scrubbed, and drenched, and perfumed, to his heart's content; how he "rejected the proffered pipe, but drank a cup of delicious coffee, and fell asleep;" and how "he awoke wonderfully refreshed, and returned home."† Very interesting, and very edifying!

He had, about the same time, a long conversation with an old Jewish banker, who pronounced the resurrection of Christ and all Christianity "a humbug," and gave his reasons for remaining a Jew. The doctor seems to have been greatly interested in the arguments of this hoary blasphemer; and if he answered them at all, he takes care to suppress his responses. As the case stands in his book, the Jew had evidently the better of the argument. This is again very edifying.

We have room at present for but one more curious extract from the doctor's book: he is speaking of the grotto of Jeremiah the prophet.

"We found nothing of interest, except the obvious fragments of an extensive and superior structure once existing here. The legend is that Jeremiah once resided in this grotto, and his couch is shown—a ledge cut out of the rock, six or eight feet from the ground. The grotto is much venerated *by Jews, Moslems, and Romanists.*"*

This is a singular method of grouping: "Romanists"—a vulgar nickname of which a man so enlightened as Dr. Durbin should have been heartily ashamed—are not only put along with Jews and Moslems, but occupy the last place! We think he would almost prefer Judaism or Mohammedanism to "Romanism." He should have added that this, and all the other holy places of Palestine, are treated with disregard and open contempt, with scoffs and sneers, by that class of *Christians* whom he faithfully represents, and for whose vitiated taste he caters. We would ask every impartial man to decide, laying his hand upon his heart, which are the true disciples of Christ;—those who contemn the places hallowed by his holy life and death, or those who cherish and honor them out of love for him? The answer is obvious.

We have made these animadversions, not through any unkind feelings towards Dr. Durbin, whom we respect as a man of some ability and cleverness, but with a view to place in a strong light the feelings and sentiments of that class of Christians whom he represents. If we have spoken plainly, and even sometimes severely, it is because we felt a just indignation at the sneering skepticism and utter heartlessness of that class of visiters to the holy land of which the doctor is a not unfaithful specimen. We think it is far better to have too much faith and too much piety, especially in a city so holy as Jerusalem, than to have none at all. Some people, like Dr. Durbin, discard piety under the pretext of superstition. Such people would be obviously more at home at a camp-meeting than at the holy sepulchre.

* Ibid. pp. 258-9.

* Ibid. p. 242.

THOSE VESPER BELLS.

BY S. CAMERON.

'T is summer's pensive twilight reign;
  The world seems one imbodied thought;
Silence and shadows fill the plain,
  And nature to the flowers has brought
Refreshing balm of crystal dews;
  And zephyr leaves its place of spells,
And, with a voice of music, wooes
  The modest flowers that love the dells.

The spirit of the hour awakes
  To luxury of thought and truth,
Pure as the waters of those lakes
  Where spirits drink immortal youth;
And, through the silent Sabbath air,
  A heavenly music soars and swells—
Making a glorious Eden here—
  The music of the vesper bells.

I heard those bells, at morning hour,
  Summoning worshippers to pray,
And felt their holiness of power,
  As though from heavenly harp a lay
Of promised mercy had awoke,
  Such as on that redeeming morn
Gladly upon Judea broke,
  Proclaiming the Redeemer born.

And then, as grew the golden light
  Of day to fulness and to gladness,
I shared the bliss of sound and sight,
  And felt not e'en one pulse of sadness.
But change of time brought change of soul;
  And now I love these lonely dells,
Where, with a sadd'ning cadence, roll
  The echoes of those vesper bells.

For evening says life's brightest day
  Must also have its closing hour;
That manhood's pride will pass away
  From earth, and perish as the flower;
And I must to the grave descend,
  The grave where silent darkness dwells,
To meet no more my cherished friend,
  And hear no more those vesper bells.

Oh God! how full of bitter tears
  Of agony, the very thought
That they, the friends of fondest years,
  Whose sympathies the heart has sought
As its best refuge—solace—home—
  Where love, enshrined 'mid virtues, dwells,
Must part, and I within the tomb,
  Nor hear with them those vesper bells.

When earth is past, and I am gone
  On that far journey, which the mind
Of man may oft reflect upon,
  But which has never been defined;
When on that journey I depart,
  Friendship even now my spirit tells
A thought of me will reach thy heart
  Whene'er thou hear'st those vesper bells.

Thou spirit, of the earth revered,
  Among a thousand here to me,
Oh! let a memory shrine be reared
  Where my rapt soul can list to thee,
And let thy pious thoughts arise
  For him within the grave who dwells;
'T will meet and mingle in the skies
  With music from the vesper bells.

Dews will not be the only tears
  Upon the grass above my head,
For some will mingle with thy prayers
  To tell of sorrow for the dead;
And as some angel wafts above
  Thy prayer to Him who highest dwells,
Thou 'lt hear thy God's rewarding love,
  In sweetness of those vesper bells.

Then when the rosy Sabbath morn
  In glory treadeth o'er the hills,
Or evening gems the fragrant thorn,
  And with her dews the blossom fills,
Whisper thy friend, who, low and lone,
  Sleepeth amid the silent dells,
And he will hear thy music tone,
  Oft heard beside those vesper bells.

When in their beautiful array,
  Through time's bright vista shine the hours,
In which our steps rejoiced to stray
  Through avenues of odorous flowers,
O wilt thou not in fancy deem
  The whisper of my spirit dwells,
Like echo of some tuneful dream,
  And mingles with those vesper bells!

PÉRE JEAN, OR THE JESUIT MISSIONARY.

A CATHOLIC STORY FOUNDED ON FACTS.

(Continued from page 275.)

CHAPTER VIII.

THE forest to the north of the village was filled with undergrowth, and was wild and rocky, rising at times into hills of considerable size, which swept gradually down until they melted in the gentle ascent upon which the Mohawk village stood. Towards the close of the day, which had been signalized by the return of the war party, a solitary Indian cautiously made his way through the thick bushes, replacing every leaf and branch in its position, and covering each footstep as he passed. His course was turned in the direction of the wildest of the hills. As he proceeded, the ground became more broken and rocky until a huge ledge rose abruptly in the forest, jutting almost over the summits of the oaks. At the foot of the cliff he paused for a moment, and surveyed the face and summit of the rock. He seemed satisfied, and moved along the base of the ledge until he reached a part that was less precipitous, and was covered with bushes and creepers growing out of the many crevices and spots of earth upon its sides. Here he paused for a moment, and, having made a low signal, which was answered from above, began to ascend. A little distance from the summit, the rock receded until it opened into something like a cave, which was completely hidden from below by the bushes and wild vines in bloom, which here clustered thick upon the side of the ascent. At the further end of the recess sat two figures, silent and motionless; their rifles* were lying near them. The Indian entered and took his seat by his companions; at length he spoke, pointing with his hand over his shoulder towards the village.

"The Hurons and the blackgown are in the council lodge. No more gauntlet; the warriors from the other villages have gone," he said, and held up the fingers of both hands twice to indicate their number. "So many braves at the village," and he again held up his fingers till they indicated forty; "must wait." The Hurons assented, and Ahasistari continued: "The blackgown is weak and bruised; many days must pass before he can travel again to the river. The Hurons must wait till they can go faster than the Mohawk, or they will gather from the tribes and follow on the trail."

At length one of the Hurons spoke: "Watook may collect the braves, and be here in another sun."

"Quickfoot," said Ahasistari, "it is better that he should lie out with the warriors some distance in the forest. There is a little stream, a day's journey from the village of the Mohawks; we crossed it on the trail. Let him hide upon its banks. If he come nearer, a wandering Mohawk might strike upon his trail, and then all hope will be lost. We can not attempt a rescue until the blackgowns are strong enough to journey with us. Watook and his braves will follow the trail of the Mohawks; Quickfoot must retrace it, and meet him. He will bid him to remain until Ahasistari commands again."

"Good," said the Huron, and, taking up his rifle, wearied as he was, with the

*This term has been used throughout this story; perhaps *musket* would have been more correct, though at the date of the story few Indians were possessed of fire-arms at all. The Mohawks obtained them at an earlier period, having been supplied by the Dutch traders.

elastic tread of the brave, departed. The others sat still.

Ahasistari and his two followers had hovered around the trail of the Mohawks, but as the foe was very numerous—about fifty warriors in all—had not obtained a single opportunity of attempting the rescue of the prisoners by artifice; of course force was out of the question. It now became necessary for the chief to delay his operations for the reasons which he gave his followers, and also in the hope that the number of the warriors at the village might be reduced by some new expedition, and thus afford a favorable opportunity of making an assault, with whatever braves Watook might bring up, to whom he could at any time transmit his orders by his remaining companion. In the meantime, too, some chance of a successful stratagem might present itself, and he determined to watch the village closely to secure if possible the escape of his friends.

When the Mohawks had approached the end of their journey, the Hurons forsook their trail, and struck off through the forest to the hills, among which they were now concealed, having perceived them on their path from the summit of a distant elevation. The track of a fox had led them up the ledge of rocks to the cave, and, at the same time, gave them the assurance that it was altogether unfrequented by their foes. Leaving his companions, Ahasistari then crept stealthily towards the village, and reached it in time to be a witness from a neighboring thicket of all the scenes which followed upon the arrival of the war party, and learned from a single glance the condition of the captives. His plan was formed, and he returned to the rocks to carry them out. With twenty good braves he would not have hesitated to attack the village, knowing the vast advantage which darkness and surprise give to even a few assailants over a larger number, mingled with women and children, and unprepared for battle. The village, too, was not defended by any stockade or fortification, for such was the terror of the Mohawk name that few of their enemies dared to set foot upon their territory. But Ahasistari deemed it more prudent to postpone the attempt, judging from the departure of the braves of the neighboring village without carrying with them a portion of the prisoners, that for the present they were in no danger of public execution. Such, however, he knew to be the passionate cruelty of the Iroquois that any one of them might be sacrificed at a moment. This danger could not be avoided.

The night that followed was a festive one in the village of the Mohawks. Long continued were the rejoicings of the people over the valor of the braves, and it was determined in council to despatch runners to Fort Orange with a portion of the booty, which had been large, to procure "fire-water" from the traders for a solemn festival over the victory. In the midst of all this joy, many sleepless hours had passed over the heads of the two Frenchmen. Sore, bruised, suffering intense pain, unable to lie at ease, slumber long delayed to shroud their weariness in oblivion. At length it came. The Hurons, after the prayers of the night had been said, soon yielded to sleep, accustomed as they were to catch repose in any attitude. Day broke gaily over the village, and the rays of the bright sun stole in through the chinks of the council lodge, and rested in golden streaks upon the hard trodden earthen floor. As the luminary rose higher in the sky, a beam, playing through a narrow crevice, crept slowly over the pale face of the young novice. His lips were drawn apart, a fixed expression of pain dwelt upon his features, and his heavy and disturbed breathing denoted the fever that raged in his veins. He slept on; the joyous ray playing upon his sad features, myriads of motes holding their gay revels in its beams. Near him slumbered Father Laval. The Hurons were stretched around upon the floor in deep sleep. At the door of the lodge sat the guard, his head resting upon his knee,

and his quick eye occasionally scanning the slumberers; but for its motion he would have seemed as rapt in sleep as they. Time passed on; the sounds without told that the village was again all alive, and one by one the Hurons awoke from their long repose, and, stretching their cramped limbs as best they might, arose to a sitting posture. A single glance of his quick eye was all the notice the guard deigned to bestow upon the movements. The two Frenchmen still slept on. At length Father Laval awoke. For a moment he gazed around unable to realize his situation; then turning himself, he endeavored to kneel; the effort was painful, but he succeeded. René Bourdoise now opened his eyes, but he was unable to move.

"Do not seek to rise, my son," said the Jesuit, "you are too weak; the prayer of the heart is acceptable to God, whether you kneel or not." Then Father Laval addressed the Hurons. "My children, from the midst of our sufferings let us cry out to heaven for mercy, not for the bodies which are of earth and perishable, but for the souls which are immortal, undying. Let us beseech our heavenly Father to accept our sufferings here in atonement through the blood of his Son for the sins of our past lives. Let us not repine. We suffer—'it is for the greater glory of God.' He will draw good for us out of this evil. Let us pray; let us join in spirit with our brethren of the mission of St. Mary in the holy sacrifice of the altar."

The Indians listened in silence, and the Jesuit prayed aloud. Many moments passed thus in holy prayer and meditation. Streams of heavenly consolation seemed to pour down upon the priest and his little flock. Rapt in holy abstraction, their sufferings were all forgotten; and, seated in heart at the foot of the Saviour's cross, their own sorrows dwindled into nothingness in the contemplation of his infinite passion. Then the stern spirit of the Hurons melted, and the enduring warrior became the contrite penitent.

"The anger of the Iroquois is unsparing, my father. Death may be ours at any moment," said Leloup, as the consoling prayer was ended.

"True, my son; let us prepare to meet it;" and the Indian, moving nearer to the priest, began his confession. It was done; and the Jesuit pronounced the words of absolution in virtue of that power committed by Christ to his church, "Whose sins ye shall forgive, they are forgiven."

"Go in peace!" said the priest, and another and another came. Often before had these Christian savages, in their unsophisticated nature, made public confession of their faults, seeking to humble themselves before heaven and earth, and thus to show the sincerity of their repentance, and to do penance by mortifying their pride and self-love; now, therefore, they did not heed the presence of their brethren. Two there were who were yet unbaptized, two neophytes longing for the redeeming waters of the purifying sacrament. In turn they knelt and confessed themselves, and besought baptism. Alas! the good priest, bound hand and foot, without a drop of water, was unable to administer the sacred rite.

The pious occupation of the prisoners was at length interrupted by the entrance of a warrior, who was soon followed by another. It was not long before a number had gathered in the lodge. One of the Mohawks, at length, approached the Jesuit, and loosed the cords that bound him; then he released the young novice. Father Laval sat still for some moments, endeavoring to overcome the stiffness of his limbs. Whilst he remained in this position an Indian entered the lodge, bearing in his hand an ear of corn upon the stock, which he had just plucked; he threw it to the Jesuit. The sunlight played upon it as it lay—and see! upon its silken beard and broad blade clung little drops of dew *—sparkling and glis-

* This incident is related of Father Isaac Jogues while a captive among the Mohawks, by Bancroft, almost in the words used above. See *Bancroft*, vol. iii, p. 133.

tening, like jewels in the light! Ah! far more precious at that moment than all the diamonds of Golconda! There was enough to baptize the two captive Hurons. Taking it up carefully, he arose, zeal and joy overcoming pain and weakness, and knelt above the prostrate neophytes.

"O my children, the hand of the ever merciful is with us. Kneel—kneel!" and in the wild forest lodge, made holy as God's temple by the prayers and sufferings of his faithful children, with the Christian Huron and wild Mohawk looking on, without sponsor, with no lights but God's own sunlight, with no incense but the ineffably sweet incense of humble prayer, before the altar of the heart, the priest admitted the rejoicing neophytes into the fold of Christ, into the household of faith, sprinkling the pure dew of heaven upon their uplifted brows. Wondrously solemn was that simple baptism in the wilderness, in the midst of trials and sufferings, in the face of death. No swelling organ arose over the sacrament; no swinging bell pealed out; no white robe upon the neophyte, but the stainless one of purity of heart; no vestment on the priest but the martyr's, stained with blood.

"Come sorrow; come death," exclaimed the Jesuit; "I will heed them not, O God! for of thy mercy there is no end."

Scarcely had he finished before an Indian summoned him to follow him. Father Laval left the lodge. A group of boys were gathered before the door, and watched the priest with interest as he passed through them, but did not molest him. His conductor, crossing the open space around the lodge, turned his steps towards a tent at the end of the village near the forest. This rude dwelling of the savage was constructed of poles sunk in the ground, in a circle, with their tops bent to a common point and fastened together. Over this frame was stretched a canopy of buffalo skins, stitched together with thread made of the tendons of the deer. It was large and commodious, and betokened the wealth and standing of its owner. In front the two ends of the covering hung apart, leaving a space for entrance, which was usually closed up by a single buffalo robe suspended from a cross piece above. This was, of course, raised to admit light and air. The tent was of far better order than the lodges around it, which were rude huts covered with bark. The Indian motioned Father Laval to enter. Lying on a couch of skins, the Jesuit beheld the young chief whose wounds he had bound up on the field of battle. An old man sat near him; it was the father of Kiskepila, and the chief of the village. The priest approached the couch of the wounded man to feel his pulse, but the old man waved him away with a motion of his hand.

"Pale face!" he said in the Huron tongue, "you are the foe of the Mohawks, and yet you sought to heal the wounds of Kiskepila."

"I am the foe of no people," replied the Jesuit meekly; "my mission is to save, not to destroy."

"Thou art the friend of the Huron?" said the old man interrogatively.

"Dost thou see the sun?" said the priest. "The God who created it made it to shine alike upon the Huron and the Mohawk. Its beams ripen the corn in the country of the Iroquois, and in the lands beyond the great lakes. Will the Mohawk veil his eyes to the sunlight because its rays shine upon the Huron too?" The Indian was silent, and the Jesuit continued:

"The Great Spirit loves all his children, the Mohawk and the Huron; will the wise and brave Mohawk shut his ears to the words of the Great Spirit because the Huron has already heard them?"

"Pale face, the Mohawk listens to the voice of Owameeyo; he hears it in the forest, and in the waters, and in the winds!"

"The Great Spirit has taught us, sa-

them, to love those who hate us—to love all men—to let our hearts shine on all like the sun of heaven!"

"*Hugh!*" exclaimed the Mohawk, "does the pale face speak with a forked tongue? The Iroquois *strikes* his enemy, and it is *good!*" and he laid his hand upon his heart.

Father Laval paused for a moment ere he answered this appeal to the natural passions of man as an argument against the truth of the Christian doctrine, and then, pointing to the wounded man, said: "Kiskepila sought the life of the pale face——"

"And the pale face saved the life of Kiskepila," interrupted the young brave in a tone of deep feeling. "The words of the blackgown are true. The wolf kills the deer, the bear the buffalo, the hawk the dove, and the Mohawk his wounded foe. It is only the pale face—the blackgown—that binds up the wounds of his enemy. His heart is gentle as the summer breeze!"

Silence ensued, for the Indian scarcely knew how to receive and estimate the wonderful magnanimity of Christianity. Nature taught him to do good for good; to return good for evil was a new thought to him, yet it awoke a slumbering chord of the heart; he began to feel the sublimity of the precept, and was silent. At this point of the conversation a squaw entered the lodge, bearing several ears of young corn, and a quantity of beans which had been roasted at a fire without, and placed them on a mat upon the floor.

"Eat!" said the chief. Father Laval approached, and making the sign of the cross, blessed the simple provisions which had been offered to him, and then proceeded to satisfy his famished appetite. Hitherto he had been furnished with barely enough food to support his strength, for it was a common mode of torture among the Indians to make their prisoners pass days and nights together with barely enough food to sustain life, and yet inflict an incredible amount of suffering. Yet he ate moderately. A gourd of water was placed beside him—he had not slaked his thirst for many hours—it was grateful to his burning lips. Having returned thanks to God, he arose and approached the couch. The chief again spoke: "The pale face made a sign upon his forehead?"

"It was the sign of the cross," replied the Jesuit.

The chief nodded his head affirmatively. "I thank the Great Spirit for his gifts."

Then the Jesuit began to examine the wounds of Kiskepila, and to bind them anew, all the while explaining the meaning of the holy symbol which he had used; how God had sent his Son on earth after the sin of our first parents, and how his chosen people had scourged and put him to death upon the cross, and how, ever since then, his followers had used that sign to recall to their minds the recollection of his agony and death.

"Ugh! Dogs!" exclaimed Kiskepila, as he shook his clenched fist. The old chief listened with a look of incredulity.

While the priest was speaking a figure glided softly in at the opening of the tent, and crouched silently in an obscure corner with the females of the family. Morning Flower listened: she could understand but little, for he spoke in the Huron dialect. In astonishment, she gazed upon him as he tenderly bound up the wounds of her lover. The passion of the previous evening had subsided, and she remembered with a sorrowing heart that she had tortured him in the gauntlet. Hers was a gentle spirit in spite of its wild education. She arose, approached the priest, and looked him in the face; at the same moment the young warrior, pointing to the Jesuit, said:

"Morning Flower, the blackrobe saved the life of Kiskepila when the Young Eagle had slain his people—the Hurons."

Then the heart of the woman was true, and, in spite of early habits and barbarous training, beat there as nature made it. A

gush of remorse filled her soul, and with a low wild cry she broke away from the tent. The two Mohawks looked at each other in astonishment, unable to comprehend the cause of so singular an exhibition of feeling; and the elder exclaimed in a low tone, "Hugh! Medicine!" and shook his head, attributing the action of the girl to some species of enchantment on the part of the priest. But Father Laval well understood it: he recognised the maiden who had so relentlessly pursued him whilst running the gauntlet: yet he continued the conversation, without heeding the circumstance farther.

At length the Jesuit returned to the council lodge, where he busied himself in ministering to the wounded Hurons. René Bourdoise, released from the tight bonds which had been so painful, began to recover a little from the weakness that had rendered him so helpless. With a tottering step he descended to the stream, and washed the blood from his face and hands, and laved his swollen feet. The cool water refreshed and strengthened him, calming the fever of his veins. He found a gourd upon the bank, and, filling it, bore it to the famished prisoners at the lodge. The Jesuit assisted the novice, unheeded by the Mohawks, who listlessly reclined on the grass, occasionally casting a glance upon the prisoners, to see that no attempt was made to loosen their bonds.

Towards evening the Jesuit again entered the tent of Kiodego. Kiskepila was resting in a half recumbent position, supported by a pile of furs that a king might have envied. Many days had passed since his wounds had been received, for the march was long and tedious, and he was now recruiting his strength. Father Laval again felt his pulse, for he feared lest the fatigue of a long journey, upon a rough litter, might bring on a fever which would prove fatal; but a skilful preparation of draughts from herbs and roots had prevented it: the stroke was still calm and regular. Then he entered into conversation with the young brave, using as much as possible the Mohawk tongue, earnestly seeking to become familiar with it for "the greater glory of God." In the tedious and painful route he had caught a knowledge of it from his captors, and its affinity with the Huron tongue, which he spoke with ease and fluency, enabled him to make rapid progress. The young warrior listened to him patiently, but as soon as he paused addressed him:

"Blackgown, you have taught me that the pale face loves all, and forgives those who have injured him.—Morning Flower,"—and the young maiden, springing up from a group of females in the farther part of the tent, approached and stood beside the priest,—"Morning Flower, when the blood of Kiskepila was flowing from his veins, and his heart was growing cold, the hand of the pale face stopped its flow. Blackgown, Morning Flower is the destined bride of Kiskepila."

The priest placed his hands upon the head of the young girl, and then, raising them up to heaven, uttered a prayer for the wild but gentle spirit before him. "O God, grant that the light of thy faith may pierce the heart of this untutored girl, and of all here. Mary, mother of the sorrowful, bring these wanderers to the faith of thy Son by the powerful intercession of thy prayers. And he added in the Mohawk tongue, "Daughter, peace be with thee."

Then Father Laval began to discourse again upon the subject of his morning's conversation, speaking in the Mohawk dialect as well as he could. Kiskepila listened attentively, and the maiden, seated at her lover's feet, gathered every word that fell from the lips of the priest.

When the Jesuit had departed, the young warrior conversed with Morning Flower upon the discourse which they had heard, explaining such portions as had been uttered in the Huron dialect, and wondering over that which was mysterious and difficult, for it is hard to express abstract ideas in the Indian language. The

kindness and attention of the missionary had won the heart of the young Iroquois, and, finding that he acted out in his own life what he taught to others, under the impulse of a grateful feeling, he lent a willing ear to his words. Kiskepila had a clear head, and the very fact that the Jesuit faced so many dangers, and endured so much toil and suffering, to preach the doctrines of his religion, satisfied him at once of the uprightness and sincerity of his motives. The skill and knowledge of the Frenchman proved to him that he was no ordinary man, and he inclined to believe even the wonderful tidings he announced. Yet doubts met him at every point as he thought over the strange things he had been told. When, therefore, the Jesuit entered the tent on the following day, he questioned him:

"Blackgown, you tell me that the Saviour died and was buried, and that on the third day he arose again from the dead. I have never seen the dead arise—how can I believe it?"

"My son, it would have been no proof of his divinity if rising from the dead had been an ordinary occurrence. But he is God. He it was who made the law that all men should die, and that law he could suspend or alter. As man he died; as God-man he arose. The people of thy tribe believe that the spirits of the departed do not die; can not the God who preserves the spirit preserve also the body, and give it back to life? Can he not at a word bid the tomb to open, and the lifeless corpse to live and breathe again? Ah, my son! there are no laws to bind the Omnipotent God but the laws of his own mercy and justice and eternal providence. He has been pleased to listen to the prayer of his humble followers upon this earth, and has for them wrought miracles almost equally wonderful. The Blessed Xavier, on the shore of the far east, knelt and prayed, and the ear of the Almighty was inclined towards him, and when the holy priest stretched forth his hand, and called upon the dead to come forth from his silent grave, the lifeless sprang up into strength and health and beauty."

A deep exclamation of surprise broke from the lips of the attentive Indian, whilst the women of the family gathered nearer to hear the words of the animated speaker. Warmed with a holy zeal, the Jesuit continued in a clear firm voice:

"The resurrection of the Saviour from the dead was to be the final seal of salvation; it was to open the way for us from the tomb to heaven!"

Then Father Laval went on to tell how, ages before his coming, the mode of his birth, his suffering, the miracles which he was to perform, his passion and his death had been foretold, and how exactly they had been accomplished; and he summed up all the evidences of Christianity, while the young warrior listened attentively, often bowing his head in token of assent.

"Yes, it must be true," he said at length, after the Jesuit had concluded: "Kiskepila must believe."

Thus Father Laval sought every opportunity to impress upon the mind of the young warrior the truths of Christianity, and the relation which existed between them made the young Iroquois listen with a docility unexampled among that fierce race. Whatever the young man learned he was sure to communicate to Morning Flower, who soon began to seek occasions of conversing with the priest, and listened with admiration to his accounts of the splendor of the cities of France, and the number of their inhabitants, things like the wonders of fairy tales to her unsophisticated imagination. With these accounts the priest always mingled descriptions of the splendid churches and of the gorgeous ceremonial, of the sacred rites performed within them, to the honor and glory of God, and explained them to the maiden as well as he could in his imperfect knowledge of the language. Then, leaving these subjects, he would converse upon the moral relations of Christian society, instruct her in the duties of woman, and teach her the obligations of religion,

the sanctity of marriage, and the beauty and holiness of purity of heart and body. Morning Flower drank in his words, and kept them in her heart. But this was the work of days. In the meanwhile the village was filled with various accounts of the conversations which the priest had held in the tent of Kiodego—how he had spoken of wonderful and mysterious things, and how he had said that the fathers of the blackgown, in times not long gone by, had called the dead from their tombs. These reports, increased and distorted as they passed from mouth to mouth, cast a species of awe around the priest in the eyes of many. He began to be looked upon as a magician or medicine more powerful than their own. Yet unconscious of all this, the humble Jesuit pursued his labors with increasing assiduity.

REPLY OF J. P. KENNEDY TO HIS REVIEWER.

TO THE EDITORS OF THE UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

Gentlemen:

HAVE a dislike to all literary controversy; and something more than dislike when my antagonist is a professional critic. I know that towards such a personage an author does wisely to show no contumacy,—for, whatever may be the merits of the dispute, the critic is sure to have the last word, which is equally sure to be more bitter than the first. In his vocation, the sense of having done injustice is generally a motive to repeat the injury. It is not, therefore, to convert the reviewer of my "Discourse on the Life and Character of George Calvert" to a more favorable opinion of that production that I desire the use of your journal; but to correct some of his misrepresentations, to set myself right before your readers in regard to matters where he has set me particularly wrong, and to open to their view some points of history concerning which he seems to have studiously endeavored to keep them in the dark.

When I delivered the Discourse I was not aware that I was touching upon a subject which might not be handled as freely as any other question of history. Still less was I aware that I was about to bring the Maryland Historical Society under censure for their toleration of my production; and, least of all, that I was laying that society under an obligation to make an *amende* to any one for the wrong they were about to do in publishing it.

In these particulars I find I have been mistaken. The elaborate review, with which I have been honored in the April number of your Magazine, is written in a tone of rebuke which I can only understand as an admonition against the rashness of having an opinion of my own upon the subject I had chosen: whilst both the review itself and your editorial notice of it convey a very intelligible hint of the misdoings of the Historical Society in publishing the Discourse, their responsibility for its "sentiments," and their duty to make "some amende" to somebody for the offence of this "extraordinary performance."

I have no design to vindicate the society for their part in this transgression. They will think of it, perhaps, when they come to print another address. Neither am I inclined to defend myself against the as-

perity of the reviewer upon the literary merit of my performance. Measured by the standard of his severe taste, I am willing to confess my inferiority. I have nothing to object to his want of amiability: it is a critic's privilege to show his spleen, and almost his nature to be personally offensive. I can make all allowance for his indulgence of a reasonable amount of ill nature, and set it down to the constitutional or professional irritability of his class. But I have, in common with every other citizen of Maryland, and especially of every other native of the state, some concern with the manner in which he has thought proper to dispose of what relates to our early history and the right of investigating it.

The Historical Society was instituted chiefly for the purpose of collecting the materials which may serve to illustrate the history of Maryland. In the performance of this office, it is no part of its plan to suppress or distort any facts which it may be able to disclose. Its object is truth, not panegyric; and its labors are addressed to their appropriate subject, not without a presentiment that our annals must exhibit the usual variety of topics for condemnation as well as topics for applause. It is, nevertheless, encouraged to explore those annals from a belief that, in the most unrestricted freedom of inquiry, what shall be found good or what bad may be turned to the account of useful example or not less useful admonition; and especially is it encouraged to this inquiry from the clearest conviction that Maryland can very well afford to have her story disclosed exactly as the truth shall warrant, without abating any thing from her just pride in her ancestry; with increase rather of that feeling.

This would seem to be obvious enough if the reviewer had not called this license of inquiry into question. He manifestly supposes that a native of Maryland is guilty of something like impiety when he ventures to doubt even a theory of assumed merit in the founder. They who are born in Baltimore must, through the mere virture of the name, take for true any fable that is supposed to enhance the merit of one of the Baltimore family. We of Maryland are specially bound on this score to uphold Henrietta Maria; Annapolis is pledged in like manner to the fame of Anne; and the city of Frederick would be unnatural if it did not sustain the last lord proprietary against all the disparagements of history. This principle I take to be involved in the reviewer's allusion to my duty as a "native" of Baltimore. Now, when he holds me up to public observation in that character with a purpose to accuse me of "an ungracious office" in representing the first Lord Baltimore in any light which I might conceive truth to require; when he charges such an act to be "unfilial," and as manifesting a want of "love for my native state," he not only endeavors to denounce and proscribe me for the exercise of my right of judgment, but, what is much more exceptionable, he makes a direct assault upon that privilege which alone sustains the integrity of history. We can only infer from it that, in reference to our native land, he deems the historian bound to silence when he can not praise, or to misrepresentation when facts do not concur to support the reviewer's preconceptions of the merit of the subject. If this be an honest canon of criticism, all truthful history must be handed over to foreigners; the native American is foreclosed.

I submit to no such domination. If our history be unworthy of praise, let it abide the censure of the world. If our predecessors be not entitled to the applause of posterity, let posterity vindicate their own preëminence by their preference of truth over that mean glory which has no basis but falsehood. I utterly repudiate that school which first makes history sentimental in order that it may make it fulsome, and, therefore, false. This I say by way of comment on the *morality* of the reviewer's reference to my duty as a na-

tive of the state; whilst, at the same time, I deny that I have, in any respect, derogated from the just fame or proper merit of Lord Baltimore.

I have other objections to the general character and assumptions of the review. It is written in a sectarian spirit, wanting essentially in liberality and candor. Its temper is polemic. It aims to convert a point of history into a question affecting the honor of the church, and in that pursuit it lapses into intolerance. It displays an eager exasperation against the author of the Discourse for no better reason than for differing from the reviewer upon an historical fact, and, giving that fact a religious hue, it will not extend to the opponent the courtesy of considering his difference of opinion honest. I am, consequently, charged with "professional adroitness to make the worse appear the better cause," with "torturing good and honorable motives into bad," with "using the privilege of a novelist to make the coinage of my own fancy pass for truth," and other such like periphrases which have become the prescriptive language of irritated cant ever since criticism fell into the hands of gentlemen who could not keep their temper.

I hope I need not say to those of calmer nature than the critic that I had no idea of making a church quarrel out of my Discourse; that I had no purpose to offend any man's religious predilections, nor to stir up the embers of that immemorial feud between two great churches, which unfortunately finds fuel enough without supply from me. I have great respect for the combatants on both sides of that battle ground when they are in the due pursuit of Christian duty; but when they come to cross words, I desire to be considered a neutral in the field. I take no sides. Not even the vituperation of the review can make me a partisan. I wrote the history of Calvert according to the best view I could get of the facts, without the slightest imaginable prejudice or inclination in regard to his religion. I should have slept as sound and been altogether as happy if my researches had proved him to be whatever the favorite theory of the reviewer might demand, as to be any thing else in all the categories of historical character. Indeed, for the sake of peace and the avoiding of wrath, as it has turned out, I should have preferred to find him exactly what the critic is determined he shall be.

But to be taken to task, as I have been, because I could not falsify my own convictions of the fact, and *in the manner* especially of the review, I hold that to be an invasion of my right. It argues pretensions which no intelligent citizen of Maryland, whether he be Catholic or Protestant, will, at this day, endure. They do not belong to the nineteenth century, nor to enlightened Christendom. I protest against them as hurtful to the cause of religion in whatsoever creed, and as offensive to the intellectual freedom of the age.

I have another charge to make against the reviewer. He has totally misrepresented, I should more properly say concealed, the light in which the Discourse has exhibited Calvert. With abundant industry to collate passages from the Discourse, for the purpose of wresting from them unfavorable deductions as to my view of the conduct of the founder of Maryland, he has not, in a single instance, quoted an expression of mine where my object was to commend the character of the subject. So far from giving me credit for the general as well as discriminate praise by which I have endeavored to exalt the fame of Lord Baltimore, he has taken some pains, in a brief reference to that point, to dismiss it with a sneer, that, although "worthy of the author's best days," it "almost tempts us to suspect it was composed for some other occasion."

A candid critic would have at least endeavored to present an outline of my estimate of the character, motives, and conduct of the subject of my Discourse: he would have occasionally allowed me to

speak for myself, by using my own language: he would have stated my points, and shown something of my reasoning upon the facts I had adduced; and, above all, he would not have withheld an accurate representation of my side of the question where it differed from his own view of it. I look in vain for such evidences of fairness in the review. A reader of that paper would suppose I had maliciously taken up my pen with no other purpose than to traduce the memory of Calvert, and that, in the face of the most *unquestionable* history, I had labored to exhibit him as "a selfish and despotic statesman," "a sycophant or knave in politics," "an interested speculator in charters," and "a temporizing hypocrite in religion."

Whether I have succeeded in this charitable office or not, can only be determined by the perusal of my Discourse itself, to which, rather than overload this communication with extracts from it, I must beg leave to refer your readers. And, in the meantime, I affirm that this picture of my Discourse is but the discoloration of an excited and somewhat distempered zeal, as, I think, every dispassionate man will say after he has read what I have written.

Before I come to the discussion of the principal topics which the reviewer has selected for the grounds of his attack upon my fidelity of representation, it is proper that I should exhibit an outline of what I hold to be the best ascertained facts in the life of Calvert. We may form our opinions of his character afterwards.

Calvert, at about twenty-five years of age, came into public service as the private secretary of Sir Robert Cecil,* a minister of state to James I. After the death of the minister he was made a clerk of the crown to the privy council, and, at the same time, received the honor of knighthood. In 1619 he was appointed one of the secretaries of state, the other being Sir Robert Naunton. In the next year he was elected to the house of commons from Yorkshire; served that constituency during one parliament, and, being defeated for the next, in Yorkshire, was returned from Oxford. He continued to be secretary of state until near the end of the reign of James, when, in 1625, he resigned; was continued as a member of the privy council, and created baron of Baltimore. In 1609—and how long previous to that period we do not know—he was a member of the Virginia company of planters; was still a member of it in 1620, and, on the 15th of July, 1624, was one of the provisional council in England erected for the temporary government of that province. In 1621, and, perhaps, before that date, he became interested in a plantation in Newfoundland; in that year (1621) sent out a colony there at his own expense, and continued for some years afterwards to lay out considerable sums of money upon it. After his resignation, he visited Newfoundland in person for the first time, and, previous to the year 1630, resided on the island with his family some two or three years. Not finding the climate and position of Newfoundland favorable to his scheme of plantation, he repaired to Virginia, in 1628, with a view to make a settlement there, but being uncourteously received by the authorities of the province, he continued his quest of a settlement into Maryland; returned to England, and finally, in 1632, obtained his charter for this province from Charles I, but died a few weeks before the royal seal was put to it.

This, I believe, is an outline of facts upon which all historians are agreed. I have said nothing in this sketch about his opinions, either political or religious, because they constitute the questions upon which the reviewer has come into conflict with the Discourse. In regard to these, I have endeavored to show that his political opinions were on the court side, and against what was called the country party:

* I take this occasion to correct an error which will be found in the Discourse, and which has escaped the observation of the critic. I have described Sir Robert Cecil as "lord treasurer, afterwards earl of Salisbury." He was first created earl of Salisbury, and afterwards lord treasurer.

that he was the advocate of Prerogative, as known in the days of King James, against the Privilege of that period. Upon what grounds I have made this statement, I may show hereafter. His religious opinions I have endeavored also to trace through his history, and to show that, according to the better judgment, he was, most probably from an early period of his life, a Roman Catholic. That, living at a time of very severe proscription of that religion, he followed the example of many eminent and excellent persons in giving as little publicity to his religious tenets as possible in the position he occupied. That he was favored in this design by the friendship of the king, by whom he was affectionately regarded as an able and upright servant. Speaking of him, in reference to this view of his career, I have said: "I much rather incline to the belief, without in any degree derogating from his integrity, that he was one of those who did not choose to make any very public exhibition of his faith, preferring the peace and security of private worship to the hazard and contention which a too open manifestation of it might bring. That being a man of moderate opinions, tolerant and unassuming, a sensible and discreet man, enjoying the confidence, and diligently employed in the service of the king, he thought it the part of prudence to keep his religion as much as possible confined to the privacy of his own chamber."

What warrant I may have for this view of his character I shall exhibit hereafter somewhat at large. Now, taking Calvert in the light which the facts I have referred to, and the opinions I have assigned to him afford, I have represented him to be, in the first place, a zealous and devoted friend to the general schemes of colonization in America, which constituted, to a certain extent, the passion of that age: that he indulged this taste "with great assiduity, personal devotion, and at heavy pecuniary charge;" that, in doing so, "his purpose was, in part, the advancement of his own reputation, the increase of the wealth of his family, and a laudable and pious zeal for extending the Christian religion and the territories of the British empire."

I have, in the next place, exhibited him in the light of an adroit, skilful statesman, "characterized not less by the politic management than by the vigor with which he prosecuted his designs," a man "of courage, energy, and skill in the management of men." "The posts which he filled," says the Discourse, "his position and conduct in parliament, the favor and esteem he seems always to have inspired, demonstrate his ability, as well as his prudence, and give us reason to infer an amiable, well bred and affable disposition: the character of the government he established in Maryland, and the just sentiments with which he seems to have inspired his son, and the lavish expenditure which he, doubtless, both authorized and provided before his death, attest his liberal views of the rights of conscience, his generosity, and his zeal in the cause of colonization."

In the third place, I have exhibited him, in the character of a founder of a state, who, although decidedly inclined to support the high doctrines of Prerogative and enlisted rather against the popular party, and, although armed with very strong powers of government, was yet a man of such respect for justice, so moderate, wise, and upright in the administration of power, as to provide a system of administration eminently adapted to the protection of the civil and religious rights of the people over whom his authority was to be exercised. I have said that the charter was "planned by Lord Baltimore, and carried into execution by him and his sons, in a spirit of the broadest and most liberal toleration;" and I have referred to facts, which I have narrated in the Discourse, to show "how justly the father conceived the plan of a benignant government, and how faithfully the son carried it into execution."

And, lastly, that I might not fail in rendering the highest honor to the Catholic

settlers of Maryland, for the first example in the world of a state founded upon the principles of true religious toleration, and that I might express my full appreciation of the glory to which they were entitled, I have said—what the reviewer seems very strangely to find fault with—that the "glory of Maryland toleration is in the charter, and not in the act of 1649;" which act was, in truth, that of, what is supposed to be, the first Protestant legislature aided by the first Protestant governor, and which neither originated nor established the toleration of Maryland, nor even protected the people from a very harsh intolerance that immediately followed it. In paying this tribute of applause to the Catholic founders, I have almost repeated that sentiment which the reviewer—in a vain attempt to show that my opinions "have undergone a remarkable change within the last eight years"—has extracted from Rob of the Bowl. Commenting, in the Discourse, on this "wisely planned and honestly executed scheme of society,"* I have used this language:

"Where have we such a spectacle in that age? All the world was intolerant of religious opinion but this little band of adventurers, who, under the guidance of young Leonard Calvert, committed their fortunes to the Ark and the Dove, and entered Maryland between St. Michael and St. Joseph, (St. Gregory I ought to have said,) as they denominated the two headlands of the Potomac, the portals to that little wilderness which was to become the home of their posterity. All the world outside of these portals was intolerant, proscriptive, vengeful against the children of a dissenting faith. Here only, in Maryland, throughout the wide world of Christendom, was there an altar erected and truly dedicated to the freedom of Christian worship. Let those who first reared it enjoy the renown to which it has entitled them."

One would suppose that a limner who drew such pictures of a personage of history and of his friends, might escape the charge of any very flagrant detraction; that, at least, it might be supposed there was no design to portray the principal figure as a sycophant, a knave, or a hypocrite.

There was one point, however, in the history of Calvert, as it has been sometimes, and especially of late years, represented, upon which I ventured to suggest a doubt; upon which, indeed, I gathered such evidence as I thought justified me in denying it altogether. This was the story of the conversion of Lord Baltimore, in the year 1624–5, from the Protestant to the Catholic faith. This doubt, and the arguments I have brought to sustain it, seem to have particularly stirred up the reviewer's spleen against the Discourse: they furnish the key to the secret of his acrimony. It is not difficult to perceive, notwithstanding the pains he has taken to controvert the Discourse in all its parts and topics, that upon this single question of the conversion, he has put the determination of the chief merit or demerit of Calvert. The reviewer's belief in the conversion at the period assigned to it, obviously settles his estimate of whatever there is praiseworthy in the character of the subject of the Discourse. The conversion once disproved—rejected from the history of Calvert, the critic can only regard him as unworthy of respect. My want of faith in this story, the most casual reader of the review will see, leads the writer of that paper to the conclusion that I have represented Calvert as no better than a hypocrite and a sycophant. Upon this foundation I am accused of desecrating all history, writing "in opposition to the records," coolly demolishing

* These words the reviewer has quoted from Rob of the Bowl, to convict me of contradicting them in the Discourse. Whatever were the powers conveyed to the proprietary by the *charter*, undoubtedly the whole practical scheme of the settlement, as manifested in the conduct of the settlers, was benignant; their polity was wisely planned and honestly executed. It is a little singular that the critic, who charges me with using, in my historical narrative, the privilege of a novelist, should refer to my romance to impugn my history.

"the character of Lord Baltimore," putting "forward my own conceits *in opposition to all historians who have treated of the subject*," and, finally, discrediting a fact "*which has been unquestioned for two centuries.*"

It becomes my duty, under this charge of falsifying what was so well established, to examine the evidence somewhat minutely. When I have done so, the reader will be able to judge both of the ingenuousness of the critic, and of the propriety and point of his indignation.

As a preliminary, then, I wish it to be noted that my allegation is—that Calvert did not become a *convert* to the Catholic faith in 1624–5; that he was known to be a Catholic in 1621; that he was even known to be a Catholic before this last date; and, in fact, that we have no authentic account of any period of his life when it was known that he was not a Catholic; or, to use the phrase of the Discourse, "if he ever was a Protestant, there is no record of it within our knowledge."

Now, if this be true, it will follow, first, that Calvert did not resign his office of secretary of state for the reason assigned by Fuller; second, that he had no scruples, arising out of his religion, to prevent him from serving as secretary of state; third, that he was a member of parliament, a representative from Yorkshire first, and then from Oxford, notwithstanding his religious opinions; and lastly, that he maintained himself in the confidence of the king, and in the service of the state, exactly as I have represented him, amidst the difficulties of that perilous time, by his address, by his moderation, or by the respect he had won through the faithful discharge of his trust.

The reviewer thinks he could not have been a Catholic whilst he held these employments and attracted this confidence, without being a dissembler and a hypocrite. I can, by no means, agree to this conclusion. His hypocrisy can only be measured by the extent of his professions. I prefer to conclude that he did not profess much. The critic makes rather a dangerous issue for Calvert's fame, and is no friend of his when he places him in this dilemma. That, however, I leave to himself: my province is to give my authority for what I have said. It may turn out, in the end, that, so far from traducing Lord Baltimore, I have entertained a better opinion of him than the reviewer.

And now to inquire into the fact. I assert that the *only* authority for the conversion is Fuller; that all writers who have spoken of it have taken it from him. If there be a biographer or historian who mentions the conversion upon any other authority than that of the short sketch contained in the "Worthies of England," let the reviewer name him and produce his proof. I know of none.

Fuller's notice of Calvert is brief, scarcely filling one page: it is inaccurate and defective in known particulars. It is written apparently upon mere report, and makes no reference to any other writer. His narrative, so far as the conversion is concerned, is literally quoted in the Discourse. These are his words: "This place" (the secretary of state) "he discharged above five years, until he willingly resigned the same, 1624, on this occasion.—He freely confessed himself to the king, that he was then become a Roman Catholic, so that he must either be wanting in his trust, or violate his conscience in discharging his office. This his ingenuity so highly affected King James that he continued him privy counsellor all his reign, (as appeareth in the council book,) and soon after created him Lord Baltimore of Baltimore in Ireland."

This is every word that Fuller has said upon the subject.

It is admitted that Calvert was appointed secretary of state February 15, 1619, according to our calendar. It is also admitted that he was created Lord Baltimore February 16, 1625, six years after his former appointment. He resigned a short time before this latter date,

according to Fuller, *because* he had then become a Catholic.

I have asked, in my Discourse, why should he resign for this reason? I ask it again. Was there any incompatibility in such an employment with the profession of the Catholic religion? Is there any intelligent Catholic who is willing to acknowledge that his religion disqualified a British subject from faithfully serving his king and country in such a post as that of the secretary of state? I am convinced no Catholic will so libel his own faith as to answer this question in the affirmative. The secretary of state was, in effect, but the private, confidential secretary of the king. His duties had no connection with any article of faith, and there was intrinsically no more reason why Calvert should abandon his trust on such an occasion, than he should abandon any other post of duty under the government. To maintain that because he was a Catholic he could not faithfully discharge the duties of such an office, would be to furnish some justification for that proscription of the Catholics which all right-minded men now consider to have been a foul and unjustifiable persecution. Why should Calvert resign? One would suppose, looking to the history of James' reign at that date, that Calvert, so far from finding a motive to resign, would have seen the strongest reason, as a Catholic, to remain at his post. The negotiations for the Spanish match, which were intimately associated with a hope of procuring a relaxation of the penal laws against the Catholics, had just failed. Calvert had been an active and zealous friend of that match, and of course had labored in the cause of his Catholic fellow subjects to secure, if possible, their welfare. The marriage of the prince of Wales to a Catholic princess of France—Henrietta Maria—was at this time in a progress of busy consultation and arrangement. Like the Spanish project, it also fostered the hope of relief to the Catholics of England. This question of relief was in constant discussion. The king was well inclined to it, but was opposed by several of his counsellors. Was this a time for Calvert to resign, because he had become a Catholic? Certainly not. It was the very time when, if he had the option to remain, it was his most conscientious duty to hold fast to his post. The most probable view of his case—that most consistent with the history of the period—is that he was *compelled* to resign, not by the king, but by the party of the duke of Buckingham. It is known that parliament had just before this period complained to the king of the number of Catholics in public employment, and had called upon him to dismiss them. Calvert saw that he could no longer remain in office; that an inquisition was about to be made which would have constrained him to avow himself to be—what those who were conversant with him in private had previously known him to be—a Roman Catholic. His moderation, his reserve, his faithful attention to business, and his keeping himself, as one of his biographers has said, "disengaged from all interests," would no longer avail him. The question as to his religion was about to be so directly put as to leave him no alternative between a frank avowal of the truth and utter disgrace, through a base apostasy. His escape from this predicament was the open declaration of his faith, and his immediate resignation. This would seem to be the foundation of Fuller's story, and all that is really true in it. What follows in Fuller's account is mere gossip, and is calculated to bring into discredit all that he has said. He relates that the king was so pleased with this "his ingenuity" (ingenuousness), that for that reason he retained him in the privy council, and made him Lord Baltimore. If Calvert's conscience would not allow him to hold the post of secretary of state, how did it serve him as a member of the privy council? The two offices, in the nature of their duties, are identical. A secretary of state and a member of the king's council were equally

confidential advisers and actors with the king in his most delicate state affairs: there is no conceivable obligation, arising out of religious opinion, which is not as applicable to one as to the other. No new oath was to be taken in either case; and if the implied incompatibility of the oath taken by Calvert some years before, with the relations which are supposed to have been created by his conversion, made it a point of honor, as the reviewer insinuates, for Calvert to resign the secretaryship, the same fact existed to compel him to resign his membership in the privy council.

And then we are asked, also, to believe that, for "this his ingenuity," the king created him a baron! Need I show, from the character and conduct of James, that the last act of grace that could possibly be imputed to *him* would be the public rewarding of one of his own household, for the frank confession of a conversion from the Protestant to the Catholic faith? Nothing is more notorious in history than the absurd vanity of James to be accounted a great theologian. He resented no offence with so much sensibility as the contumacy of those who, in defiance of his discourses and teachings, slid off from that faith of which he considered himself, peculiarly and eminently, The Defender. When the delinquent, in this wise, was one of his own household, an intimate who lived within the sound of the royal voice, the displeasure was proportioned to the additional depravity which could disdain such signal advantages. This is the foundation of that hostility against all *converts* to the Catholic church, to which I have referred in my Discourse, and of which I have there given some proofs. Tillieres, the French embassador at the court of James, in his report to his own government, dated 5th June, 1622, alluding to this sensibility in the king, speaks thus:

"I have written to you in my last letter that the countess of Buckingham was become a Catholic. When the king, and the marquess her son, learned this, they conceived the highest dissatisfaction; the former as an enemy of our religion, and because *it seemed to him a great discredit that a lady of his court*, the mother of his favorite, *with whom he himself* (and he holds himself for a doctor in theology) *had so often and so particularly spoken, should abandon her faith:* Buckingham, because he knows *that if any thing upon earth could undermine his favor, or give it a shock*, this very accident is of that description."*

Now, this is the king who, we are to believe, *rewarded* Calvert, by promoting him to the peerage, because, in contempt of the royal logic, and under the preacher's very eye, he abandoned his ancient faith, and freely confessed it to the king himself!

The resignation of Calvert, I have no doubt, was compulsory, forced upon him by the temper of parliament and the course taken by the adherents of the duke of Buckingham, who was no friend to Calvert. The grant of the peerage and his continuance in the privy council, I regard as the emollients with which James assayed to soothe Calvert's pride, and to express to him the royal appreciation of his faithful and devoted service. The secretary, in truth, had not the position or influence at court to enable him to resist the pressure of a party which was even strong enough to intimidate the king. Tillieres says of Calvert: "He is an honorable, sensible, well-minded man, courteous towards strangers, full of respect towards embassadors, zealously intent upon the welfare of England; but, by reason of all these good qualities, *entirely without consideration or influence.*"†

I have stated my objections, thus particularly, to Fuller's account of the conversion of Calvert, not only because the reviewer lays great stress upon it as the "positive testimony of a veracious witness," who speaks of facts "which

* Von Raumer's Hist. Sixteenth and Seventeenth Centuries, vol. ii, p. 271.
† Von Raumer, vol. ii, 263.

occurred in his own time," but because, also, as I have already said, it is the only explicit testimony upon which the conversion rests, and constitutes, therefore, the only foundation for what is called in the review the *unquestioned* history of two centuries.

It is true there is an attempt made by the reviewer to help out this incongruous story of Fuller's by a few desperate tugs at some other accessible facts which, very obviously, are not sufficiently elastic for his purpose. All his straining will not bring them even within gun-shot of his mark. Indeed, in this matter, I have to charge the reviewer with something of an old soldier's tactics,—concerning the fairness of which I have no comment to make. The reviewer may think that criticism approaches so nearly to a state of war as to legalize an occasional resort to stratagem to make up for deficiency of force.

Fuller being the only direct witness, it was a matter of some concern to invest his narrative with as much authority as possible, and so to state it as to give it the credit due to one who knew all about the fact. The critic, therefore, speaks of him as almost entitled to be regarded as an eye-witness of Calvert's life. "He is an author," says the review, "of great respectability, and was, withal, so decidedly opposed to the Catholic religion, that he would not have mentioned so remarkable an occurrence had there been the *least doubt* of it; nor would he have omitted to state Calvert's hypocrisy or dissimulation had he been a concealed Catholic. Mr. K. admits that Fuller was his contemporary; *he had, then, the best means of ascertaining the truth of what he asserts in his history.*"

The point of this paragraph is the attempt to give Fuller's testimony the importance and weight of that of a person who could not be mistaken; and my admission that he was a contemporary of Calvert is used to aid its effect. The critic ought, therefore, to have stated my admission truly. My words were these: "The author of the Worthies of England was his contemporary, *though thirty years his junior, and it is of some moment to my argument to remark, was obviously not personally acquainted with him.*" It would have conduced to the candor, though not to the strength of the critic's case, if he had stated this admission with the qualification I gave to it—a qualification made expressly to show that he had *not* "the best means of ascertaining the truth of what he asserts."

Fuller is an amusing, witty, and industrious writer, who is not generally deemed of the highest authority. His book is written in a gossipping style, bearing many evidences of carelessness and haste, and is altogether too light in its character to be relied on for accurate history. How far his sketch of Calvert will justify the assertion of the reviewer, that "he would not have mentioned so remarkable an occurrence had there been the *least doubt of it*," will appear presently.

The most careful biographer of that period—perhaps the only one to be trusted—is Anthony Wood. The Athenæ Oxonienses are written with abundant labor, and with a large amount of critical research. Wood, moreover, is somewhat noted for his endeavor towards impartiality in speaking of the Catholics—a fact which the zealots of his time were disposed to use to his disadvantage. I might say, therefore, adopting the same kind of argument as that employed by the reviewer, that if "so remarkable an occurrence" as that of the conversion and its consequences had been true, much more if there had not been "the least doubt of it," Wood would not have failed to mention it,—particularly as he had Fuller's work at hand to lead him to investigate the fact. Yet Wood speaks of Calvert precisely as we might suppose a cautious biographer would speak of one whose religion had been rather concealed from public notice, and thereby laid under suspicion, or regarded with doubt, during

such a period as that embraced in the life of this statesman. He does not say Calvert was known to be a Catholic, nor does he affirm the reverse. His statement is, that on the 16th of February, 1624, (1625 N. S.) he was created baron of Baltimore, "being then a Roman Catholic, or, *at least, very much addicted to their religion.*"

What do we gather from this as Wood's opinion of Fuller's story of the frank confession, the "ingenuity," and the great gratification of the king who rewarded so much honesty in so signal a manner? Very clearly, that he did not believe a word of it. All that he felt himself justified in affirming was that Calvert was then a Roman Catholic, or at least favorably inclined to that religion.—This is what the reviewer regards as corroborating the statement of Fuller!

But he has found another authentication of Fuller's story, strangely enough, in the letter of Archbishop Abbot to Sir Thomas Roe, which is introduced in a note to the discourse. A perusal of that letter, if it does not help the reviewer, will, at least, inform us what one of the most familiar of Calvert's contemporaries thought of his (Calvert's) religion, and how doubtful he considered it; it will show, also, what grounds Wood had for speaking with such uncertainty on the same point. Abbot shared with Calvert the intimacy of the king; had often sat in council with him; knew him, perhaps, as well as one courtier could know another. His letter, from the incident to which it refers, we may conclude was written in 1625. "Mr. Secretary Calvert hath never looked merrily since the prince's coming out of Spain: it was thought he was much interested in the Spanish affairs. A course was taken to rid him of all employments and negotiations. This made him discontented, and, as the saying is, 'Desperatio facit monachum,' so he apparently did turn papist, which he now professeth, *this being the third time he hath been to blame that way.* His majesty, to dismiss him, suffered him to resign his secretary's place to Sir Albertus Morton, who paid him £3,000 for the same, and the king hath made him baron of Baltimore in Ireland. So he is withdrawn from us, and having bought a ship of four hundred tons, he is going to New England, or Newfoundland, where he hath a colony."

This letter presents a portrait, which can not be mistaken, of a secretary surrounded by enemies who are envious of his favor with the king, and who feed their grudge against him by assailing him on the score of his religion. It shows him privately attached to a proscribed faith, which he was conscious might, at any moment, bring him into peril, and which, though not wholly concealed, was not publicly avowed until the avowal was compelled by the increasing intolerance of the times. It also indicates the sympathy and respect of the king and his desire to mitigate the severity of that party hostility which he could not entirely avert.

It argues a stout heart in the critic to challenge this letter as a confirmation of Fuller. Fuller tells us that Calvert, having become a Roman Catholic, resigned his post as incompatible with that profession. The archbishop says: a course was taken to rid him of all employments, and in order to dismiss him the king allowed him to sell out his commission, and, thereupon, he apparently again became a Catholic. But what does the reviewer say to—"this is the *third time* he hath been to blame in that way?" In what way? We have here his answer made with a most perplexed gravity. "This is a sneering innuendo to which converts are accustomed, but very different *from saying this is the third time he had become a Catholic.*" Certainly; the difference is very clear; it is as broad as a church door! But, says the reviewer, this does not prove that Calvert was a Catholic in 1619. Well, I confess I can not say that it does. I surrender that point, and

leave the reviewer to enjoy the vantage ground it gives him.

Let us look at his next essay to fortify "the unquestioned history of two centuries."

This he rests upon a fact furnished in a note to the Discourse relating to the estate in Longford.

By patent, February 18, 1621, the king conferred upon Calvert somewhat over two thousand acres of land in the county of Longford in Ireland, regarding him, as my authority says, "as a person worthy of his royal bounty, and one that would plant and build the same according to his late instructions for the better furtherance and strengthening of said plantation." This patent Calvert surrendered to the king, February 12, 1625, four days before he was created Lord Baltimore, and had a regrant thereof in fee simple, dated March 11, in the same year.

The reviewer has favored us with a scrap of history touching this grant. There were nearly six entire counties in Ulster confiscated to the crown upon the pretext of Tyrone's rebellion. These lands were granted anew to favorites, upon certain conditions of plantation, the principal scope of which was to secure as many English and Scotch settlers as possible, and to exclude all tenants who would not take the oaths of allegiance and supremacy.

This confiscation was a mere act of rapine and violence. It was dictated by religious hatred, and its object was to strip or spoil the Catholic landlords and tenants of that region.

Some years afterwards a still more wicked, because an entirely unprovoked act of aggression, was perpetrated upon the Catholic proprietors of Longford and some other counties. There was no rebellion on this occasion, either pretended or real, on foot to afford an excuse or apparent justification for this last outrage; but upon the flimsiest of all pretensions—an alleged defect in the titles of those in possession—the king granted out those lands also to his friends. Whether the conditions of plantation in Longford were the same as those published some years before in reference to Ulster, I am unable positively to say, although the reviewer asserts they were. I have reason to suppose they were not. This, however, is not material. Now the argument is that Calvert, if he had been a Catholic in 1621, could not have accepted such a grant, and, moreover, that he surrendered the lands in February, 1625, because he was then become a Catholic, and could not conscientiously hold them on the conditions required. But, then, here is another fact, that, although he surrendered the grant in February, it was to *take an absolute gift of the same lands in fee*, which he did on the 11th of March following. The reviewer's reasoning on this point is worthy of remark. "His claims," he says, "upon the monarch's gratitude were greater than when he had first received the grant, and it would have been an act of meanness in the king to permit his faithful minister to lose the benefit of his former bounty, which, probably, had thus far been a cause of expenditure rather than a source of profit. His surrender placed it again in the hands of the king, because he could not hold it by its former conditions; *but there was no impediment to his receiving an unconditional title in fee simple.*"

This is a choice exhibition of the reviewer's notions of a man of delicate religious scruples. Calvert's conscience would not allow him to retain a grant which bound him to no severer condition than that of conforming to the wish of his patron, the donor, by selecting his under tenants from English or Scotch settlers who could take the oaths of supremacy and allegiance; but he could find conscience enough to take to himself in fee simple and in absolute right, for his own enjoyment, land which had been plundered by acts of unparalleled fraud and rapine from the persecuted, hunted and despoiled brethren of his own faith! The wickedness of this scheme of plantation was not in the selection of persons who could be

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king. They may be regarded almost in the light of a bequest from the monarch to a trusty but somewhat proscribed servant.

The reviewer makes still one more attempt to sustain the narrative of Fuller. This I believe is his last struggle in that enterprise. He thus presents his argument:

"Additional evidence that Calvert was not a Catholic in 1620 is found in the period of his parliamentary career. He was elected a member of the house of commons in 1620. At that period even, if, as a Catholic, he had been eligible to a seat in the house of commons, it is not to be imagined that an Oxford or a York constituency would have elected a member of that persuasion as their representative, or that in the then state of popular excitement they would have chosen a member who was suspected of being 'popishly affected.' Now his parliamentary services terminated in 1624, the time of his conversion, as stated, and thus this fact may be invoked, as well as the testimony of Wood and Abbot, to confirm the veracity of Fuller."

We have no means of knowing what were the sentiments or the spirit of compliance of those whom the reviewer calls an Oxford or a York constituency at that day; but we may make a great mistake if we suppose that constituencies, in our modern notion of them, had much to do, in the time of James, with popular sentiment of any kind. Occasionally there was some little outbreak of popular opinion which might be turned to the account of free election,—and I shall presently produce an instance of it,—but the returns to parliament were much more generally obtained by court favor. The doubt expressed by the reviewer, as to the *eligibility* of a Catholic, is answered by the well known fact that there were several Catholics in the very parliament of which Calvert was a member: *concealed Catholics*, according to the phrase of that period, but not the less on that account, perhaps, sincere in their faith. We have the best

reason to believe that Calvert was one of them.

The people of England had not much acquaintance with parliament in those days, and, we may suppose, took no great interest in elections. The second parliament in the reign of James was summoned on the 5th of April, 1614, and was dissolved on the 9th of June in the same year, without having passed a single act.

The next parliament was that of which Calvert was a member from Yorkshire. It met on the 30th of January, 1621, after an interval of nearly seven years. In what manner this parliament was got up may be seen in the lord chancellor's (Bacon's) letter to Buckingham, describing the means that had been adopted by the king and his ministers to render the meeting safe and profitable to the king. "Yesterday," says he, "I called unto us the two chief justices and Sergeant Crew, about the parliament business. To call more judges I thought not good. It would be little to assistance, much to secrecy. The distribution of the business we made was into four parts." The third matter in the arrangement relates, in the chancellor's language, to "what persons were fit to be of the house, tending to make a sufficient and well composed house of the ablest men of the kingdom, fit to be advised with, *circa ardua regni*, as the style of the writs goeth, according to the pure and true institution of a parliament, and of the means to place such persons without novelty or much observation. *For this purpose we made some lists of names of the prime counsellors and principal statesmen and courtiers*; of the gravest and wisest lawyers; of the most respected and best tempered knights and gentlemen of the country. And here, *obiter*, we did not forget to consider who were the *boutfeus* of the last session, how many of them are dead, how many reduced, and how many remain, and what were fit to be done concerning them."

This, assuredly, is a pretty good recipe for making a parliament! We need scarcely, after reading this letter, pursue the investigation how it could happen that the king's secretary of state should find a seat in the house, or whether the constituency of Yorkshire were very accurately represented in either their opinions or their prejudices. This parliament met January 30th, 1621; took a recess from March 27th to April 18th, and adjourned June 4th; met again towards the last of November, and sat about a month, and then was dissolved. The next parliament was summoned on the 19th of February, 1624; was prorogued May 29th of that year, and never met again. The court favor which brought Calvert into the preceding parliament from Yorkshire, failed him on this occasion. Sir John Savile, a leader of the country party, opposed him, and overthrew him by a decided majority, notwithstanding the aid of Wentworth, afterwards the earl of Strafford, and the influence of the king. This is the outbreak of popular opinion to which I have referred above, and which was sufficiently powerful to defeat the wishes of the king. The consequences of this defeat were, first, the return of Calvert to parliament from Oxford, which was found more pliable to the royal will than Yorkshire; and second, the promotion of Sir John Savile to the privy council, the office of comptroller of the household, and finally to the peerage, which took off the edge of Sir John's opposition, and brought him into a temper of very convenient assentation. This is said to be the first example in English history of that species of corruption which has since been found so serviceable to the crown.

From this little history of Calvert's parliamentary career, which altogether did not exceed six months of actual service, there can be no doubt that he was indebted for it exclusively to the influence of the king, and in that view we may find no difficulty in believing that his religious opinions had really no significance whatever in the question of his election. There

is, indeed, a letter from Wentworth to Calvert, written during the contest with Sir John Savile, and published in the Strafford papers, which plainly indicates to the secretary the interest which the privy council takes in his success, and the probability of their interference in his behalf. He writes from Yorkshire: "I find the gentlemen of these parts generally ready to do you service. Sir Thomas Fairfax stirs not, but Sir John Savile, by his instruments, exceeding busy, intimating to the common sort, underhand, that yourself, being not resiant in the county, can not by law be chosen; and being his majesty's secretary and a stranger, one not safe to be trusted by the county..... I have heard that when Sir Francis Darcy opposed Sir Thomas Lake in a matter of like nature, the lords of the council writ to Sir Francis to desist. I know my lord chancellor is very sensible of you in this business; a *word to him, and such a letter would make an end of all.*" Oxford, however, was found to be a more sure card, and the secretary obtained the return from that quarter in time to take a seat in the next parliament.

I have now disposed of Fuller's testimony, and of those auxiliary facts to which the reviewer has resorted for confirmation of it. This is the whole evidence in favor of the conversion: I mean all the evidence that is pretended to be original or authentic. The repetitions of Fuller's statement, by subsequent biographers or historians, such as those of Lloyd, Kippis, Collier, Belknap, and others of the succeeding century, can not be regarded as giving it any new character. Lloyd, the author of "The Worthies of State," who published his book a few years after Fuller's work appeared, is a compilation of mere plagiarisms. It copies nearly the whole of Fuller's account verbatim, without acknowledging the theft, and manifestly steals from some other unacknowledged source a few passages of commendation of Calvert, which seem to have been written by some author almost on purpose to show that the secretary was a Catholic during the time he was in office. "Two things," he remarks, "are eminent in this man. First; that, though he was a Catholic, yet kept he himself sincere and disengaged from all interests, and though a man of great judgment, yet not obstinate in his sentiments; but taking as great pleasure in hearing others' opinions as in delivering his own, which he heard moderated and censured with more patience than applauded. Second, that he carried a digested and exact account of affairs to his master every night, and took to himself the pains to examine the letters which related to any interest that might be any ways considerable. *He was the only statesman that being engaged to a decried party, yet managed his business with that huge respect for all sides, that all who knew him applauded him, and none that had any thing to do with him complained of him.*"

I repeat that I have no knowledge from whom Lloyd borrowed this sketch, but it is very plain that the writer of it did not mean to describe Calvert as a Catholic only after he had abandoned public life. The whole scope of the language is to show that the secretary, although a Catholic, whilst in the management of the public affairs, gave satisfaction to all by his prudence and moderation. I may observe also that Kippis, Collier, and Belknap have incorporated this brief sketch of Calvert into their biographies.

The question of Calvert's religion—I mean whether he were a converted Catholic or an original one, or, if converted, whether at an earlier or later period of his life—has never been one of much significance to the older writers who have had occasion to speak of him. Their attention has been but little given to this point. Bozman is the only one who has really discussed it with any degree of particularity, and his conclusion is in accordance with my Discourse: "It is not probable, therefore, that the principles of the Catholic religion were newly adopted by him

in 1624."* All others have either passed it by, or treated it as a matter of small consequence. Hence the incongruity and carelessness of some of the statements, and the obscurity of others. This topic has only become conspicuous in tracts upon the life of Lord Baltimore within a few years past. It seems of late to have fired the imagination of some zealous panegyrists as a theme of peculiar capabilities, and he has accordingly been portrayed, with affectionate fervor, in the lineaments of a religious hero; they have invested him with some portion of that saintly grandeur which gives such lustre to the achievements of a champion of the cross. Captivated with this fancy, they have lavished no small amount of exaggeration on the pictures they have drawn of the progress of his conversion, his devotion, his studies, his sacrifices, and his self-immolating heroism.

The foundation for all this warmth of description is simply the short paragraph I have quoted from Fuller. It is not pretended that any writer has communicated more than Fuller, and even of those who copy from him, few have said as much. It has been reserved for our own time to translate his humble prose into ambitious and eloquent poetry, and for grave reviewers to abet this falsification of history even to the extent of quarrelling with all who can not warm their faith up to that red heat which disables the mental vision from discriminating between hyperbole and simple truth. "Buffeted," says an orator of this new school, whose oration is republished with special commendation in the April number of the Catholic Magazine in 1842, "and tossed in the storms of controversy, he (Calvert) found a secure haven in the bosom of the Catholic church. Soon as conviction converted doubt into certainty, he resigned his office, ceasing to be the servant of his king in order to become the servant of his God. He discarded the emoluments of earth for the rewards of heaven, and exchanged the bright hopes of the present for the unfading certainties of the future. He openly avowed his recantation, professed his conversion, and became a genuine worshipper at the shrine of truth."

This idea has been expanded since, on anniversary and other occasions, in still more glowing colors, until, at last, it has become one of the reviewer's *unquestionable facts* of history.

In what "storms of controversy" Calvert was tossed—he "who kept himself disengaged from all interests," and took "as great pleasure in hearing others' opinions as in delivering his own,"—we shall vainly seek to learn from any accessible record of the past. How "he discarded the emoluments of earth for the rewards of heaven" might fall under rather a singular illustration in the record which tells us of his forced resignation, his sale of his commission, his Irish patent for the manors of Baltimore and Ulford, his acceptance of the peerage, and the grant to him of what, in his day, was regarded as the *principality* of Maryland. How, "in ceasing to be the servant of his king, he became the servant of his God"—in what respect he was less entitled to the latter character before his resignation than after it—would involve us in an equally inconclusive search.

I can not write the history of Calvert in this key. With such facts as I have before me, how can I gratify the demands of the reviewer with such fancies as he has before him? I wish the truth had given me the advantage of these eloquent themes. If Maryland had been founded by St. Francis Xavier himself, or Calvert could have laid claim to his virtues, I assure the editors of the Catholic Magazine it would have offended no prejudice of mine. I should rejoice to do the subject all the justice its warmest friends could desire. But, I repeat, I can not write the history of Lord Baltimore to this key note. Without meaning any thing disrespectful to those who have

* See vol. i, Hist. of Md. pp. 245—248, where this subject is examined somewhat at large.

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we know any thing, were Roman
Catholics. We must suppose, therefore, in accordance with the reviewer's theory of the conversion, that these were nurtured and educated in the Protestant faith, and that they all became as suddenly converted as the parent. The reviewer passes by this suggestion in total silence. Cecil, the eldest, was, in 1624, eighteen years of age. Leonard and George we may suppose to have been old enough to have some fixed opinions upon their own religion; and so of the others still younger. When we reflect upon the bitterness of religious prejudice in that day, and how naturally it would be fostered in the schools; what disabilities, privations, and persecution followed conversion, and what rewards and inducements were offered to those who refused to change their creed, surely this argument had weight enough to entitle it to the reviewer's notice, if he could answer it. We are, however, I suppose, to consider it as disposed of under the class of "vague surmises," "erroneous inferences," and "questionable dates," where I am quite willing to leave it to be weighed by all candid readers of the review.

2. I gave the direct testimony of contemporaneous writers and historians.

Abbot, the archbishop of Canterbury, was a contemporary. His letter to Sir Thomas Roe I have already exhibited. That he was an enemy to Calvert, I have stated; that is apparent in the letter. But still this letter, which was a private communication to a friend, is conclusive—not as to the motives it imputes to Calvert, but to the fact that Calvert was considered, by those who were familiar with his career, as one of doubtful religious opinions, who had previously been known in the character of a Catholic—that he was not then *converted* to that faith. The language of the letter rather imports that he, for the third time, turned Catholic when the prince returned from Spain, which was in October, 1623, and that he now—at the date of the letter, and after his resignation—openly professes

that religion. It was more than a year after the prince's return that Calvert resigned. This letter was introduced into a note accompanying the Discourse, as a fact which tended to corroborate other testimony. I might with propriety have insisted upon a higher character for it. The language I used on presenting it was: "My view of Calvert's private adhesion to the church of Rome, at a date so much earlier than is ascribed to him by Fuller, is *greatly strengthened* by the following extract:" The reviewer considers it "a very unlawyerlike way" of turning aside "from the *positive* testimony of Fuller" to substitute "*circumstantial* evidence to prove the negative." Every one will perceive that Abbot's testimony is quite positive, and is that of an eye-witness. Fuller's is, at best, but hearsay; and if the "lawyerlike way" is to guide our investigation, his account would not be received in court at all.

3. I have shown in the Discourse, by extracts from King James' speeches, his strong hatred of those who changed from the Protestant to the Catholic faith, and how different was his feeling towards those Catholics who were not converts. It offended his vanity as a learned divine, which character he affected during his whole reign with abundant pedântry. The extracts I produced were from speeches in 1609 and in 1616. I have since been able to add that further confirmation of this trait in his character, which I have quoted some pages back, upon the testimony of Tillieres, the French embassador, in 1622, and in reference to a case of close resemblance to that which the reviewer imputes to Calvert. It is merely absurd to attempt to evade this argument by railing at the weakness of James' character. Weak it was, without doubt, and contemptible enough; but those who study his reign will find that his weakness was quite as much demonstrated by the obstinacy of his prejudices as by any other vice of his character. "Theology," says Lingard, "he considered as the first of sciences, on account of its object, and of the highest importance to himself, in quality of head of the church and defender of the faith. . . . . To the last he employed himself in theological pursuits; and to revise works of religious institution, to give directions to preachers, and to confute the heresies of foreign divines, were objects which occupied the attention and divided the cares of the sovereign of three kingdoms." It is not difficult, in view of this character of him, to appreciate the force of Tillieres' remark concerning the change of religion of the countess of Buckingham, that the marquess, her son, knew "that if any thing upon earth could undermine *his* favor, or give it a shock, this very accident is of that description."

4. I have referred to the fact mentioned by Rapin, that Gondomar was said, in 1620, to endeavor to corrupt the court with a view to the Spanish match, and that the historian enumerates Sir George Calvert, with the earl of Arundel, Weston and others, as persons "popishly affected," upon whom, it was charged, that the Spanish embassador, at that date, attempted to practise. This the reviewer seeks to elude, by telling us that "this term was used by one political party to designate the other party who were endeavoring to bring about the marriage of the prince of Wales to the infanta of Spain," that it was "precisely as the most violent members of one of our two former political parties characterized the democrats as under French influence, and the federalists as British tories."

I will not stop to dispute this point with the critic. Probably enough the parties often used such phrases in a merely calumnious temper. I have, however, in reference to this case, materials at hand to show exactly what the historian meant when he said Calvert in 1620 was "popishly affected." And even the reviewer's own explanation would show that the secretary, at this time, was acting with the Catholic party. Early in 1624—March or April—the two houses of parliament

presented a petition to the king, praying, amongst other things, "that all papists should be removed from London and the court, and discharged from all offices of trust." "The king," says Rapin, "had artfully avoided to answer the two principal articles of the petition. Had he consented to these two requests, the face of the court would have been entirely changed. The duke of Buckingham's mother, who, by her son's means, disposed of all offices, must have been removed. His duchess, also, would have been of this number, *as well as one of the secretaries of state*, with many others who had considerable places at court and in the country."*

The only secretaries of state were Sir George Calvert and Sir Edward Conway. The latter had been joined with Sir Richard Weston, in 1620, in the embassy to Bohemia, and is described by Rapin, in the notice of that embassy, *as a Protestant*, which I find to be asserted also by other historians. Bozman, who adverts to this same passage in Rapin to show that Calvert was not a convert in 1624, takes notice of the fact that Rapin subsequently speaks of Conway as a Catholic. That this is the effect of inadvertence in the historian of England is evident, not only from its contradiction of his first account of Conway, but also from its being at variance with the statement of Wilson, upon whose authority he wrote. That author says, in his history of the reign of James, in speaking of the negotiation in Bohemia, and of the two embassadors: "These two were suited for the employment, happily, *upon design*. Weston being a kind of papist, and Conway a Protestant, the better to close up the breach between the emperor (who was a Catholic) and the king of Bohemia" (who was a Protestant).

There can be no doubt, therefore, that Rapin's allusion, in the passage above quoted, is to Calvert. It is worth remarking that at this time Calvert was himself in parliament, a member from Oxford.

That Rapin was correct in his reference to Calvert's religion will appear conclusively in the next evidence I am able to produce.

5. Arthur Wilson is the most authentic contemporary historian we have of the reign of James—one who is more frequently quoted than any other. He was attached to the family of the earl of Essex, who was a conspicuous actor in the affairs of that reign, and under whose inspection the history of James was written. Although a prejudiced and somewhat inflated writer, Wilson's narrative of facts has been greatly relied on by the principal historians who have had occasion to treat of the same period. His testimony to the religion of Calvert is very positive and direct, as will be seen from the following extracts.

Speaking of the original appointment of Calvert as secretary of state, he says:

"Time and age had also worn out Sir Ralph Winwood, the king's able, faithful, and honest servant and secretary; who dying, Sir Robert Naunton, and Sir George Calvert were made secretaries; men of contrary religions and factions (as they were then styled), Calvert being an Hispaniolized papist; the king matching them together, like contrary elements, to find a medium betwixt them."*

Again, referring to an event of 1621, he uses this language:

"The king, hearing that the house were hammering upon this remonstrance, went to Newmarket, ... and as the business grew up, he had intimation of it from his creatures in the house, for it vexed his popish secretary, Sir George Calvert, Weston, and others, to find the house so bitter against their profession."†

These extracts leave no doubt as to the meaning of the writer. Before I dismiss the evidence derived from contemporary sources of information, it may be well to mention that Calvert is said by Wood to

* Rapin, vol. ii, p. 230, folio edition.

* Wilson in Kennet. p. 705. † Ib. 740.

have written a tract entitled, "The Answer of Thomas Tell Troth." This answer is not, so far as I am aware, now extant; but the pamphlet of Thomas Tell Troth, to which, I infer, Calvert's was an answer, is preserved. It was a severe attack upon the king for the countenance given by him to Catholics, and particularly recommended to his care and protection the Protestants in France. It was published in 1621. If Calvert wrote the answer to it, such an enterprise would seem to give still further confirmation to the facts I have already adduced to show his religious tendencies. To this surmise, however, I acknowledge that, in the vague state of our information, but little importance is to be attached. I throw it out rather as a question for research than an item of proof.

I am now brought to a second era in my investigation. This leads us into the inquiry—what is the received historical opinion of Calvert's religion amongst historians of later date than his contemporaries?

Connected with this inquiry, I have to notice the following remarkable passage in the review:

"One of the most extraordinary of the attacks on Fuller's veracity is that founded on the *supposed* date of Calvert's charter for Avalon. The zeal with which the orator elaborates his argument upon this topic, requires more time to analyze his quotations and exhibit how utterly fallacious are his conclusions than under any other circumstances would be bestowed on them."

To say nothing of the bad English and bad grammar of this passage,—and interpreting it to mean, that my zeal in elaborating my argument has *put the reviewer under the necessity of employing* more time to analyze the quotations,—I have to remark that the only thing that may be considered "extraordinary" in the attack on Fuller's veracity "*founded on the supposed date of Calvert's charter for Avalon,*" is that there is no trace of such an attack to be found in the Discourse. The analysis, therefore, of that attack would require a good deal of time as well as of ingenuity. The reviewer has consequently spared neither. His principal difficulty is to *find* the attack: the importance of his finding it I shall notice in the sequel. In his search after this desideratum he favors his readers with the following extract from the Discourse: "Now Calvert settled his colony in Newfoundland in 1621, and Oldmixon and others, amongst whom I find our own historian, Bozman, have ascribed this settlement to his wish to provide an asylum for persecuted Catholics. Although I can not discover any warrant for this statement, either in the history of the times or in what is known of Calvert, yet the assertion of it by Oldmixon and those who have preceded or followed him, demonstrates that they did not credit the story of the conversion as given by Fuller: for the author of the Worthies of England dates the conversion three years later than the settlement of Avalon, and affirms it to be the motive of Calvert's resignation of a high trust which, he informs us, the secretary supposed he could not conscientiously hold as a Catholic."

In this extract, the reader will remark, there is not a syllable about the "supposed date of the Avalon charter." Upon this quotation the reviewer makes the following comment: "Now the inference that Oldmixon discredits Fuller is *entirely unauthorized*, as are, also, the deductions from the date of the *settlement*, 1621, as *being the date of the charter*. The orator was not aware that Calvert had made a settlement in Newfoundland *before* he obtained a charter for Avalon, and, therefore, he has himself fallen into the error of confounding the settlement of Capt. Wynne in 1621, *when Sir George Calvert was secretary of state and a Protestant*, with the endeavor to find an asylum for the practice of his religion in 1626, and later, when he had become a Catholic. But while the orator quotes Bozman's authority, he has no right to assume 1621 *as the date of the charter*. Oldmixon does not

profess to give the date of the charter. But Bozman furnishes the highest testimony that has been produced to show that the date of the charter of Avalon was 1623."

The reviewer then affirms that Oldmixon, so far from contradicting Fuller, *confirms his statement*. Then he gives us a particular account of Sir George Calvert's first connection with Newfoundland, the interest he obtained from Vaughan, his sending Capt. Wynne there in 1621, and his own subsequent removal—all of which he has collected, as I shall have occasion to show presently, from Oldmixon and other writers. And upon the strength of the whole narrative, he winds up with this conclusion: "Having shown the fallacy of the orator's statement that Avalon was *chartered and settled* in 1621, all his arguments founded *upon that hypothesis*, asserting that Calvert was a Catholic in 1619, and imputing to him oaths which, as such, he could not conscientiously take, must fall. The orator's whole assumption in regard *to the date* of the Avalon *charter* and *settlement* is unauthorized, and the authorities he refers to contradict his statements."

Doubtless the reader of the review, after this pertinacious reiteration—no less than four times made in this extract—believes that I have, some where in the Discourse, confounded the *settlement in* 1621 with the *date of the charter*; doubtless he will believe, also, that I was not aware "that Calvert had made a settlement in Newfoundland *before* he obtained a charter for Avalon." This is so emphatically and importunately repeated, that it is quite evident the reviewer considers his exposure of "the fallacy" as one of his great points. The positive tone of these assertions in the review will suggest a curious problem as to the writer's state of mind, when the following passage from the Discourse is read:

"The *settlement* in Newfoundland, alluded to in this extract," (an extract from Fuller, which had just been given,) "was made in 1621, in which year, according to the account of Oldmixon, in his British Empire in America, Sir George Calvert sent Capt. Wynne thither with a small colony. In 1622 Capt. Wynne was reinforced with an additional number of Colonists. The *charter or grant*, however, for this plantation, it is said, upon some doubtful, or rather obscure testimony, bears date of the twenty-first year of the king, *which would assign it to the year* 1623. After the death of James, which was in the year 1625, Lord Baltimore went twice to Avalon."*

Could language be more explicit to show that I was aware of the settlement in 1621, *before* the date of the charter? Have I fallen into "the fallacy" of stating "that Avalon was *chartered* and *settled* in 1621?"

In this little feat of mystification the reviewer has attempted to escape my argument. I said that Oldmixon and other writers have asserted that Calvert made the settlement in Newfoundland *as a Roman Catholic*, and that that settlement was begun in 1621. The reviewer replies that Oldmixon and the others say only that he was a Catholic when he went *himself* to Newfoundland, which was after 1625, and that I have confounded the *settlement* with the *date of the charter*, and have misrepresented the historians who, in speaking of Calvert's religion, refer it to the latter period, when he went to Newfoundland, and not to the former, when he sent Capt. Wynne there. The reviewer, indeed, asserts in round terms that, at the date of Capt. Wynne's settlement in 1621, Calvert *was a Protestant*; and as he makes this assertion in connection with his reference to Oldmixon, he means to have it understood that that writer sustains this view. His words are: "Oldmixon does not contradict Fuller, *but, in fact, confirms his statement*."

This brings us to a very direct issue of fact. Does Oldmixon confirm Fuller? Does he not confirm my statement of

* Discourse, p. 16.

Calvert's religion? I shall show now, not only that I fairly stated the fact from Oldmixon, but also that the reviewer, having Oldmixon and other writers before him, could not have perused them without finding the most complete evidence of the correctness of my statement. I can scarcely conceive that any supposed degree of carelessness in the reviewer can exculpate his candor in failing to exhibit the testimony of these authorities, and to confess their weight in this question. He has referred, in the course of his review, to several authors; he has manifestly read them — carefully, we should think — in reference to the very subject upon which we are at issue. These works are Oldmixon's British Empire in America, the Modern Universal History, Wynne's History of America, Douglass' Summary, and Bozman's Maryland. I believe these are all he has quoted in the review, which speak of the settlement of Newfoundland.

I have all these works now at hand, and it is my purpose to extract from them a few particulars in regard to this settlement, which I commend to the reviewer's notice. They will be found to throw a sharp light upon "the simple historical fact" that "has been unquestioned for two centuries."

1. The oldest of these works is Oldmixon's. It was published in 1708. He gives us this account, vol. i, p. 4:

"Dr. William Vaughan of Caermathenshire purchased a grant from the patentees for part of the country (Newfoundland) to make a settlement, which, however, he never effected. In 1616, Capt. Whitburn was taken in his way from Newfoundland to Lisbon, with a cargo of fish, and, in the year 1618, he went thither as Dr. Vaughan's deputy; though whom he was to govern we don't find mentioned any where by himself or other writers, or that there was any settlement of English till two or three years after," (bringing it to 1620-21,) "when Sir George Calvert, principal secretary of state to King James, got a grant of the best part of the island. This gentleman, *being of the Romish religion*, was uneasy at home, and had the same reason to leave the kingdom as those gentlemen had who went to New England, to enjoy the liberty of his conscience: *he, therefore, resolved to retire to America*, and finding the Newfoundland company made no use of their grant, *he thought of this place for his retreat;* to which end he procured a patent for that part of the island that lies between the Bay of Bulls in the east, and Cape St. Mary in the south, which was erected into a province and called Avalon..... Sir George, afterwards Lord Baltimore, sent over persons to plant *and prepare things for his reception;* and, in 1621, Capt. Wynne went thither with a small colony, at Sir George's charge, who seated himself at Ferryland."

Here we have in this narrative Sir George Calvert, secretary of state, a Roman Catholic, uneasy at home, resolving to retire to America, and *thinking of Newfoundland* as a place of retreat; his attention directed to this spot because the Newfoundland company made no use of their grant. Of course all this is previous to his making any settlement. Then he is described as getting a patent for a plantation there. We are then told that Sir George, who was afterwards Lord Baltimore, sent Capt. Wynne over, in 1621, to prepare things for his reception. In vol. iv of Purchas' Pilgrims, p. 1882–1891, we have Whitburn's account of this settlement in 1621, and a reference to some of Capt. Wynne's letters to Sir George, the first of which is dated in that year.

Now I ask, does not this narrative most distinctly affirm that Sir George Calvert was a Roman Catholic before he sent Capt. Wynne to Newfoundland? Does this fact confirm, or does it contradict Fuller?

2. Douglass is the next writer in point of date, having published his first edition of the Summary in 1739. His notice of Calvert is too brief, confused, and desultory to be quoted. It merely speaks of

him as a Roman Catholic, without the slightest insinuation that he was ever any thing else.

3. The Modern Universal History, published in 1763, gives us the following narrative: vol. xxxix, p. 249.

"Next year Dr. Vaughan purchased a grant from the patentees of part of the country included in their patent; settled a little colony at Cambriol, in the southernmost part of the island, now called Little Britain, appointed Whitburn governor, but made no progress in extending colonies and clearing plantations. About the same time *Sir George Calvert, a Roman Catholic*, petitioned the king for a part of the island lying between the Bay of Bulls to the eastward and Cape St. Mary to the southward, *in order that he might enjoy that freedom of conscience in this retreat which was denied him in his own country.* ..... Before his departure from England, Sir George sent Capt. Edw'd Wynne with a small colony, to Newfoundland, *to prepare every thing necessary for his reception.* ..... The following year he was reinforced with a number of men, and supplied with stores and implements by Capt. Powel, and soon after he writes to his superior, Sir George Calvert, in the following terms"—(here is an extract given from a letter dated Aug. 17, 1622, as the same is found in Purchas.) ..... "A salt work was erected by Mr. Wynne, and brought to great perfection by Mr. Hickson, and so delighted was the proprietor, now Lord Baltimore, with the flourishing state of the colony, that he removed thither with his family."

In this rapid sketch of the settlement, we have, as before, Sir George Calvert *a Roman Catholic*, who petitions the king, which, of course, is previous to his settlement; sends Capt. Wynne thither to prepare for his reception; is afterwards created Lord Baltimore, and goes to the settlement himself.

4. Next we have Wynne's British Empire in America, published in 1776, and there we read as follows, vol. i, p. 44.

"The next year a little colony was founded at Cambriol, on the southern part of Newfoundland, of which the same Whitburn was appointed governor. Sir George Calvert, (in this edition it is misprinted Sir George *Vaughan*.) *a Roman Catholic*, also obtained the grant of that part of the coast lying between St. Mary's to the southward and the Bay of Bulls to the eastward, and the Puritans resorted thither. Capt. Edward Wynne arrived before Sir George, with a small colony at Newfoundland, to prepare every thing necessary for him. .... Lord Faulkland, lieutenant of Ireland, also sent a colony to Newfoundland; but at this time the proprietor, who was made Lord Baltimore, returned to England, where he got a grant of Maryland."

5. The last of the authorities to which we are referred is Bozman, who has written with more research, more particularity, and, in general, with more accuracy than any other historian of what relates to Maryland. In his first volume of the History of Maryland, p. 232, in noticing the events of 1621, he thus introduces Sir George Calvert:

"It was in this situation of things that Sir George Calvert, who was now one of the principal secretaries of state, and of the *Roman Catholic religion*, influenced probably by the recent example of the emigration of the Puritans to New England," (alluding to the notable emigration of 1620,) "*contemplated a settlement* of Catholics in Newfoundland."

This Roman Catholic gentleman, a secretary of state, influenced probably by the recent example of the Puritans, *contemplated* a settlement in Newfoundland. Of course, all this was before any grant was obtained, or colony sent out. A few pages afterwards—p. 241—Bozman continues his narration:

"Previous, however, to his own embarkation for the country granted to him, he thought it most proper to send a small colony thither under the command of a Capt. Edward Wynne, who seated him-

self and colonists at a place called Ferryland."

Bozman has fallen into some uncertainty in regard to the date of Wynne's first voyage, by supposing that it may have been in the year of the date of the charter, 1623. The reviewer seizes upon this doubt of Bozman's, imputes to *me* "the fallacy" of confounding the *settlement* by Wynne, and the date of the charter, and leaves us to infer that, at the date of the charter, Calvert was already a convert; that, in fact, the date of the charter was coincident with that of Fuller's story of the conversion. If Bozman had seen Wynne's letter from Newfoundland to Sir George, of the date of 1621, he could have had no difficulty on the subject. But even ascribing the settlement to 1623 furnishes no help to the reviewer, because Calvert served a year after that date as secretary of state, and was a member of parliament from Oxford in 1624, during which period, the reviewer affirms, he could not have been a Catholic. So that even if he had not sent Wynne out with the colony until 1623, when he obtained the charter of Avalon, being then a Roman Catholic, and having a purpose to make an asylum for persecuted Catholics, that fact alone would show that Fuller's story of the conversion in 1624 is incorrect. The testimony all concurs to indicate that he was a Catholic whilst he held the post of secretary of state and served as a member of parliament, and, consequently, that he did not resign on account of his conversion.

Could the reviewer be ignorant that Calvert was represented in these works as a *Roman Catholic,* when he made the settlement of Newfoundland? Was the reviewer ignorant that that settlement was made as early as 1621? And is not this my whole argument drawn from that incident in the history of Calvert? Is there any extraordinary zeal in the elaboration of this argument manifested in the Discourse? Is it not a simple historical fact, perspicuously set forth, and sustained by the best authorities to which I had access? Has the reviewer found the slightest expression, in a single historian, to contradict the fact that Calvert was a Roman Catholic when he sent Capt. Wynne to Newfoundland? Yet I am charged with taking "an advantage unworthy of my candor," when, in the presence of a large public auditory, I ventured to give the same account of Calvert's religion which I find in all the books I have consulted; and my enterprise is calumniated by the imputation of using that "opportunity to mystify our history, and to put forward *my* own conceits in opposition to all historians who have treated of the subject." I have no recriminations to make, but I would suggest a simple admonition to the reviewer, against allowing the rashness of his zeal, or the acerbity of his temper, to commit him again to the indiscretion of such an attack.

I have now concluded all I desire to say in reply to the principal point of the Discourse controverted in the review. The fact we have been discussing, every one will perceive, is one of predominant consideration in the true historical estimate of Calvert's character. I make no deductions, but leave it to every reader to form his own conclusions of the merit of the character which the whole survey of Calvert's life presents. I have very freely given my own opinion in my Discourse.

I have yet to notice a few minor points in the reviewer's assault upon me; and as I have already occupied more space in this reply than I proposed to myself, I will endeavor to be very brief with what remains. Indeed I should not deem these minor questions of sufficient importance for remark, were it not that where so much has been misunderstood, I have some reason to apprehend that my silence might furnish occasion for as much vituperation as, unluckily, has befallen me for what I have uttered.

The reviewer first assails the Discourse for the position assumed in it—that the

settlement of Maryland "did not owe its conception either to religious persecution or to that desire, which is supposed to have influenced other colonies, to form a society *dedicated to the promotion* of a particular worship." This is said to be "a negative and novel proposition" which is sought be established by "vague surmises and erroneous inferences, prejudicial to the character of Lord Baltimore and subversive of facts not only never disputed but adduced by most credible historians to sustain his high character."

Now all historians who have ever spoken of the settlement, I believe without a single exception, say that Lord Baltimore, being disappointed in his establishment in Newfoundland by reason of the rigor of the climate, the barrenness of the soil, and the exposure to attack, was, *therefore*, induced to look for a more favorable locality: that, with this object, he went to Virginia, and afterwards to Maryland. If this be true, how can it be said that the *conception* of the settlement in Maryland is to be attributed to religious persecution?

Nor was it to form a society dedicated to a particular worship. If there be any historian, credible or incredible, who affirms that it was, the reviewer ought to have favored us with his name. We have quotations in the review to show that Calvert went first to Virginia to settle: this fact is, indeed, not disputed by any one. Why did he go to Virginia if his object was to make a settlement dedicated to the promotion of a particular worship? Did not Lord Baltimore know that Virginia, at that day, would not tolerate such a settlement?

I do not deny that he contemplated, with satisfaction, the idea that, in Maryland, the persecuted Catholics would find an asylum. My denial is that that was not his *special* object in founding the colony. I believe that he contemplated an asylum for the persecuted of all Christian sects: that his purpose was, in the beginning, to make a liberal, tolerant government, without the slightest reference to sects; that the foundation of the province upon a particular religion was not in his view. I have said, notwithstanding all the authority upon the subject, I did not concur in believing that the settlement in Newfoundland, or in Maryland, was made with reference to a particular religious community. My argument was and is, that neither the charter, nor any thing that was done under it, indicates any such purpose. Calvert's invitation to emigrants, the earliest announcement of his plans, as they have been transmitted to us, show, in the most unequivocal terms, that his wish was to encourage emigration without reference to religious opinion. If there is extant a word from him or his successors which would imply that his design was to make a Catholic colony, I have not met with it. Yet, undoubtedly, if he had chosen, he had the power to confine his grants of land to Catholic settlers. It is in allusion to this that I took occasion to express, in *Rob of the Bowl*, that commendation of Lord Baltimore's liberality which the reviewer, with some notion that it contradicts what I have said in the Discourse, has quoted from vol. i, p. 52, of that work. I repeat now what I wrote then, in 1838, that Lord Baltimore "erected his government upon a basis of perfect religious freedom," and that "he did this at a time when he might have incorporated his own faith with the political character of the colony, and maintained it by a course of legislation which would, perhaps, even up to the present day, have rendered Maryland the chosen abode of those who now acknowledge the founder's creed." A very little circumspection in his conditions of plantation would, without the slightest violation of his charter, have filled the province chiefly with Catholics, and perhaps have secured their preponderance in the control of its affairs. He chose the more liberal and generous but, we have reason to believe, the more disastrous policy.

In this representation of Calvert I did not suppose I was derogating from his

fame, but, on the contrary, placing it upon the highest level with those statesmen who have won the praise due to the benefactors of mankind.

I have said also in another part of the Discourse that "the glory of Maryland toleration is in the charter, not in the act of 1649." This expression draws down upon me no small amount of the reviewer's displeasure. I can not follow him through all the mazes of his misappresion and consequent misrepresentation of my argument. It is very clear that he entirely mistakes the meaning of my remark. The fault may be mine in not speaking with sufficient perspicuity, although I supposed I had made myself intelligible when I said: "It was to the rare and happy coincidence of a wise, moderate, and energetic Catholic statesman, asking and receiving a charter from a Protestant monarch, jealous of the faith, but full of honorable confidence in the integrity of his servant, that we owe this luminous and beautiful exception of Maryland to the spirit of the colonization of the seventeenth century." I think a reader of the Discourse would not be at a loss to say that I had ascribed the toleration of Maryland to *the circumstances* connected with the grant of the charter, rather than to any specific provision in it. That the toleration was in the charter because it was a grant from a Protestant prince to a wise Catholic statesman. I argued to show that it was from this antagonism the liberal principle manifested in the establishment of the province was evolved. That a Catholic gentleman undertaking to administer a charter granted by a Protestant king, the result only could be religious toleration. The charter guarantied protection to the English church; it, therefore, bound a Catholic administrator of it to the greater circumspection as regards religious opinions. It gave him, amongst other things, the *exclusive* right to authorize the licensing and consecrating of chapels of the church of England. It gave him the whole patronage and right of presentation to benefices of that church. How was it possible that such grants as these could be followed up by religious intolerance on the part of the grantee? He was compelled by the charter to respect the rights of members of the Church of England: he could not, then, but respect the rights of all other Christians. That was my argument, and that was what I meant when I said "Maryland was the land of the sanctuary," that "all Christians were invited within its borders, and that there they found a written covenant of security against all encroachments on their rights of conscience by the lord proprietary and his government." This was the charter as framed by Lord Baltimore himself. Of what avail is it, in the argument of the reviewer, to reply that there was nothing in the laws of England, until the reign of Queen Anne, to prevent a Catholic from holding an advowson. The point of my argument was that Charles granted these privileges and powers to Calvert, and that that showed his confidence in the proprietary's moderation, liberality and toleration. I argued further that such grants as these from a Protestant prince to a Catholic proprietary raised a strong obligation of honor on the proprietary's side that he would not abuse that power by intolerance. Reverse the case, and what would the reviewer say if a Catholic monarch had given to a Protestant proprietary the exclusive right to license Catholic chapels, and the sole right to present to all benefices in the Catholic church? Would he not regard it as a proof of great confidence in the integrity, the impartiality, and in the liberality of the grantee? This is the sum of the argument in support of that toleration which I have deduced from the charter and its history.

I have one word more as to the political character of the charter. It contemplated a government in Maryland with a hereditary executive. It authorized the creation of an order of nobility. It empowered the proprietary to summon members to the legislature *by special writ*, without sub-

mitting the person so summoned to an election by the people; and, notwithstanding the reviewer's denial of this, nothing is more notorious in our history than the fact that members *were* so summoned. The cases may be seen, and the form of the writ may be read in Bozman.* It gave to the proprietary an absolute negative on all laws: it clothed him with power to make special ordinances without the sanction of the assembly: and the proprietary, also, as we are informed in the tract entitled "Virginia and Maryland," printed in London in 1655, exercised the power of dispensing with the laws. Upon a view of these and other features of the charter adverted to in the Discourse, I said: "We may affirm of it that, however beneficial it might be under the ministration of a liberal and wise proprietary, it contains many features which but little coincide with our notions of free or safe government." For the expression of such an opinion I am charged by the reviewer with detracting from Lord Baltimore's fame, and representing him as "a selfish and despotic statesman." Well; I have no mind to make points with him on this question. It is a matter of opinion. I have myself a strong repugnance to the doctrines of the high prerogative school. I have been educated to believe that in the popular privilege, as understood in English history, are to be found the true principles of free government. I do not blame any man for differing from me. It may be the result of education, temper, complexion of mind; and I freely accord to the reviewer the utmost sincerity in his partiality for the prerogative side. I have shown that Calvert, invested with all this power, had no disposition to abuse it; I still repeat, however, that such powers do not accord with the more generally received notions of the present time as to what constitutes free and safe government.

I forbear saying any thing, at present, on the subject of the act of 1649. That I propose to examine on some other occasion, when, I think, I shall be able to show that it was a constrained act, contrived as a measure to protect the lord proprietary and his friends at a very critical period; that it was the act of a Protestant legislature, with a Protestant governor at their head; and that it did not establish toleration in Maryland. I think I shall be able to show that the act itself, in many respects, is exceedingly intolerant, and is of such a character as the present day would not endure upon the statute book. But I will not bring it into this discussion.

I find that I have unwittingly fallen under censure for speaking in the Discourse of the "Romish" church. The reviewer does me no more than justice in supposing I would not use this phrase where it might be construed into disrespect. I was not aware that it had such an import. It is in constant use by the most liberal and impartial Protestant writers, and I have met it even in the works of Catholics. It is sufficient for me to say that I am too Catholic in all my feelings to apply a term of derision or reproach to any Christian sect; and I am sure I have afforded more than one proof to the Roman Catholics of Maryland, that, although differing from them in my faith, I cherish for them, and their connection with our history, all the respect due not only to their most sacred rights of conscience, but also to their noble efforts in times past, to secure to all others the same invaluable privileges. The term I have used, the reviewer remarks, is "quite innocent in itself," and, as he certainly had no reason to believe it was used otherwise than innocently by me, it was scarcely worthy, it strikes me, of so grave a comment as he has made upon it.

I have now fulfilled my design of answering the principal objections raised against my Discourse by the review.

In concluding, I take occasion to say that the critic has somewhat misapprehended the moral of my story—for it is mine—of the Student of Gottingen. If he

* Vol. ii, pp. 100, 101.

will examine it again he will find that the scholar was damned, not for writing in opposition "to the unquestioned history of two centuries," but for writing truths that were unwelcome to his readers. He will discover that the devil had the wit to see that he could set the world against the poor student who should be so bold as to write upon topics that did not flatter their self-love. I have no fear that this will be my case, for I can not doubt that the reviewer himself will be pleased to be rescued from a path of error even by my aid. If he shall persist, however, to walk in darkness, I hope he will show some sympathy for the hardship of the dilemma of one who, like myself, is placed between the hazards of offending men by the truth and his own conscience by mistating it. In this I share the misfortune bewailed by the Venerable Bede: "Dura est enim, conditio historiagraphorum; quia, si veridicant, homines provocant; si falsa scripturis commendant, Dominus, qui veradicos ab adulatoriis sequestrat, non acceptat."

Baltimore, May 15th, 1846.

J. P. Kennedy.

EDITORIAL.

Mr. Kennedy and his Reviewer.—Our readers will perceive that a considerable space in this number of the Magazine is occupied by the remarks of Mr. Kennedy, in answer to the reviewer of his discourse on the life and character of George Calvert. Although it is unusual to admit discussions of this nature into our pages, we have been led in the present instance, by the peculiar interest of the subject, to depart from our ordinary course, that the pro and con of the question being fully placed before the public, the facts of our colonial history, so honorable to Catholicity in general, and to our Catholic forefathers in particular, might stand forth in prominent triumph over the hostile attempts of a recent and miguided criticism. Both parties having now been heard at length, we can not consent to prolong the discussion in the Magazine. But, as the reviewer of Mr. Kennedy's discourse may feel himself entitled to a rejoinder through the same medium, and the latter gentleman has addressed his remarks to us, we consider ourselves bound to express some opinion on the merits of the question. In doing this, we will satisfy the reviewer that we have duly appreciated his performance, and, at the same time, we will render a good service to Mr. Kennedy in saving his reply from a more searching criticism.

Before entering upon the vindication of his discourse, he complains at length of the acrimony and acerbity of temper displayed in the review. They who will take the trouble to compare the two articles will perhaps coincide with us in the opinion that the reviewer has the advantage in point of good temper. The charge that his strictures are sectarian and polemical, is not sustained by the facts. If he is laudatory of Catholics, he has in no place, so far as we recollect, spoken so strongly in commendation of them as do the Protestant writers themselves whom he quotes; and in examining the case of conscience involved in taking the oath of supremacy, he has considered the question, not according to his and Calvert's particular religious sentiments, but merely with reference to the general obligations of conscience and honor recognised by the Christian and the gentleman. To us it appears that the review evinces great forbearance on this point, and even magnanimity, in not pressing Mr. Kennedy upon the lax morality which his theory implies, and the writer very plainly had too much respect for the orator's moral integrity to test it by any personal application of the principles which he has set forth. So far as Mr. Kennedy himself is concerned, we think that the spirit of the review was "more in sorrow than in anger," although, indeed, the array of authorities against the objectionable passages of the discourse somewhat resembled the grim display of cannon operating from some strong fort against a fragile bark.

Mr. Kennedy has again attempted to enlist

npathy in his favor, by showing the
h he possesses to express his particu-
of history. But this right was not
l by the reviewer; it was the labored
falsify history that was complained
stitute fanciful conjectures for re-
d well attested facts. And surely,
is the case, any citizen has an equal
otest against the offence which has
mitted. The orator's defence of the
Historical Society is altogether gra-
or the reviewer spoke of that insti-
terms of the highest respect and
ation, and quoted largely from the
of its first orator in opposition to
nedy's assertions, showing that the
tleman was contravening the inten-
e society by substituting his fanciful
ns for genuine history.

nnedy enters upon his reply by fur-
summary of his biography of Calvert,
proceeds to defend it with a view to
eulogistic character of his discourse.
ummary reminds us very much of the
n made by a tyro, who skipped all
words: for he omits all the dark
hich he threw into his first portrait of
timore, and which undoubtedly re-
him as selfish, temporizing, and de-
n other parts of the reply he alto-
ides the point in question, and adroitly
ther, and in this way he pretends to
e objections made by the reviewer,
actually keeps these objections en-
of view. We shall furnish instances
fairness in the sequel, and show, par-
on one occasion, a remarkable con-
between the assertions of the dis-
d the historical evidence adduced in

he testimony by which Mr. Kennedy
taken to confirm his original state-
garding Calvert's religious opinions,
s nothing new. It was nearly all fur-
the discourse, and all refuted in the
Such is the argument drawn from the
of King James I, which is again urged
tor, with the only additional remark,
uke of Buckingham's mother became
c, and that if any thing could induce
o withdraw his favor from the son, it
this circumstance. But, although it
ppear from history, nor from Mr. K's
ons, that the king did withdraw his
n the duke, this event is produced by
another proof of James' insurmount-
ion for converts!! We have also the
ap of a letter from Abbott to Roe,
ny date whatever, and which Mr. K.
as written by an enemy. This letter,
s any thing, shows that Calvert was
s a Catholic. We have the same re-
y the terms "popishly affected," and
iolized papist,"—used by enemies,—
was shown in the review that these
ere employed by the party opposed to
nish match," in order to render odious
n conjunction with the king himself,
by and others, favored this measure

which had agitated English politicians for some years, and caused the formation of two parties as hostile to each other as whigs and tories.

Mr. K. accuses the reviewer of attaching undue importance to the question, whether Calvert was originally a Catholic or only a convert to that faith. But Mr. K. started that question himself, and, although it would be of no consequence in itself which were true, the inferences which Mr. K. draws from his hypothesis implicate Calvert's character in essential points; hence in his letter he declares: "The fact we have been discussing, every one will perceive, is one of prominent consideration in the true historical estimate of Calvert's character," and for this reason he devotes the greater portion of his present reply to this topic. He has also disclosed to us the secret of his motive in attacking the history of Calvert and Maryland, when he informs us that the several patriotic orations delivered of late years to commemorate the landing of the first settlers of Maryland, and which ought to have enlisted the approbation of every Marylander, were offensive to his unsectarian taste, because they made Calvert a "religious hero." He could not write upon "this key note," and therefore it was, we presume, that he determined to take down the pride of Catholics as the founders of religious liberty. The reviewer abstained from assigning any motives for the tone of Mr. Kennedy's discourse, but he has himself frankly furnished them in the above mentioned declaration. Had he been, however, a true eulogist of Calvert, he would have discovered in the religious designs of the English lord a subject of special commendation, inasmuch as the main object of Calvert to found a colony for his Catholic brethren did not prevent him from extending the hand of fellowship to all men, and granting to all Christians equal civil and religious rights. This is the peculiar glory of Calvert, and the very feature in his whole history which all other writers have considered as the basis of his preëminent claims to the veneration and gratitude of modern freemen.

Having alluded to Mr. Kennedy's unfairness, we will now show that he has displayed a wonderful agility in "escaping an argument." He stated in his discourse that, in 1632, the date of the charter of Maryland, our colonial history furnished abundant examples of government on a much more popular basis than that of Calvert, and he infers that Lord Baltimore was no great admirer of those forms which diffused power amongst the people. The reviewer, however, proved that there was not one government that conferred as extensive privileges upon the people as that of Maryland, and he challenged Mr. K. to produce a single instance of such government among the abundant examples to which he referred. Mr. K. has not attempted it. The review quoted from Mr. K's preface to *Rob of the Bowl* his own declaration in favor of the superiority of the Maryland government, in which

he says he believes it "the most wisely planned and honestly executed scheme of society which, *at that era*, at least, was to be found *in the annals of mankind*." Now, instead of acknowledging the error contained in the discourse, he says: "I still repeat, however, that such powers do not accord with the more generally received notions of the *present time*, as to what constitutes free and safe government," and he affects to consider the reviewer as advocating prerogative against privilege, and to hold very different sentiments himself. If this be not an attempt to escape an argument, we do not understand the phrase. The question is not between the merits of our colonial government and those of the *present time*, but between the comparative excellence of Calvert's government and the other legislative systems of *his own day*. But Mr. Kennedy, in order to save himself, has set aside the real question and enters upon another which is perfectly foreign to the subject. What would he think of a judge upon the bench who would proceed to pass sentence upon a prisoner for highway robbery, when the only offence brought against him at the trial, was assault and battery?

In the review, Mr. K. was charged with quoting a part only of a sentence in the charter, to sustain his assertions about Lord Baltimore's attachment to prerogative in preference to popular privilege, and the reviewer gave the *whole sentence* from the charter, which actually required the proprietary to assemble the people or their representatives for the framing of laws, and limited the exercise of legislative powers to the proprietary and people jointly. It will be seen that Mr. K. is far from explaining satisfactorily his partial and garbled extract.

The reviewer accused Mr. Kennedy of an attack on Fuller's veracity, founded upon the supposed date of the charter for Avalon. Mr. Kennedy denies that he made such an attack, and he argues the question with so much animation as to show that he considers it "his great point." As he states that there is a direct issue of fact between the reviewer and himself, our respect for both requires that we examine the point in the "sharp light" which Mr. K. professes to throw upon it. He declares that "there is *no trace of such an attack* to be found in the discourse." And again; "In this extract, the reader will remark there is not a syllable about the supposed date of the Avalon charter." We shall see.

In the Discourse, p. 18, he quotes this passage from Fuller: "During his being secretary, he had a patent to him and his heirs, to be absolutus dominus et proprietarius, with the royalties of a count palatine of the *province of Avalon*, in Newfoundland. Here he built a fair house," &c. And in his next paragraph Mr. K. says: "the settlement in Newfoundland *alluded to in this extract*, was made in 1621, in which year, according to the account of Oldmixon in his British Empire in America, Sir George Calvert sent Capt. Wynne thither with a small colony," &c., and, he adds, "The charter or grant, however, for *this plantation*, it is said, upon some *doubtful and rather obscure testimony*, bears date of the 21st year of the king, which would assign it to the year 1623," p. 19. Mr. K. has then endeavored to show that the latter date was inaccurate, and that the settlement made by Capt. Wynne, in 1621, was the settlement of Avalon. On p. 30, also, he asserts that "Calvert settled his colony in 1621, and that Oldmixon and others ascribe this settlement to his wish to provide an asylum for persecuted Catholics, &c. The assertion of it by Oldmixon and those who have preceded or followed him, demonstrates that they did not credit the story of the conversion as given by Fuller: for the author of the Worthies of England dates the conversion *three years later* than the settlement *of Avalon*."

"Doubtless," says Mr. Kennedy, in his present letter, "the reader of the Review, &c., believes that I have some where in the Discourse confounded *the settlement in* 1621 with the *date of the charter*," and with some sarcastic remarks he quotes himself as follows: "The settlement of Newfoundland alluded to in this extract (an extract from Fuller which had first been given) was made in 1621," &c. But why not give us the extract? It contains the very point in question; it proves for the Reviewer and against Mr. K., that the latter did confound "the settlement in 1621 with the date of the charter." The only settlement alluded to in the extract is the settlement *of Avalon*, and Mr. K. attempts to prove that the evidence of its date, being so late as 1623, is "*doubtful and obscure testimony*," and the reviewer has already shown, from Bozman, that the evidence of this being the true date is stronger than any produced on the subject. Yet, asks Mr. K. "Have I fallen into the 'fallacy' of stating that Avalon was *chartered* and settled in 1621?" We think he has. For he has pronounced the date of the charter in 1623 as doubtful: and *Avalon* had no existence until the charter created it: and he has said that the settlement alluded to by Fuller was made in 1621, and the passage from that writer which Mr. K. has suppressed, in his quotation referred to above, designates "*the province of Avalon*." The settlement of Captain Wynne was in a part of Vaughan's tract called Cambriol or Little Wales, on the southernmost part of the Island of Newfoundland, which had been patented several years before, but the settlement of Avalon was made by Calvert upon a grant of the king in 1623, and Avalon had no legal existence or name until the king's patent gave it both. Calvert actually owned the tract settled by Capt. Wynne—by purchase from Vaughan: a grant from the king to him, therefore, was unnecessary for that portion of Newfoundland.—But Avalon was a new and distinct grant in 1623, and therefore, when Mr. K. inquires, "have I fallen into the fallacy of stating that Avalon was chartered and settled in 1621?" we furnish the answer from his Discourse, p. 30: "Calvert settled his colony in Newfoundland

in 1621," &c., and again, "the author of the Worthies of England dates the conversion three years later than the settlement of AVALON," &c. Fuller's date of the conversion is 1624, and Avalon did not exist until 1623. If the curious reader will examine the review and the Discourse, he will be at no loss to decide who has attempted a "feat of mystification."

In the formal argument which follows Mr. K's array of authorities to sustain his Discourse, he is more cruel to himself than the reviewer was: for the historians whom he quotes are unanimous in declaring that Calvert's design in settling in Newfoundland was to found an asylum for Catholics, and in his Discourse, p. 24, he asserted that "There is *no evidence* that his ardor in these undertakings was stimulated by *any motive* having reference to particular religious opinions!" And again, p. 30, in speaking of the settlement of Newfoundland, he declared, "Oldmixon and others, amongst whom I find our own historian Bozman, have ascribed this settlement to his wish to provide an asylum for persecuted Catholics, although *I can not discover any warrant for this statement*, either in the history of the times or in what is known of Calvert,"—we presume he has made the discovery since the review was written—but he continues—"Yet the assertion of it by Oldmixon and those who have preceded" (what historians were they?) "or followed him, *demonstrates* that they did not credit the *story of the conversion as given by Fuller!*" That is, they were not entitled to credit for their account of the nature and objects of the settlements, the history of which they actually wrote, but they were excellent authorities for Mr. K's purpose, because they never alluded to Calvert's conversion, this question not entering within the scope of their works:—and they are strong evidence against Fuller, whose biography they never mention, and which probably they had never seen. This may be good logic—but we would have reversed the reasoning, and said they were of no authority as to Calvert's conversion; because, with the exception of Bozman, they do not touch upon the subject. They profess to give a history of the settlements of Newfoundland, not of the life of Sir George Calvert. As this Avalon question, though a minor one with the reviewer, is a capital point with Mr. K., and has given him no small trouble, courtesy perhaps requires us to examine his witnesses, and we rejoice for Mr. K's sake that this task has fallen to our lot rather than the reviewer's.

Mr. K. quotes, 1st, Oldmixon, 2d, Douglass, 3d, Modern Univ. History, 4th, Wynne's Brit. Emp. in America, 5th, Bozman, to prove that Calvert was a Catholic when he made the first settlement in 1621. Now the most delightful circumstance in our task is that the examination of all these authorities is narrowed down to that of one—for the last four copy Oldmixon, in some places using the same words, without pretending to original information, and they consequently add nothing to the testimony of that writer. We shall, therefore, examine only the leader of Mr. K's host.

Oldmixon, like Mr. Kennedy, has confounded Calvert's settlement in Cambriol with his settlement of Avalon. He does not refer to the assignment of Vaughan's interest at all, and was manifestly ignorant of it. It is apparent that he had not seen Vaughan's book; for what he mentions of Vaughan's history is quoted from Anthony Wood. He states that Calvert got the grant of Avalon, but without giving the date of the grant, and that he sent Capt. Wynne to settle it in 1621. It is now proved and admitted by Mr. Kennedy that the grant of Avalon was not made until 1623, consequently what Oldmixon states of Calvert's personal history refers to the events connected with the settlement of his province, and after he had withdrawn from the cabinet in 1624. His work was published seventy-six years after Calvert's death, when the latter had become conspicuous in history from the fact of his having founded the Catholic colony of Maryland. Finding him thus prominent as a Catholic, and also that when he first visited Newfoundland himself it was to found an asylum for his brethren who were denied freedom of worship, he confounded the settlement of Capt. Wynne with that of Avalon, and concluded that the original design was the establishment of a Catholic colony. Bozman quotes Oldmixon, and it appears that neither of them had seen Fuller, as they do not refer to him; and Bozman's authorities for the life of Calvert are Belknap and Allen, two American authors. Had Bozman read Fuller it would have settled in his mind the question of the conversion—a fact on which he speculates without any pretensions to certainty. The weakness of quoting as so many authorities the successive copyists of one writer is too apparent to require comment. Mr. K., in another place, quotes both Arthur Wilson and Rapin, while the latter acknowledges that he copied his statement from the former. The unfairness of such a proceeding on the part of Mr. K. is the more striking, as he denies to the reviewer the advantage of support to Fuller from the confirmatory statements of Kippis and other biographers of Calvert, though from the nature and character of their works they must be presumed to have investigated, as it was their duty to do, the prominent facts connected with the subjects of their biography.

Mr. K. complains of the reviewer for not having noticed his argument that all the children of Calvert of whom we know any thing were Catholics. But it may be asked, of how many of the eleven children of Calvert do we know any thing? Were they all Catholics? Nothing certain is known of their being so, and it is useless to speculate upon the supposition that they were. It is not unfrequently the case that the same reasons which lead to the conversion of a parent are satisfactory to convince his family also. The conjecture of Mr. K. that Calvert's wife was a Catholic might account for his children's being instructed in that faith, and her prayers and good exam-

ple may have led to her husband's conversion. Her profession of the Catholic religion may also have contributed to the designation of Calvert as one "popishly affected." But surely it is frivolous to use arguments founded upon conjectures as to the faith of Calvert's wife and children, to disprove the assertions of his biographers as to his own conversion. If we admit that his wife and children were always Catholics, it is no proof that he was not a Protestant until 1624.*

While Mr. K. has often evaded the true points in question between him and the reviewer, and declaimed upon minor questions, he has omitted all notice of what appeared to us to be a conclusive argument in the review, drawn from contemporaneous history; we allude to the intimacy and confidential relations existing between Calvert and Sir Robert Cecil, earl of Salisbury. The reviewer showed, what indeed every one conversant with the history of that period must know, that Cecil was the leader of the party opposed to the Catholics, and their ablest and most implacable enemy: being identified with all the great measures for their oppression during the reign of Elizabeth and that of James to the day of his death, and pronounced by a contemporary historian and fellow courtier as *par excellence* "the *only* supporter of the Protestant faction." Mr. K. had shown in his Discourse that Cecil was Calvert's patron, and that about 1606 Calvert had "experienced a substantial proof of the prime minister's friendship in the gift of an appointment to the office of under or *private secretary to the minister himself*, which he held for several years," and that "he was brought into the way of preferment and favor through the friendship of the prime minister." The argument of the reviewer was that from the character of Cecil and the excitement of the times—being immediately after the discovery of the gunpowder plot—it was not to be imagined that he would have had a Catholic or a doubtful Protestant in so confidential a post as that of his private secretary. As Calvert retained the confidence of Cecil to the last, and was employed in the king's service, the inference that he could not have been a Catholic up to that period seemed conclusive. And so perhaps Mr. K. thought; for, although he has collected his scraps of "contemporaneous history" from authors who wrote long *after* Calvert's death, he has silently passed over this proof without any attempt to answer it. Of all the reasoning in the review founded on the history of the times, to defend Fuller's statement of Calvert's conversion, we considered the reference to his relations with Cecil and the elucidation of the history of lands granted in Ireland as the strongest points. Mr. K. has very artfully evaded the reviewer's argument on this latter point, and in a manner that exhibits his ingenuity at the expense of his candor.

The reviewer proved from history that the primary object of King James in the plantation of Ireland was the extirpation of the Catholic religion from that country, and that provisions to carry out this design were inserted in the patents for the Irish grants. He quoted Mr. Kennedy's own extract, which declares that the king conferred the lands in Ireland upon Calvert as "one that would plant and build the same according to his late instructions for the better furtherance and strengthening of the said plantation," and he asked whether it was possible that Calvert could have been a Catholic when he accepted a grant upon condition of giving his active aid to the extirpation of the Catholic religion in his own domains. Mr. K. endeavors by a diversion to "escape the argument." He is "unable positively to say, although the reviewer asserts they were, whether the conditions of plantation in Longford were the same as those for the plantation of Ulster. I have reason," he says, "to *suppose* they were not." But why not furnish the reason? The question is susceptible of proof. "This, however," continues Mr. K., "is not material." *We* think that it is the material point. But Mr. K. evidently prefers changing the subject, and making a new question.

We have observed, in perusing Mr. K's effusions on the life of Calvert, that he evinces a great inaptitude for the decision of cases *in foro conscientiæ*. His last attempt is not more felicitous than his former ones. He maintains that Calvert as a Catholic had no need of scrupling to hold lands which, it has been shown, were granted expressly for the purpose of extirpating the Catholic faith in Ireland, and upon conditions stipulated in the grant, that the holder should "take the oath of supremacy, and conform in religion." "But," says Mr. K., "if Calvert had any religious scruple on the subject, it would have shown itself in refusing to be made an accessory, an aider and abettor of the vile scheme of plunder by which the original proprietors were dispossessed." Now the argument of the reviewer is, that Calvert was a Protestant when the grant was conferred upon him, and Mr. Kennedy has stated in his Discourse that, in 1621, the date of the grant, the lands "remained in the king's hands undisposed of;" it is plain, therefore, that the confiscation was not made for Calvert. The lands had become vested in the crown, and could not revert to the original proprietors, but were at the disposal of the king. Calvert had received them from the king upon the conditions specified in the grant, which conditions he could, as a Protestant, faithfully comply with; but when he became a Catholic we presume that he considered this no longer possible, however easy to "a man of delicate religious scruples" Mr. Kennedy may suppose it to be. He, therefore, surrendered the lands to the king, with whom they remained to be disposed of as he pleased. How then could Calvert be considered "an aider and abettor of the vile scheme of plunder by which the original proprietors were dispossessed?" Mr. K. affects to consider Calvert's conduct in accepting the same lands again as an absolute gift in fee sim-

* From the epitaph of Calvert's wife, given by Mr. Kennedy in his Discourse, it appears that she died in 1622, two years before his conversion.

ple, inconsistent with the objections which we have mentioned to his holding the first grant. As we have already stated, Mr. K's discrimination as a casuist is not very remarkable. We can imagine that a man who would refuse to take land upon the conditions of swearing against his faith, and lending his aid for its extirpation on his own estate, might accept an *unconditional* title in fee simple of the same lands. Where is the inconsistency in this? But "there is no disputing about tastes," and we will leave Mr. K. in the enjoyment of what Roger Williams used to call the "sanctity of conscience."

Mr. K. accounts for the surrender and the new grant in a way of his own, which he thinks "obviously" correct. He asserts that Calvert's "estates in Ireland were *enlarged* under the new grants of the manor of Baltimore and that of Ulford." This fact may be obvious to Mr. K., but we never heard of it before. And referring to the authority furnished by Mr. K. in his Discourse (note, p. 18), we find that the regrant was of the *same* lands held before, with only a change of the tenure, and with the erection of *the premises* into the manor of Baltimore and the manor of Ulford, with the usual privileges, but without mention of any enlargement whatever.

We have another opinion of Mr. K's on a case of conscience, which, having been expressed in the Discourse without receiving any notice from the reviewer, is now repeated more emphatically. It relates to Calvert's appointment as a member of the privy council. Mr. K. says: "If Calvert's conscience would not allow him to hold the post of secretary of state, how did it serve him as a member of the privy council? The two offices, in the *nature of their duties, are identical.* A secretary of state and a member of the king's council were *equally* confidential advisers and *actors* with the king in his most delicate state affairs." Here we are again compelled to differ with Mr. Kennedy. The secretary of state was an executive officer, bound to be always on duty, and to perform many of the most important acts in the administration of government—to conduct diplomacy and correspondence generally; while a privy counsellor was merely an adviser, when the king chose to ask his opinion, not bound in virtue of his office to any executive duty whatever. We believe that the appointment is sometimes merely honorary. If these opinions are correct, and they seem to be sustained by Blackstone, we readily understand that a Catholic secretary of state in the reign of King James, the head of the Protestant church of England, would often have found himself in a false position, and, as Fuller says, would have been "wanting to his trust," or would have "violated his conscience in discharging his office." But as privy counsellor he might have been invited to the council only when matters disconnected with religion were under consideration, and thus rendered important service to his sovereign by reason of his experience in business, without compromising his faith.

We have devoted more space to the subject than we intended, and when we regard the amount of discussion which Mr. Kennedy's novelties have occasioned, we are surprised, and we regret that he should have labored so much and to so little purpose. The only thing he has proved is that

"Even though vanquished he can argue still."

The fact of Calvert's conversion, we think, can be established without much research, and as Mr. K. has done injustice to the author of the Worthies of England, we will endeavor to vindicate his history of Calvert by some illustrations of the character of Fuller and his performance, and we will close the subject finally by a biography from another writer.

Rev. Dr. Thomas Fuller, author of the Worthies of England, was born in 1608, and was educated at Cambridge. At the age of twenty-three he obtained a fellowship in Sidney college, and a prebend in the church of Salisbury. He officiated as rector of a country parish for some time, during which he applied himself to the completion of several works he had begun at Cambridge. About 1641 he removed to London, where he became distinguished as a preacher, and was chosen lecturer to the Savoy; he was a member of the convocation that sat at Westminster in 1640. Having excited the displeasure of the popular party by a sermon preached in Westminster abbey, on the anniversary of the king's inauguration, 1642, he left London and joined King Charles at Oxford in April, 1643. His biographer says that the king received him gladly, and, "having heard of his extraordinary abilities in the pulpit, was desirous of knowing them personally, and, accordingly, Fuller preached before him in St. Mary's church." In the same year he joined the royal army as chaplain to Sir Ralph Hopton. "And now," say his memoirs, "attending the army from place to place, he constantly exercised his duty as chaplain, yet found proper intervals for his beloved studies, which he employed chiefly in making historical collections, and especially in gathering materials for his 'Worthies of England.'" "While he was in progress with the king's army, his business and study there was a kind of errantry, having proposed to himself a more exact collection of the worthies general of England, in which others had waded before, but he resolved to go through." His biographer, in an account of his diligent mode of research, mentions that he made the acquaintance of the "learnedest and gravest persons," and that "it is incredible what a numerous correspondence the Dr. maintained and enjoyed by this means." After the surrender of the king's army in 1646, he returned to London, and "was chosen lecturer at St. Clement's lane, near Lombard street, and shortly after removed his lecture to St. Bride's in Fleet street." In 1648, he was presented to the perpetual curacy of Waltham abbey in Essex, and "spent that and the following year between London and Waltham." He married a sister of the Viscount Baltinglasse about 1654,

and a short time before the restoration he was readmitted to his lecture in the Savoy, and restored to his prebend of Salisbury. "He was chosen chaplain extraordinary to the king, created doctor of divinity at Cambridge by a mandamus, dated August 2d, 1660, and, had he lived a twelve month longer, would probably have been raised to a bishopric." But he died on the 16th of August, 1661. "His funeral was attended by at least two hundred of his brethren, and a sermon was preached by Dr. Hardy, dean of Rochester, in which a great and noble character was given of him."

Such was the character of Fuller as we have abridged it from his memoirs in the London edition of his works in 1840, by P. Austin Nuttall, D.D.

The Worthies of England was not published until 1662, after the death of the author, and it was dedicated to King Charles II. His biographer describes Fuller's powers of memory as very remarkable, and he says: "It was sufficiently known how steady he was in the Protestant religion against the innovations of the Presbyterians and Independents; but his zeal against these was allayed with greater compassion than it was towards the papists, and this raised him up many adversaries who charged him with Puritanism." Fuller himself, speaking of the sources of his information, says: "These may be referred to three heads, first, *printed books*; secondly, *records in public offices*; thirdly, *manuscripts* in the possession of private gentlemen. To which we may add a fourth, viz., *instructions* received from the *nearest relations* to those persons whose lives we have presented." His information from the last, he says, was obtained "by making my addresses by letters and otherwise to the nearest relations of those whose lives I have written." And, after lamenting the ignorance of some about their ancestors' history, he says: "However, this I must gratefully confess, I have met with many who could not, *never* with any who would not, furnish me with information herein."

We have been particular in those points connected with Fuller's life and character, which would enable us to judge of his credibility as the biographer of Calvert, both by his disposition to do justice and his opportunities for accurate information. We find then that he was a man of excellent character for virtue and integrity, filling an honorable place in the church of England, and moving in elevated society; that he was engaged for 16 years in the preparation of his work, during which time he was employed in his ministry in various parts of England, that he was with the king's army in a position that brought him into communication with many of the courtiers and noblemen, some of whom must have known Sir George Calvert during his official employment at court; and we find Fuller represented to have been exceedingly industrious in collecting information, travelling about from place to place for that purpose; with an uncommonly quick and retentive memory, and taking great pains to ascertain dates with precision. We find, moreover, that he resided in London in 1641–2, at which period Cecilius Calvert, the son and heir of Sir George Calvert, resided in that city. In 1643 this nobleman was with the king at Oxford, where Fuller then was. Cecilius, our first proprietary, survived his father forty-three years, and had a house in Wild street,* London—he died in 1675. Now Fuller was engaged in preparing his Worthies as early as 1643, only 11 years after the death of Sir George Calvert. He could not have had any difficulty in collecting information of Calvert from persons who had known him personally. But, as he himself informs us it was his custom to inquire of the nearest relations of the subjects of his biography, the presumption is that he derived from Cecilius those facts in the life of his father, which form the prominent incidents in his biography.† It is not to be supposed that a writer who was so assiduous a collector would have omitted such undoubted authority as Cecilius was. And he declares that, although he had found many who were unable, he had never found one who refused to furnish him with information of the lives of their parents or relations. Cecilius was about 26 years of age when his father died, and, being his heir, of course was in possession of his papers: so that there is no doubt of his ability to communicate the most accurate information necessary for a biography of his father.

Fuller's sketch of Calvert bears internal evidence that he must have derived the incidents he mentions, from a source not only authentic, but well informed as to particulars. He mentions the presentation of a jewel of great value to Buckingham, and the return of it by that nobleman, with the reasons for both. He mentions the cause of Calvert's giving the name of Avalon to his province; his going thither twice after King James' death, the name of the commander of the French fleet who attacked the fishermen, and the number of French prisoners that Calvert captured. He gives not only the date of Calvert's death, but the church in London, and the precise part of the church in which he lies buried; "the chancel of St. Dunstan's in the west." And the concluding words of the biography would indicate that Cecilius was known to him, and that he esteemed him; for he says Sir George died, leaving his son, the right honorable Cecil Calvert, now Lord Baltimore, heir to his honor, estate and noble disposition." Now in a biography so particular as this is, when the same author states the most striking event of Calvert's life, giving the date and circumstances with apparent confidence, we think there can be no doubt of his correctness. His words are these:

* Ant. Wood and Dodd, in the article John Lewger.

† It may be mentioned as an additional source of information for Fuller, that Anne, the eldest daughter of Sir George Calvert, who was married to William Peasley, Esq., resided in London in 1642, as appears by original letters from her and her husband, and from Lord Cecilius, dated London, 1642. These letters were exhibited to the Maryland Historical Society in January last.

"His abilities commended him first to be secretary to Robert Cecil, earl of Salisbury, lord treasurer of England. Afterwards he was made clerk of the council, and at last principal secretary of state to King James, succeeding Sir Thomas Lake in that office, anno 1619. Conceiving the Duke of Buckingham justly instrumental in his preferment, he presented him a jewel of great value; which the duke returned again, not owning any activity in his advancement, whom King James, ex mero motu, reflecting on his ability, designed for the place. This place he discharged above five years; until he willingly resigned the same, 1624, on this occasion.. He freely confessed himself to the king that he was then become a Roman Catholic, so that he must either be wanting to his trust, or violate his conscience in discharging his office. This his ingenuity so highly affected King James, that he continued him privy counsellor all his reign (as appeareth in the council book) and soon after created him Lord Baltimore, of Baltimore in Ireland."

We will subjoin a biographical sketch of Calvert from Dodd, of whose rare work Mr. Chalmers thus speaks in his Biographical Dictionary, vol. xii, p. 147.

"Having had repeated occasion to consult it, we are ready to acknowledge our obligations for information derived from this history, which cost the author the labor of thirty years."

"George Calvert:* born at *Kyplin* in the Chapelry of Bolton in Yorkshire, son of Leonard Calvert, and Alice, daughter of John Crossland, of Crossland. He was educated in Trinity College in Oxford, where he was admitted a gentleman commoner, anno 1593, aged 15: afterwards he travelled and improved himself so much abroad, as to be made under secretary to Sir Robert Cecil, chief secretary of state; still continuing a favorite, as his patron rose in the eye of his prince. King James I knighted him Sept. 29, 1617: and about the same time he was made clerk of the council. Anno 1624, Feb 16, he was created Lord Baltimore of Longford in Ireland, by the name of Sir George Calvert, of Danbywisk in Yorkshire, knight, and *about that time became a member of the Catholic church.* He had applied himself to maritime affairs, and made some discoveries in America: in recompense whereof he was made sole proprietor of a part of the continent to which he gave the name of Maryland. He was an able statesman; an enemy however to flattery, selfishness, and other vices too common among persons in that station of life. Being made chief secretary of state, he gave great content, and was punctual in the office, which he held some time jointly with Sir Robert Naunton, who commonly followed his advice to his great improvement.

Lord Baltimore died April 15th, 1632, and lies buried in St. Dunstan's chancel in Fleet street. His works are, 1. Carmen funebre in D. Untonum 4to. 1596; 2. Speeches in parliament; 3. Letters on state affairs; 4. An Account of Maryland; 5. The Answer from Thos. Tell Troth on the practice of princes, and lamentations of the Kirk. London, 4to. 1642.*

* Camb. sub ann. 1619-20. MS. Ant. Wood Athen. Oxon.

FOREIGN INTELLIGENCE.

England.—*Conversions.*—The Rev. Geo. Dudley Ryder, Vicar of Easton, near Winchester, second son of the late Dr. Ryder, Protestant bishop of Lichfield and Coventry, has been received into the Catholic church, together with his lady and the members of his family, at Rome. Mr. Ryder was married to a near relative of the late Mr. Wilberforce, and is also, we believe, connected by marriage with Bishop Wilberforce, and Archdeacon Manning. His conversion, therefore, may be regarded as an important one, and that it attests the power of our holy Faith in quarters of the establishment hitherto among the least susceptible of its influence. What may not be hoped when the son and near connexions of Protestant leaders, such as the late respected Bishop Ryder, and the celebrated champion of the Anti-Slavery cause, become witnesses to the power of an exclusive faith and a dominant church?

To the editor of the Tablet.—Sir—It is with much pleasure that I have to inform you of the reception into the church of Christ of the following persons at St. Servan:—Mrs. Major Browne and her daughter; Mrs. Bonsall and her four children, and Mrs. Utting and her three children. Before very long I trust to be enabled to send you another list.—I am, sir, your obedient servant, A Convert.

Ireland.—The beloved, the sanctified President of Allhallows is—how shall I pen the heart-rending word—no more. The brightest ornament of the Irish church, and in the early dawn of manhood, the light brilliant enough to be seen in far distant climes, has set to rise no more—or rather to rise only when clad with the transcendent glories in which the Master he loved and imitated will not fail to array him. The sainted Father Hand died here yesterday evening within a few minutes of eight o'clock, in the very act of exhorting the gifted and respected superiors of this interesting establishment to 'love one another'—'to be perfect;' 'diligite alterutrum,' did he, with the apostle of love, again and again affectingly repeat; and the grand incentive to sanctity, 'Ambula coram me, et esto perfectus,' was the earnest inculcation of his dying and once eloquent lips. The public voice, and in this instance I trust 'Vox populi vox Dei,' canonizes his virtues and proclaims him a saint.

Puseyism in Ireland.—The silent, but, perhaps, steady march of Puseyism among the Protestant parsons in Ireland is not sufficiently noticed. The controversy concerning the tendency of St. Columba's College, at Stock

* From *Dodd's Church History of England*, vol. 3, folio, p. 46. A new edition, in 14 vols., of this work is in the course of publication, by Rev. M. A. Tierney, F. R. S. and F. S A., with valuable notes.

Allen, in the county of Meath, has created considerable interest, and it is clear that a considerable portion of its patrons, friends, and managers are impregnated with these "half-popery" doctrines, which have nearly unchurched the church by law established.

SINGAPORE.—Our holy religion, I am glad to say, is progressing here, especially among the Chinese, who seem inclined to embrace the truth where they know it. We had, last year, 78 baptisms of adults, almost all Chinese; and I hope that this year we will have a larger number. They are, when once converted, our consolation, by their good behaviour and their zeal in practising our religion with all the regulations of the church. I remember that your dear departed friend, Captain G., often told me that he had never been so much edified as he was the first time he saw them in the church, saying, or rather singing, the holy rosary; for they sing all their prayers.

The Malays, up to this time have not evinced any wish to listen to the truth, being all fanatic Mussulmans. I speak of the generality of the nation.

The Protestants *here* are not so inclined to become Catholics as they are in England, for many reasons; and the chief is, that they are too busy about making money. They are money-making people, and such people seldom have their ears open to God's grace.

There is a new church in course of erection by the Catholics of Singapore; 13,000 dollars have already been expended on it, and 2,000 more are necessary to complete it.

VIENNA.—*Conversions.*—Madame Hurter, wife of the celebrated convert, made her abjuration in the chapel of the nuncio at Vienna on the 10th March, and received confirmation and the holy eucharist. The learned historian is thus doubly consoled, his wife and son having both followed his example.—*C. Herald.*

AUSTRALIA.—The Catholic missionaries appear to be exceedingly zealous and active in this distant part of the earth. The papers, like those of the United States, hold out the strongest assurance of success in establishing the Redeemer's church, not only amongst the colonists but the Indian population. Several missionaries have lately sailed from Australia to extend the knowledge of the Gospel to the islands in the Pacific Ocean, and wherever establishments have heretofore existed the truth is taking deep root, and great numbers have been regenerated in Baptism.—*C. Tel.*

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Statement of the finances of the Catholic cathedral church of Baltimore for the year ending May* 1, 1846.

RECEIPTS FOR YEAR ENDING MAY 1, 1846.

Balance from last account, . .	$ 511 89
Pew rent, ...	3645 36
Sunday collections, ...	1192 28
Grave-yard, ...	1028 00
Legacy, ...	600 00
Sale of Pews, ...	300 00
Sinking fund, ...	$ 1278 33
Arrears, ...	230 96
Sundry sources, ...	38 04
	$8824 86

PAYMENTS FOR YEAR ENDING MAY 1, 1846.

Expenses and salaries, ...	$ 2945 60
* Debt extinguished, ...	2234 16
Interest, ...	2071 84
Loan to Calvert Hall, ...	841 29
Taxes and repairs, &c., . . .	391 71
	$8484 61
† Balance,	340 25
	$8824 86

* The debt of the Cathedral church is at present $37,017.

† Balance is subject to a demand for interest of $167,12.

Statement of the finances of Calvert Hall for the year ending May 1, 1846.

RECEIPTS FOR YEAR ENDING MAY 1, 1846.

Balance from last account, . .	$ 392 85
Rent of Hall, ...	790 67
From treasurer of cathedral, . .	841 29
Sundry sources, ...	23 25
Legacy, ...	250 00
	$2298 06

PAYMENTS FOR YEAR ENDING MAY 1, 1846.

Interest, ...	$ 695 27
‡ Debt extinguished, ...	1221 29
Taxes, fuel, light, &c., . . .	188 43
	$2104 99
Balance May 1, 1846,	193 07
	$2298 06

‡ Statement of stock and floating debt due as per account rendered and published May 1, 1845, was $12463 83
To which add debts since ascertained, 1325 67
$13789 50
Deduct debt extinguished from May 1, 1845, to May 1, 1846, 1221 29
Present ascertained outstanding debt, $12568 21

Confirmation.—The Most Rev. Archbishop administered the sacrament of confirmation, on June 7th at St. Thomas, Charles county, Maryland, to one hundred and twenty-five persons; at Cobneck, on the 9th, to fifty; at Newport, on the 11th, to eighty-four. On Sunday, the 14th, the Rt. Rev. Dr. Chanche confirmed eighty-four persons at St. Patrick's church, Baltimore, and, on the following Sunday, he conferred the same rite in the chapel of St. Mary's seminary, on eighteen of the college students and one adult. On the same day, the Most Rev. Archbishop confirmed one hundred and twenty-eight persons at the cathedral.

Young Catholics' Friend Society.—New members of the Young Catholics' Friend Society elected in April: Wm. H. Tiernan, Henry Doize, Matthew Bennet, M. McConn, Au-

gustus Trumbo. In May, Joseph A. Keenan, Andrew Monks, John Walsh. June, Thomas Clark, John Payne, Frederick Hook, Mark W. Jenkins, Jr.

DIOCESS OF PHILADELPHIA.—*Dedication of St. Peter's church, Reading.*—The new church of St. Peter, in the borough of Reading, was dedicated to Almighty God on Sunday, the 24th ultimo. The Rt. Rev. Bishop of Cincinnati preached on the occasion.—*Cath. Her.*

Ordination.—On Saturday, in Ember week, the Rt. Rev. Mathias Loras, bishop of Dubuque, at the request of the bishop of this diocess, ordained, in the cathedral, Jeremiah Ahern subdeacon, and Richard O'Connor and Michael Malone priests, all students of the theological seminary of St. Charles Borromeo. —*Ibid.*

Confirmation.—Confirmation was administered by the bishop of Dubuque, on Trinity Sunday, to sixty eight persons in the church of St. Peter, West Kensington.—*Ib.*

Confirmation.—The sacrament of confirmation was administered on Sunday, 14th June, by the bishop of this diocess to a large number in the church of St. Philip Neri, Southwark.—*Ib.*

DIOCESS OF NEW YORK.—*Confirmation.*—In St. Patrick's cathedral, New York, the Rt. Bishop McCloskey administered the sacrament of confirmation in the cathedral on the 24th of May, to one hundred and seventy persons, several of whom are converts. The Very Rev. Dr. Spalding of Louisville, Ky., preached an eloquent sermon at the 10 o'clock mass.—*F. Jour.*

St. Mary's church.—The sacrament of confirmation was administered in St. Mary's church, on Sunday last, at 8 o'clock mass, by the Rt. Rev. Dr. Hughes, to about two hundred and fifty persons.—*Ib.*

DIOCESS OF BOSTON.—*Confirmation.*—The Rt. Rev. Bishop Fitzpatrick administered the sacrament of confirmation to two hundred and twenty-three persons, on Sunday, 31st of May, in the Cathedral, and on the 7th of June, he confirmed one hundred and twenty persons at St. Mary's.—*Boston Pilot.*

DIOCESS OF PITTSBURG.—*New churches.*—We learn from the *Pittsburg Catholic* that, on Tuesday, the 10th of June, the corner stone of a new church was laid at Greensburg. The Rt. Rev. Dr. O'Connor preached an English sermon on the occasion, and Rev. Mr. Muller preached in German. The corner stone of a church was also laid on the 6th of May, in Indiana, by the Very Rev. J. A. Stillinger.

DIOCESS OF VINCENNES.—*Correction.*—A correspondent of the *Catholic Advocate* says: "Through the mistake of your correspondent the notice which appeared in the Advocate of the ordinations, lately held in Vincennes, was given erroneously—the following is correct:

At an ordination held in the cathedral of Vincennes by the Rt. Rev. Bishop of the diocess, on Ember Saturday, Rev. A. Carius was promoted to the priesthood, Rev. Ernest Audran and Edward Foller to deaconship, and Messrs. Philip O'Connell and Bartholomew Pearse to minor orders. On Sunday, April 26, Rev. Ernest Audran was ordained priest, and Rev. Andrew Bennet and John Ryan deacons. The latter ordination, occurring during the diocesan retreat, was one of the most impressively solemn ever celebrated in the diocess. Twenty-seven clergymen surrounded their bishop in the sanctuary, and invoked with him the descent of the Holy Spirit on this new sentinel called to the watch-towers of Israel. The solemn Gregorian chant, with which the pontifical high mass was celebrated, has seldom been surpassed in any church in America."

DIOCESS OF CINCINNATI.—*Confirmation.*—This sacrament was administered by the Rt. Rev. Bishop of the diocess to fifty-five persons in the church of the "holy angel," Sandusky city, on the feast of Pentecost. Amongst the number were several converts, whose entrance into the true fold created quite a sensation in the denominations they had left. The church was blessed on the occasion by the bishop, assisted by the Rev. Messrs. Machebeuf and Byrne. In the chapel of St. Philomena, on the Sandusky river, there were thirty-six persons confirmed on Monday, the 8th of June, and forty-five at Lower Sandusky, where a new church was dedicated.

The corner stone of the new Ursuline convent was laid last week near Fayetteville, Brown county. It was an occasion of great joy and gratitude not only to the ladies and pupils of the institution, but to all classes of the population in that thriving settlement.—*C. Tel.*

DIOCESS OF RICHMOND.—*Norfolk.*—We are much indebted to a highly respected correspondent at Norfolk for the following interesting information. We shall be pleased to hear from him again.—"The Catholic congregation of Norfolk is not large; but many of its members are distinguished for their piety and zeal. The church built some three years since is much admired for its tasteful simplicity and chasteness. Situated on the borders of the Elizabeth river, and surrounded by its picturesque graveyard and tall evergreens, it attracts the passer-by, and invites to serious meditation. Its walls are adorned with several pictures, among them two of rare merit, copies of Guido's crucifixion and Murillo's assumption. The choir is excellent, and the organ decidedly the best in the city. It is truly gratifying to behold the recollection and decorum of the congregation during divine service. The spiritual retreat conducted, during the past year by Father McElroy, and so generally and edityingly attended by the Catholics of Norfolk, has exerted a very happy influence upon them, and still produces salutary fruits. The number of converts received into the church during the few past years is large. Since Christmas, fifteen adults have been adopted by this blessed spouse of Jesus Christ. Half of this number were solemnly baptized at Pente-

cost, and among them a lady seventy-five years old, formerly a member of the Episcopal church. Others are preparing for this happiness, and we devoutly hope that, under the influence of the Spirit of God, to whom alone belongs the honor of these conversions, many more, who now are aliens from the true church, may hear the voice of the good pastor, and enter into the one fold, under the one Shepherd.

Diocess of Charleston.—*Episcopal visitation.*—On the 21st May the Right Rev. Dr. Reynolds confirmed two persons at Greenwood, Scotland Neck, after which he visited Greenville, Washington and Newbern, preaching several times, and at the last mentioned place confirming five persons. He then visited Wilmington, where he laid the cornerstone of a new church.—*C. Misc.*

Diocess of N. Orleans.—*New church.*—On the 10th of May, the corner stone of a new church, under the title of the Annunciation, was laid at New Orleans, by the V. Rev. Abbe Rousselon, assisted by other clergymen. Rev. Mr. Perche preached on the occasion.

Giustiniani in Reading, Pa.—This itinerant scavenger to "the American Protestant Society" has lately been disgusting the good people of Reading with a lecture on auricular confession. The editor of the "Berks and Schuylkill Journal" honored this libeller with his presence, and, though rather ashamed of his condescension, seems to have profited by what he heard of the discourse so far as to give us some very sensible remarks on its character. He denounces, with commendable sincerity, the imputations cast upon our priesthood, and the unworthy innuendos thrown out against the ladies of our church. He also rebukes the perverse citation of extracts from Bishop Kenrick's theology, and has hit upon the true view to be taken of all such unwarranted misrepresentations of topics introduced and discussed by theologians with the purest intentions. What would be thought of a steam doctor, or vender of nostrums, who, to give currency and favor to his own quack remedies, should gather up all remarks offensive to delicate ears contained in the works of learned physicians, and use them as evidences of the depravity of the profession, and as means of supplanting them in the confidence of the public? The common sense of the community would revolt at such bare-faced audacity: and yet such a course would be in no way more outrageous than that practised by this scavenger of the American Protestant Society. In the language of the editor of the Reading paper: "A work should be judged by its general character and *design*, not by a few isolated passages, read out of their connection, and perhaps the meaning destroyed by running comments. We will suppose an infidel lecturer undertaking to show the character of the Bible, and carefully selecting from the laws of Moses all the allusions and enactments intended for a particular purpose, culling from the writings of the prophets and the apostles all that is most unsuited to a public audience,—would it be a fair representation of the Scriptures. Yet this book is placed in the hands of 'children and servant girls'—a chief cause of complaint on the part of the lecturer, with reference to another work used in the Catholic church, and in which it required some pains to find any thing objectionable. Admirable fastidiousness on the part of a people who have Don Juan and the Wandering Jew on their centre tables!"

We are sorry, however, to find in an article, otherwise so commendable, some concluding remarks to which we must take exceptions. We hardly expected from one whose intelligence entitles him to our sincere respect, a reason for not admiring our religion so ill-founded and so hurtful to our Catholic sensibilities as that which he has thought fit to adduce. When the editor of the Berks and Schuylkill Journal says of our religion that "it is hostile to liberty, and demands a divided allegiance not favorable to true patriotism," he satisfies us that, though many errors of his early teaching have melted away before the light of truth, there still linger about him some prejudices which his good sense has yet to struggle with and to overcome. We did not suppose we would have to say to a gentleman who has been at some pains to inform himself about our religion, that we owe no allegiance to the pope—that, if the united forces of all Italy were to invade our shores, not a Catholic could be found, if true to the principles of his religion, to prove recreant to his country's bidding, or to feel exonerated from his duty to fly to arms for his country's defence. Spiritual obedience is, however, quite another matter, and we have yet to learn that Protestants more than Catholics submit their spiritual conduct to the control of presidents, governors, congresses, or legislatures. A preacher in Reading will exercise more influence over his followers in affairs of religion than all the civil authorities of the country put together; but no one, therefore, charges him or his flock with divided allegiance; and, if the preacher moved to Constantinople, and his old followers at home still chose to submit to his spiritual guidance, who will say that their allegiance is divided? Religion is an affair distinct and separate from social organization; both may harmonize with and assist each other, though directed by different influences. Of what importance is it to a Protestant when he believes his minister a true expounder of religion whether he be in Reading or in Rome? and if it be of no importance to a Protestant's religion, why should it be harped upon as impairing a Catholic's patriotism? Truth is the same every where, and adapts itself to all manners and laws not intrinsically evil. It is not French, Italian, English or Egyptian, neither is it American, and therefore when Catholics, spread throughout the length and breadth of the earth, living under all forms of government, every where sustaining the peculiar civil institutions which foster them,—turn to Rome as the centre and

guardian of religious truth, we can not see how they part, either openly or tacitly, with one iota of that allegiance which they owe their own country for its protection of their civil rights. A careful discrimination between spiritual and political obligations would soon satisfy the intelligent editor of the Berks and Schuylkill Journal that he has been wrong in his views on this subject, and unkind in charging Catholicity with being "not favorable to true patriotism."

Chaplains in the army.—The *New Orleans Weekly Bulletin* of June 13th contains some very just remarks in regard to the recent appointment of Catholic chaplains for the army. That the request for chaplains, however, emanated from Gen. Taylor is not correct, it having originated with some Catholic officers in the army. The Bulletin, in its remarks upon Mexican affairs, alludes to an "ecclesiastical mission made to Mexico in 1839 or 1840, by Dr. Rosati, then bishop of St. Louis." We are confident that Bishop Rosati never visited Mexico, either in a public or private capacity. He was entrusted by the Holy See with a mission to Hayti, and visited that country in the discharge of the duties confided to him. The writer has very probably mistaken this circumstance for the mission to Mexico.

Rev. Mr. Hewitt.—This recent convert from the Protestant Episcopal church to Catholic truth, has published a pamphlet at Charleston, S. C., which contains "thoughts concerning the theories of High Churchmen and Tractarians, with reasons for submitting to the authority of the Holy See." We hope soon to be favored with its perusal, and to see it widely circulated among his former friends and present adversaries.

The Methodist Protestant.—We perceive from this paper of the 20th June that it has fallen under the editorial care of the *Rev. E. Y. Reese.* They who prefer dispassionate argument and Christian courtesy to intemperate abuse and coarse vulgarity in the discussion of controversial topics, will not regret the change that has been made in the editorial department.

LITERARY NOTICES.

The Bible against Protestantism, and in strict accordance with the Catholic faith, &c. By the Rt. Rev. Dr. Sheil, with an Appendix, proving that the reformed churches are destitute of a lawful ministry. First American stereotype edition. Boston: Thomas Sweeney. 12mo. pp. 296.

The publication of this work is a valuable service to our controversial literature. It discusses the disputed points of religion on Scriptural grounds, and is thus calculated, if not fully to inform the inquirer upon the subject of Catholic truth, to remove at least from his mind that fruitful source of prejudice which lies in the impression that the doctrines and practices of Catholicity are at variance with the teachings of the inspired Word. But while it may usefully serve this particular purpose, the treatise which is appended is better adapted for the radical instruction of those whose minds have been imbued with Protestant ideas, by demonstrating the necessity of a lawful ministry, its existence in the Catholic church, and the absence of it from the reformed sects. The dedication of the volume to the "Christian Alliance" is, we think, far from being in good taste.

The Boys' and Girls' Weekly Catholic Magazine. 8vo. Philadelphia. W. J. Cunningham.

We are pleased to see this new periodical for the special benefit of the youthful portion of the community. We have received three numbers of it which promise well for its usefulness in the cause which it has undertaken to serve. Each number embraces eight octavo pages, at two cents, and contains a variety of entertaining and instructive matter. We hope that this penny magazine for children will receive an extensive patronage.

Tract for the times, addressed to both Catholics and Protestants. By Spectator.

The author of this pamphlet has exposed the injustice of those itinerant no-popery lecturers who are so assiduously engaged now-a-days in endeavoring to humbug the American people in reference to Catholicity. He alludes, in a forcible manner, to the degrading system pursued by these imposters, and to the unprincipled favor which the reverend opponents of the church frequently extend to them. In an address of this kind, however, we deem it of the utmost importance to defend the cause of truth by the *argumentum ad hominem*, as well as to direct attention to its own positive evidences. The most striking proof of injustice to the Catholic church, under the circumstances alluded to by the tract, may and ought to be drawn from the reflection that, as Protestants would consider it an outrage upon every principle of honor and justice to consult their declared enemies in reference to their views of religion, so the Catholic church has a right to demand that her principles and practice be learned from her own recognised exponents, and not from the declarations of her avowed adversaries.

Lives of the Saints. By Alban Butler. Baltimore: Metropolitan press.

We have received Nos. X, XI and XII of this excellent work, which is now completed, to the great satisfaction of its numerous list of subscribers.

An Abridgment of Murray's English Grammar and Exercises, with Questions; adapted to the use of schools and academies; also an Appendix containing rules and observations for writing with perspicuity and accuracy. By M. J. Kerney. Baltimore: J. Murphy, 18mo.

We take particular pleasure in recommending this abridgment to the public. The notes and observations taken from the original are copious and well selected. In point of arrangement, it is superior to any other abridgment of Murray's Grammar. It has exercises prefixed to each chapter and section throughout the work, also to the rules and notes of syntax. Thus, by combining the grammar and exercise, a very desirable improvement has been effected; the pupil, at every step of his progress, has a practical illustration of the principles inculcated. The questions at the bottom of each page, and at the end of each exercise, will give an increased value to the work, and will be found convenient to the teacher and useful to the pupil. By their arrangement and that of the exercises much of that dryness which scholars usually experience, while committing to memory the rules and notes of grammar, will be removed; the study will become pleasing and interesting.

Besides embracing in a narrow compass all that is important or essential in the original grammar and exercise, this abridgment contains in its appendix several additional matters which will be found highly interesting and useful to the learner: such as the Art of Reasoning, Oratory, Elliptical Phrases, Popular Latin Phrases, with a literal English translation.

Tears on the Diadem: or the Crown and the Cloister: a Tale of the White and Red Roses. By Mrs. Anna H. Dorsey. N. York: E. Dunigan. 18mo. pp. 223.

An interesting story, and to the lovers of fiction an acceptable publication. It forms a number of the *Home Library.*

Constitutional Reform, in a series of articles contributed to the Democratic Review, upon Constitutional Guarantees in political governments, &c. To which are added two Letters of the Hon. Michael Hoffman, of New York, on the reorganization of the Judiciary of New York; also the Correspondence of Thomas Jefferson on Constitutional Reform. Edited by Thomas Prentice Kettell. New York, 142 Fulton street.

We are indebted to the politeness of the editor for a copy of the above pamphlet. The articles contained in it seem more particularly designed to enlighten the convention now assembled for the revisal and reform of the Constitution of the state of New York. They therefore in some instances point out defects peculiar to that instrument, though there is at the same time a great deal of useful information contained in them for all who would understand thoroughly the imperfections that exist in the old state constitutions generally. We can not, however, in a passing notice of this pamphlet, attempt to point out its merits, or such of its principles as we consider unwise. We can say, in all truth, that, in reading it attentively, we have found much to approve, and but little to condemn. We thought we discovered, in some places, traits of a partisan character, which circumstance, had we the time and space, would make us distrustful of the propriety of discussing them in this journal. We do not think that times of high party excitement are the proper ones for amending state constitutions, because there is always danger that parties, according to their preponderance, will seek to engraft upon them their empheral doctrines, and to give them a partisan character, and will strive to imbody in the fundamental law what might properly be entrusted to the statutory.

There are some additions recommended by the writer, to the Constitution of the state of New York, which have already been adopted by some of the states, and should certainly become a part of the organic law of every member of our confederacy. Is there, for instance, any consummation to be more devoutly wished for, than that which the writer recommends, of *securing the people in all future time* against the improvident use of public money and public credit? or that a state should be accountable in a suit at law for contracts with and obligations to individuals? The protection of the property of married women recommended by the writer, and already secured to them by several states, is worthy of all imitation, and creditable to the wisdom of its authors and supporters. Such a provision is only a novelty among those people who have the English law as the basis of their legislation. The civil law, which our Anglo-Saxon fathers affected to contemn so religiously, has always recognised a separate ownership of the wife, of such property as was hers in her own right, either before or after marriage. In our own country the enlarged philosophy of such men as Kent and Story has thrown down the barriers which the English common law writers had built up between their own and the civil law, and has taught us to embrace what is wise and just wherever we find it. The article on "Political Patronage," so far as it sets out *its evils*, is full of sound and just reflections, and will receive a response of universal approbation; but whether the *remedy* proposed for these evils will be received with equal unanimity is rather problematical. In conclusion, we would advise all who wish to have a just conception of what are considered defects in our old constitutions, to peruse this pamphlet attentively, and we hazard nothing in saying that they will be much enlightened by its contents.

THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

AUGUST, 1846.

THE ORIENTAL CHURCHES.

Observations in the East; chiefly in Egypt, Palestine, Syria, and Asia Minor. By John P. Durbin, D.D., late president of Dickinson college; author of "Observations in Europe," &c. In two volumes, 12mo. New York: Harper & Brothers, 1845.

EVERY student in ecclesiastical history is familiar with the early prosperity and splendor of the oriental churches. Built up, many of them, by the apostles themselves, or their immediate disciples, and often watered by their blood, they continued to increase and to flourish for centuries, and diffused throughout the entire east, together with the light of the Gospel, the inestimable benefits of Christian civilization. Episcopal sees were erected in all the principal cities; and, whenever they were established, there grew up around them those admirable institutions of learning and charity which have always followed in the train of Christianity, and which have contributed so powerfully to change the face of society. The great patriarchal sees of Alexandria, Antioch, Jerusalem, and subsequently that of Constantinople, became the radiating points of a new literature and a new civilization, much more useful and permanent, if not more brilliant, than had been those of the ancient classical times.

During the first four centuries, Alexandria, the capital of Egypt, was the great commercial emporium of the east, as well as the principal seat of Christian philosophy and literature. Founded by St. Mark, the favored disciple of St. Peter, the patriarchal see of this city was the first in order and dignity after that of Rome, the see of St. Peter himself. Its Christian school, founded early in the third century, had produced a Clement, a Dionysius, and an Origen; and it had also numbered among its illustrious occupants the glorious names of a St. Alexander, a St. Athanasius, and a St. Cyril.

Next in point of rank came Antioch, the ancient capital of Syria, the second

city of the east, and the see of Peter during the first seven years of his primacy, before he removed it to Rome under the Emperor Claudius. Its Christian schools were likewise famous throughout Asia, and exercised a powerful influence over theological studies.* The great St. John Chrysostom had been there trained to virtue and learning, and for many years of his early career his voice had in this church eloquently proclaimed the magnificent beauties and impressive truths of Christianity; while the sainted Flavians and other great and good men had successively discharged therein the office of patriarch. The third of the oriental sees was that of Jerusalem, founded originally by St. James, and subsequently illustrated by the virtues and learning of the St. Cyrils and the Juvenals.

It was only in the fourth century that Constantinople, till then called Byzantium, attained to the dignity of even an episcopal see; and until near the close of that century it was content to occupy the *fourth* place among the patriarchates of the east, and the fifth after that of Rome. It was only by a bold innovation on this ancient order of things, first admitted by the Greek bishops of the second general council, held at Constantinople in 381, and pushed still farther by those of the fourth general council, held at Chalcedon in 451, that this see was placed *second* after that of Rome.† The Roman pontiffs and the western church, however, never approved of this innovation, which they viewed as both unjust to the other patriarchal sees, and fraught with danger to the peace of the church. The event has, alas! but too sadly proved the wisdom of their forecast, and the justice of their forebodings! These ambitious steps of the Constantinopolitan bishops finally led to the Greek schism with all its endless train of evils. But before it took place the see of Constantinople was rendered illustrious by such men as St. Gregory Nazianzen and St. John Chrysostom, to say nothing of many other great names.

The other distinguished episcopal sees of the east in the early ages of Christianity were those of Ephesus, Smyrna, Cæsarea, and Edessa; to say nothing of the other churches mentioned by St. John in the first chapters of the Apocalypse, and of those spoken of by St. Paul in his Epistles, and by St. Luke in the Acts of the Apostles. The great St. Basil, St. Ephraim, St. Gregory of Nyssa, Eusebius, the father of church history, and a host of other illustrious writers, shed a flood of light and splendor on the early history of the oriental churches. *Their* fame is confined to no country and to no age; it belongs to all generations and to all Christendom.

We have no means of ascertaining with precision the Christian population of the eastern church in the fourth and following centuries; or what proportion it bore to that of the west. That it was immense may be gathered from the fact, that the east then teemed with an abundant and overflowing population, the vast majority of which was Christian. By the beginning of the fifth century, paganism had so far declined as to be almost reckoned among the things that were. Another fact may serve to give us some idea of the great extension of Christianity at that early period, and may also enable us to estimate the relative Christian population of the east and of the west. Learned Christian antiquaries inform us that, towards the close of the fourth century, there were about *eighteen hundred bishops* in all Christendom, of whom nearly a thousand belonged to the eastern church. The episcopal sees were then, however, much more limited in extension than they are at the present day, and therefore much more

* This influence became, subsequently, of a dangerous character, from the growing rationalistic spirit which pervaded its investigations. This remark is, to a certain extent, also true of the school of Alexandria. The school of Edessa, under the guidance of St. Ephraim, was much more unexceptionable. See Newman's "Essay on the Development," &c.

† It must be observed that this regulation had reference only to ecclesiastical rank, and that the famous 28th canon of the latter council was not subscribed by one-half of the bishops, nor by the legates of the pope.

numerous in proportion to the population. This was more particularly the case in the east, and also in northern Africa. Thus we find that of the eight hundred bishopricks in the west about four hundred were in northern Africa alone! Yet no one would surely pretend to infer from this circumstance that the Christian population in that small portion of Africa was one half of that in the entire west.

Upon the whole we may, perhaps, conclude that, during the first eight centuries, the number of Christians in the east and in the west was about equal. After the final conversion of the northern nations, effected successively in the fifth and following centuries to the tenth, the western church acquired an immense preponderance in numbers; and, after the final consummation of the Greek schism in the eleventh century, this preponderance has gone on steadily increasing, until, at present, the western church has nearly *four times* as many in number as the eastern, including the Russian church and all the oriental sectaries. Ever since the schism, the Greek church has been steadily declining, and the Latin church has been as steadily progressing.

But the glory of the Greek church during the early ages belongs to the great body of Christians; for, during all that period, the eastern and the western churches were united into the one Catholic church, "the one sheepfold under the one Shepherd." Viewing the subject in this light, every Catholic heart must exult at the former splendor, and weep over the present fallen and forlorn condition of the oriental churches. Could the great and illustrious bishops and saints who once shed so brilliant a lustre upon that portion of Christendom now arise from their tombs, how sad a prospect would break upon their vision! Would they recognise in the present desolate and degraded condition of the oriental Christians any traces of that prosperity which they had formerly witnessed, and to which they had, under Providence, so greatly contributed? Alas! how the face of things has changed. The glory of those time-honored and illustrious sees has faded for ever. For nearly four hundred years has that once chosen portion of God's inheritance been groaning under an oppressive and a crushing Turkish slavery; many of her once flourishing cities blotted out from the face of the earth, others lying desolate and in ruins, and even those which remain shorn of half their original splendor! Alas! for the uncertainty of human events! Alas! for those sins which brought down so terrible a chastisement of heaven!

It is, indeed, a sad thought, but one full of instruction for us, that what was once the blooming garden of Christian civilization has now become a dreary waste, a frightful wilderness; all its flowers blighted, all its fruits plucked. Asia Minor, once the Eden of the world, and the most refreshing spot in Christendom, is now strewn only with ruins and with tombs, and has become a vast necropolis, or resting place for the ashes of the dead! Dr. Durbin draws the following graphic picture of this striking contrast:

"Our road lay directly over Mount Pagus, from the heights of which we descended by an ancient paved way, much broken up, into one of those incomparable valleys of Asia Minor, which to the eye seem to be completely shut in by high, broken gray mountains, and yet are connected with the adjacent valleys by narrow extensions between the mountains. . . . . Their wonderful fertility, when well cultivated, may be inferred from the fact that, in ancient times, the smallest of them sustained a city with its dependent towns, and each of the largest was adorned with several cities, some of which were remarkable for population and wealth. The names of most of these are preserved in history, but the sites of many are utterly unknown. Indeed, Asia Minor may be considered one vast solitude, rendered exceedingly impressive by the number of cemeteries which the traveller sees every few hours. No villages or towns are in sight of them. No groves of cypress or terebinth shade them. The former glory and power of the countless millions that sleep in them are indicated by the fragments of marbles, columns, pedestals,

richly carved capitals, friezes, and sarcophagi, which lie half covered by the tangled thickets of shrubs, vines, and wild flowers, on which the flocks of the wandering Turkman occasionally browse. Indeed, all Asia Minor appears like one vast necropolis of the unknown and forgotten dead. The cemeteries of towns at present inhabited are usually adorned with groves of evergreens: the cypress is appropriated to the Moslems, the terebinth, or common fir, to the Arminians and Greeks, but the graves of the Jews, either by choice or from coercion, are unadorned even by an erect stone. Their grave-yards throughout the east are naked, stony fields, a striking picture of desolation and distress."*

This frightful desolation extends to the very heart of Asia Minor; to the banks of the Hemus, and to the once smiling borders of the Gygean lake. Hear our reverend tourist:

"They (the guides) were lost for four hours, during which we literally wandered *among the tombs*, both ancient and comparatively modern; the former being the *tumuli* of the old Lydians, the latter, cemeteries of the Mohammedan population, which has long since disappeared from the Sardian plains. No where did I feel so forcibly the desolation of Asia Minor as when I sat amid the foundations of Sardis, crossed those plains, now without an inhabitant, on which Cyrus, Xerxes, Darius, Alexander, Antiochus, and the Roman had marshalled their millions of warriors, and decided the fate of empires, and wandered amid those vast cemeteries which, for two thousand five hundred years, received the successive generations of cities and towns, of which now not a vestige remains."†

This desolation pervades the entire extent of the Turkish empire, both in Asia and in Europe. Every where the population is melting away under the influence of a ruthless and senseless despotism. The empire itself is fast tottering to its fall; and in this circumstance alone is found the principal hope of the speedy emancipation and more brilliant future of the oriental Christians.

"But the decrease of the population," says Dr. Durbin, "is the most marked symptom of decay. At first the decrease occurred chiefly among the native Christians, who melted away under the intolerable oppression of the Moslems; but for the last two centuries it has taken place among the Moslems themselves. The traveller is struck with astonishment and filled with melancholy as he beholds the crowded and countless cemeteries amid vast solitudes where, but a few generations past, flourished populous cities, towns, and villages; the turbans on the tombstones testify that a Mohammedan and not a Christian population is buried there. So I found it every where in Palestine, Syria, and Asia Minor, and so Mr. Walsh describes it for a distance of three hundred miles from the capital, through Roumelia to the Danube, naturally one of the most fertile portions of the earth."*

Captain Frankland, another tourist, to whose testimony he appeals, furnishes the following sad account of that once flourishing portion of the Turkish empire:

"From the banks of the Danube to the shores of the Propontis, the traveller will see fertile provinces lying waste, well inhabited cities of the dead (cemeteries), but desolate and ruined abodes of the living. He will see the remains of the arts, and the civilization of a former and a better age, and but few marks of the present era, save such as denote barbarism and decay. The few towns that he will meet with in his long and dreary journey are rapidly falling into ruin, and the only road now existing, and which can put in any claim to such an appellation, is either of the Roman age, or that of the great Sultan Solyman; but even this pavement is almost worse than nothing. Wherever the Osmanli has trod, devastation and ruin mark his steps, civilization and the arts have fled, and made room for barbarism, and the silence of the desert and the tomb. 'Where the sultan's horse has trod, there grows no grass,' is a Turkish proverb, and a fatal truth."†

Dr. Durbin thus sums up his remarks on this subject:

"The extent of this decay of population can not be accurately ascertained, as no census is ever taken. The various countries comprising the empire possess natural capabilities sufficient to support the declarations of history that they teemed with population at the time of their first subjection to the Mohammedan power. Comparing their condition now with what

* Vol. ii, p. 118 and seqq. † Ibid, p. 152.

* Ibid pp. 259-60. † Ibid. p. 261.

it was then, we shall not exaggerate the decrease of population when we say that THREE-FOURTHS of it have disappeared, and the progress of decay is increasing rather than diminishing. It is impossible to approximate with certainty the present population of Turkey. Reid says that in the seventeenth century it was about forty-one millions; 'but at the present day, it is a matter of doubt if the Turkish sceptre *de facto* sways over eight millions of people.' C. B. Elliott estimates the present population at about twenty millions, and the natural capacity of the country sufficient to sustain four times twenty millions. Amid these conflicting estimates, one point stands forth undisputed, the rapid and increasing decay of the Mohammedan empire."*

In spite of the long continued and grinding oppressions of the Turks, the Christians, even at this day, constitute considerably more than ONE-FOURTH of the entire population of the empire. This is, indeed, a consoling fact, and one that speaks favorably of the perseverance of the Christians there in the midst of trials which have seldom fallen to the lot of any other body of men, whether political or religious. It shows at least the utter powerlessness of persecution; if it does not even lead us to hope, that Providence has yet in store some great blessing for the oriental churches, and some high mission for them to accomplish.

"It is strange," says Dr. Durbin, "that the western churches should be aroused by the more recent results of the researches of enterprising and intelligent travellers, who have established the fact, that more than one-fourth of the people of the Turkish empire are professed and steadfast Christians. Hassel sets down the Mohammedan population of all Asia at seventy millions, and the Christian at seventeen millions. But if we confine the comparison to the Turkish empire, it will be much more favorable to the Christians. Mr. Southgate estimates the Christian population of Turkey and Abyssinia at fifteen millions, more than one-fourth of the whole; and if the comparison were confined to Turkey in Europe and Asia, the Christian population would amount to perhaps one-third: it would certainly, if the Bedouins be excluded, and the comparison limited to those who dwell in permanent habitations. Turkey in Europe has a population of about seven millions, of which four millions are Christians. The Westminster Review, for January, 1841, estimates the Christian population of Syria at one-third of the whole."*

The interest of this fact is greatly enhanced by the circumstance, that the Christian population is distributed throughout the whole empire, chiefly in the largest cities and at the most favorable and commanding points, where their influence is most likely to be felt; and also by the additional fact that they are, in general, the most intelligent portion of the population. The Armenians, in particular, are the great merchants and bankers of the east. Add to this, that each Christian nation has a separate organization of its own, and is ruled by its own patriarch, and that all those in communion with the Roman Catholic church—a large body as we shall soon see—are moreover under the special protection of France or of some other European Catholic power; and we may then be prepared to estimate the importance of the Christian population in the Turkish empire, and the weight it must necessarily have hereafter in deciding even the political destinies of the east.

While the Moslem power is daily declining, that of the Christians is constantly on the increase; and the day, we hope, is not far distant, when this haughty power shall be laid in the dust, and Christianity shall resume its ancient empire in western Asia. Fondly do we trust that God may hasten the coming of this happy day, the earlier dawn of which hath already appeared in the east. Fervently do we hope and pray that the cruel captivity of the oriental churches may at length cease; that they may again sit down with us in peace in the house of our Lord, in the unity of faith and of love; and that the church may again have the consolation of witnessing—what she beheld during the first eight centuries—the union of the east and west in the same faith, in the same worship, and under the same spiritual government

* Ibid. pp. 261-2.

* Ibid. p. 276.

How is this result to be secured? And is there any reasonable hope that it will ever be realized? More unlikely revolutions have often occurred in history; and we know, that since the final consummation of the Greek schism, a reunion of the churches was temporarily effected at two different periods, once in the thirteenth, and once in the fifteenth century. Why should it not take place again, and under more favorable auspices? Has not the Greek church been scourged long enough for its pride and disobedience? Should it not at length feel "humbled under the powerful hand of God?" After having been so long chastised, should it not finally learn wisdom, and return to the bosom of unity?

There is no doubt, that the forlorn condition of the Greek church for many centuries past is an effect of a divine retributive justice. The Greeks had ever been proud, disputatious, cavilling, and insubordinate. Nearly all the heresies which troubled the repose of the primitive church originated amongst them, and were condemned by councils convened within their borders. And the worst feature in their religious errors was this, that, though generally of a speculative character, they were aimed at the very foundations of Christianity—at the doctrines of the Trinity and of the incarnation. But the great reason of the signal chastisement inflicted on them is found in the towering pride and ambition of the patriarchs of Constantinople. They could not brook the primacy of the Roman see, which, nevertheless, the Greek church had acknowledged for centuries; and God gave them up to a reprobate sense, and made them the slaves of the Grand Turk. They escaped from an imaginary, and fell into a real bondage. Their example is a striking commentary on the divine declarations, "pride goeth before a fall," and "every one that exalteth himself shall be humbled."

Two facts at least are undeniable;—all history proclaims their truth: the Greek church prospered so long as it was in communion with Rome; it has constantly declined since the date of its separation from Rome. God blessed it while it was connected with that rock upon which Christ built his church; his malediction has lain heavily upon it ever since it was riven by schism from that rock. It is now like a branch torn from the living vine: deprived of the vital sap, it has withered and died. Christ never promised his grace or blessing to any but those who were humble, who heard the church, and who walked in unity and charity. The signal punishment of the Greek church is an impressive commentary on this great truth.

Every one must be forcibly struck by the fact, that, while all the once flourishing and famous episcopal sees of the east are either entirely blotted out of existence, or are dragging out a miserable life in bondage and darkness; while Antioch and Ephesus have disappeared, and Alexandria, Smyrna, and Constantinople are covered with the pall of death; Rome, though time and revolution have dealt more severely with her than with any other city in the world, still remains, the same flourishing, vigorous, and "eternal" city—the only one of the apostolical churches which has preserved its succession unbroken, and which can carry us back to the days when the apostles received their commission from the lips of the blessed Jesus. How explain this singular phenomenon, but by the principles indicated above? Is not the permanency of Rome, under all the circumstances, a most palpable fulfilment of Christ's prediction addressed to St. Peter! "Thou art Peter, and upon this rock I will build my church, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT?" It is impossible to explain it in any other way, unless we virtually deny an all-ruling Providence, and ascribe all the great results of history to a mere blind chance or fatality.

That the Greek church is reduced to a

state of great ignorance and degradation, there is no doubt. Dr. Durbin bears evidence to the fact in many passages of his interesting "Observations." We must content ourselves with the following:

"The power of the priesthood over the people in the oriental churches is incredible, and it is often exercised in the most rigorous manner, particularly among the Greeks, whose clergy exact oppressive fees for the performance of every religious service—for marriages, funerals, and the sacraments—all of which are matters of barter, and are paid for according to the wealth of the party served. No preparation is required for entrance into the holy office of the ministry; and there are no schools for the prophets, in which they may obtain some knowledge of divine things before they enter upon the service of the altar. This deplorable state of the oriental communions is not a matter of surprise when we remember their long night of darkness, and the oppression under which they have been subjected."*

Their separation from Rome, we sincerely believe, has had at least as much to do with their present corruptions as the long night of darkness and servitude in which they have been involved. Another cause of it is the marriage of the clergy, more or less in use among them. A married clergy can not be expected to be so much separated from the world, so much addicted to study, or so devoted to the interests of religion, as one that is single; and no one can travel in the east without being forcibly impressed with the difference, in all those respects, between that portion of the Greek clergy which leads a single life, and that which is involved in the troubles and solicitude attendant on providing for a family. Dr. Durbin is, however, not correct in stating, without any qualifications, that the "Greeks reject the celibacy of the clergy:" for it is a notorious fact that they continue to prize celibacy as a state more perfect than that of matrimony, whenever it is embraced through those religious motives indicated by St. Paul.† This is apparent from the fact that they universally require their monks and bishops to be celibitaries, that no priest is allowed to marry after ordination, and that no one is admitted to orders who has been married more than once, or who, in the language of St. Paul, to whom this discipline is ascribed, has been the husband of more than "one wife." Dr. Durbin should have stated these well known features in the oriental discipline in regard to celibacy.

He, however, bears willing testimony to another most remarkable fact, that *all* the Greek churches, no matter how much separated from each other by sectional feelings and sectarian prejudices, unanimously agree with one another, *and with the Roman Catholic church*, in almost all those distinctive points of doctrine and discipline in which Protestants differ from us. Here is his evidence.

"To the Protestant Christian there appears a wide spread blight upon this fair field of missionary hope and enterprise in the almost universal corruption of all the oriental communions. It is not to be denied, that in all essential points of doctrine and order, the Greek, the Arminian, the Syrian, and the Nestorian churches agree substantially with the Roman Catholics of Europe. Some of the points of difference regard matters of discipline, as the supremacy of the pope,* and the celibacy of the clergy, both of which the oriental churches† steadfastly reject; others are speculative, as, for instance, the doctrine of the Greek church with respect to the procession of the Holy Ghost from the Father *only*, and not from the Father *and the Son;* and that of the Syrians and Nestorians, who are Monophysites, (!) holding that there is but one nature in Christ. But in all essential elements of church government and doctrine, they agree with the Roman Catholics of Europe. They believe in the three separate orders of the ministry, regularly derived, by unbroken succession, from the apostles; and each principal church has its patriarch, which (who?) bears nearly the same relation to it that the pope does to the Latin church. They believe in the seven sacraments, and

* Vol. ii, pp. 284-5. * 1 Corinthians, ch. vii.

* This is a *doctrine*, and not a mere matter of discipline.

† He means, of course, those oriental churches which are not in communion with Rome, and, in a note, he excepts the Maronites. He might have excepted large bodies of Christians in almost all the other branches of the oriental church.

in the same sense that the Romanists (!) do!"*

In proof of all this, he furnishes us† with a literal translation from a portion of the catechism now used by the Armenian churches; which translation was made out by one of the American Protestant missionaries. While we praise his candor in thus stating a fact which is notorious to all persons of any information, but which has nevertheless been denied by the ignorant and superficial, we can not but smile at his singular carelessness or ignorance in setting down the Nestorians as "Monophysites holding that there is but one nature in Christ." He probably meant the Eutychians, or Jacobites; for the Nestorians not only hold the precise contrary of this doctrine, but they even go farther, and maintain that there are *two distinct persons* in Christ, the one human, and the other divine. Every child who has glanced at church history is acquainted with this fact; and we are astonished that it escaped a Methodist doctor of divinity.

The oriental churches agree with us, not only in doctrine, but also in many of those religious observances which are most obnoxious to Protestants. Dr. Durbin also attests this, though in his testimony he indulges in the usual ignorant, self-sufficient and slanderous cant, which Protestant preachers consider it their special privilege to employ whenever they speak of what they are pleased to designate by the vulgar nicknames of *popery* and *Romanism*. He says:

"Nor is the worship of the oriental churches freer from corruptions than that of the Roman Catholic. They worship pictures and the cross, as do the Latins, and pay a more constant and ardent devotion than the Catholics to the *Panagia* or 'Holy Virgin, mother of God.' Their reverence for saints is as profound, and their invocation of them as frequent, as among the Roman Catholics. Their public services consist almost entirely in daily matins, mass, and vespers; and when the host (or bread and wine after consecration) is carried among the people, they fall down and worship it with a grosser superstition than even the Latins."*

His feelings were often shocked by exhibitions of public worship marked by all these objectionable traits; and from the tenor of his remarks interspersed throughout his work, we are inclined to infer that he considers the oriental communions more objectionable and "corrupt" than the Roman Catholic itself, and that he would prefer the latter to the former. Nor is he the only Protestant traveller who has come to this conclusion. If the Roman Catholic church be corrupt and erroneous in these things, then is the Greek church also, and to a much greater extent; and the conclusion is irresistible, that Christ permitted his whole church, both east and west, to go to ruin and to apostatize from him for many long centuries, though he had pledged his solemn word "that the gates of hell should not prevail against it;" and though he had positively commanded all "to hear it," under the awful penalty of being reckoned "with heathens and publicans." If we could believe this, we would lose all faith in Christianity and in its divine Author. And accordingly we are not at all surprised that enlightened Protestants are either returning to the bosom of Catholicity, or are rushing headlong into the frightful abyss of infidelity. There is no *rational* medium between the two.

How are we to explain the astonishing consent of the Greek communions and the Roman Catholic church in maintaining all those distinctive doctrines and principles which Protestants unanimously reject? We can explain the phenomenon in only one of two ways: either by saying that the Greeks received these doctrines from the Latins, or the Latins from the Greeks; or that they both received them from a common source, dating back to a period prior to their separation. The former hypothesis is untenable and even absurd; for how is it to be believed that churches so

* Ibid. pp. 281-2. † Ibid.

* Ibid. pp. 283-4.

averse to each other would have consented quietly to abandon their ancient faith and discipline at the bidding, or through the influence, of a hated rival? Besides history is not only wholly silent as to this change, but it teaches precisely the contrary: that neither church borrowed any thing from the other after the schism. We are, then, compelled to fall back on the latter mode of explanation. But whither does it lead us? It leads us to the admission of the startling *fact* that the whole church of Christ, both Greek and Latin, unanimously held all these doctrines as early as the eighth century! And that, if the Roman Catholic church be now wrong in maintaining them, the *whole church* of Christ has been involved in a fatal error ever since that period!

But the chain of inference does not terminate with the eighth century; for the Nestorians and the Eutychians left the church in the fifth century, and yet they unanimously hold the self-same principles! Then the corruption of the original doctrine, if it occurred at all, must have taken place before the beginning of the fifth century. The question returns: *When* did it take place? *Where? Under what circumstances? By whom? Who* were the opponents of the bold innovator? In *what council* of bishops was he condemned? Tell us all about it; for we wish to be informed. History tells us of the origin of every error and heresy, of its author, of its circumstances, of its condemnation. Why should it not give us the desired information on this other all important subject?

But the change took place silently and imperceptibly, and without any one being aware of it! If so, what evidence have you that it took place at all? If no one perceived or knew it at the time it happened, how comes it that *you* perceive and know it centuries afterwards? This is the old excuse: while the soldiers were asleep the disciples came and stole the body of the Lord! If the witnesses were asleep how did they know the fact to which they testified? But you reason even more foolishly than reasoned the Jews: they brought at least *sleeping* witnesses; you bring no witnesses at all!!

The conclusion reached above, then, returns in all its force: either the Catholic church is true, or Christianity is not: there is no alternative.

Dr. Durbin relies chiefly on the labors of the Protestant missionaries in the east for the purification and complete regeneration of the oriental churches. He devotes a comparatively large portion of his "Observations" to this subject. And yet, to read his own account, partial and exaggerated as it undoubtedly is, one would be inclined to suspect that, if this be the only hope of the oriental communions, the period of their deliverance is indeed very remote. He does not tell us of *one single church* which the Protestant missionaries have erected for the benefit of their converts; nor, in fact, of any thing that they have really done for the conversion of those benighted Christians of the east. Those missionaries, in fact, seem to be very *prudent* men, who take care to keep themselves out of harm's way, and who do not at all ambition the crown of martyrdom. Who ever heard of a Protestant missionary among the heathen that ever suffered martyrdom if he could possibly help it? We have never yet read of one such. The Protestant missionaries in the east seem to confine themselves almost entirely to places of safety, such as the large towns, and the precincts of the European consulates: they issue forth only when every thing is calm and nothing is to be apprehended. Their labors at Smyrna, at Beirout, at Constantinople, seem to be confined almost entirely to European or American merchants and sailors. We have yet to learn of *one single* congregation which they have organized among those for whose conversion they were specially sent out by the board, with a handsome outfit, and a fat salary too, amply sufficient for their comfortable support and for that of their wives and generally thriving families.

At Smyrna, Dr. Durbin says, they have "a chapel connected with the Dutch consulate, in which they perform divine service regularly;" and "the Protestant population numbers *perhaps* six hundred."* "This little leaven," he adds, "is operating *almost unobserved*, yet powerfully, on the ancient Greek and Armenian communities, *gradually* attracting their attention to a purer and more spiritual Christianity."

The usual cant: "gradually and unobserved," yet "powerfully!" Always doing, and yet never doing any thing! The prospect always bright; the fields always white for the coming harvest; yet the realization of hope never coming, and the harvest never gathered in! Money, money, money! Give us more money, and we will convert the heathen, and the benighted Catholic and Greek; this is the battle-cry of the missionaries. The money is freely given; but the promise is never redeemed. The missionaries distribute a cargo of tracts and Testaments, and then they write home that they "hope" soon to convert the world, and that the only thing which is wanting is a little more money, and a few more zealous missionaries, male and female! Was there ever such an imposture as this—one that was so long kept up, though withal so very expensive?

Dr. Durbin virtually and substantially confirms the truth of these remarks. No one can read his work without being forcibly struck with the paucity of result attending Protestant missionary enterprise in the east. The missionaries always work "silently and unostentatiously;" nobody sees any thing they do; yet they do wonders, and they are on the eve of converting the east to Protestantism!

"It is this silent, unostentatious way of conducting the mission," he says, "that leads travellers to suppose that no valuable results are obtained. They see *no churches, no congregations, as the fruit of many years' toil, and a large expenditure of money.* Could they look into the interior mind and feelings of the oriental churches, and note the symptoms of a new life and an approaching resuscitation, they would see that the seed sown is germinating, and it requires no great sagacity to predict a glorious harvest."*

And yet there are constantly employed in the Protestant missions of Turkey and Persia no less than *ninety-two*† missionaries, male and female, with excellent salaries!

The only two places where the missionaries seemed to have any real prospect of success were Hasbeja on Mount Lebanon, and Oroomiah among the Nestorians of Persia. In both these places they have signally failed, and from both they have been ignominiously driven out. Dr. Durbin tells us the sad story in reference to the former place,‡ and the public newspapers have given us information in regard to the latter.

But neither Dr. Durbin nor the religious (!) prints of the day, tell us *half the truth* on either subject. They should have had the candor to say that, on the Lebanon, the American Protestant missionaries were in silent league with the infidel Druses and the fanatical Turks, who butchered in cold blood the Christian Maronites; that they were never molested by them, while Catholic priests and monks and nuns were cruelly massacred; and that their property was as safe there as were their persons. They should also have told us that among the Nestorians these same American Protestant missionaries became hateful for their intolerance and grasping ambition, which aimed at little less than a union of church and state; that they instigated the expulsion of the Catholic missionaries; and that they were themselves expelled in turn by an indignant and enraged people, who could no longer bear with their arrogant assumptions. They should have told us all these facts. And, moreover, they should have informed the world of another public and notorious fact, which no

* Ibid. p. 111.

* Ibid. pp. 296-97. † Ibid.
‡ Ibid. p. 100—note.

one can deny—that, throughout the entire east, these same missionaries are generally looked upon with distrust and even horror, as intriguers, and "wolves in sheep's clothing."* Dr. Durbin himself very delicately lets out this secret; as, for example, when he tells us that "the Greek bishop, his clergy, and his people commenced a violent persecution against their Protestant brethren,"† &c. The east is an uncongenial soil for Protestantism; it can never flourish there; it must seek some *colder* and less radiant climate.

The great bane of the Protestant missions in the east, as elsewhere, is their want of unity and concert. One Protestant sect teaches one set of doctrines; another, another; one pursues a particular line of policy; another one diametrically opposite. They thus come into frequent collision with one another; and the result is that they render themselves the laughing-stock of the keen-sighted orientals, already disposed to look on them with distrust, if not with positive contempt. Dr. Durbin freely admits and even proves that the recent establishment by the English government of an Anglican bishopric in Jerusalem is all a political movement, merely designed to secure an increased English influence in the east.‡ The oriental Episcopal missions, both those managed from England and those sent out from America, seem to have little care for the *doctrinal* reformation of the oriental churches; they take them as they are, and seek only to extend their own influence by laboring to have themselves recognised as brethren; an attempt which has invariably turned out a complete failure. The Protestant missionaries of the American board, on the contrary, profess to aim at the *doctrinal* reform of those churches, but to do it "slowly and imperceptibly," by the diffusion of Bibles, tracts, &c., among the people, by preaching, and by establishing schools. Their scheme has certainly worked very "slowly and imperceptibly;" and so far only has it been successful. Dr. Durbin thus refers to the different modes of operation adopted by the Episcopal and the non-Episcopal missions in Turkey, and to the collision that has taken place between them:

"It is to be regretted that they have come into collision with each other in the midst of these ancient churches, and in presence of the Turk. The chief ground of collision is the validity and authority of their respective ministers, involving the vexed question of the apostolic succession. The Episcopal missions claim to have this in common with the oriental churches, and on this ground propose a union with them, presenting it as the essential bond between churches. The missionaries of the American board, on the other hand, while they insist on the validity of their orders, regard evangelical doctrine and worship as the essential ground of Christian unity. The one mission appears to aim chiefly at obtaining a recognition of its churches as truly apostolic; the other, at restoring the simplicity and purity of doctrine and worship in the oriental communions. It is most desirable that they should avoid collisions, which might be easily done, by each confining itself to the stations and provinces of which it first took possession, and by refusing to enter into the field already occupied by the other."*

It is plain that the Protestant missions in the east have turned out a complete failure. But suppose, for a moment, that they should hereafter succeed even according to the most sanguine expectations of their friends; what beneficial results would follow? They would scatter throughout the east a hundred new warring sects, in addition to the few which already exist there, and they would thus render confusion worse confounded. Endless divisions would take the place of a comparative unity; and with the warm temperaments and ardent minds of the orientals, these countless divisions in religion would infallibly lead to bitter feuds.

* We have ourselves had ample opportunity to become acquainted with this fact, having for several years been thrown into constant intercourse with a great number of intelligent individuals who were natives of almost all the different countries of the east. Their testimony on this subject was uniform and unanimous. † Vol. ii, p. 99.

‡ See vol. ii, p. 288, seqq.

* Ibid. p. 298.

civil broils, and even bloodshed. These would be most certainly the results of Evangelical Protestantism in the east, should it ever be established there, which, however, it never will or can be for the reasons already indicated. Yes, we repeat it, the only hope for the complete regeneration of the eastern churches lies in their reunion with the Roman Catholic church. They flourished so long as they continued in communion with Rome; they have steadily declined ever since their separation; they can hope for renewed prosperity only by a reunion with the great Catholic church. Thus only would they be brought into contact with the great body of Christendom; thus only could they be protected from a grinding Turkish oppression on the one hand, and the fear of falling into the hands of a no less ruthless despotism—that of Russia—on the other. The Turkish empire is doomed; it must fall; and then the oriental churches must either throw themselves into the arms of Catholic Europe, or into the bearish embrace of the monster Nicholas. There is no alternative; for as to Protestantism, it is out of the question.

That the Catholic missions in the east have been, at least to a great extent, successful, and that they have exercised a most beneficial influence on oriental civilization, Dr. Durbin freely admits. He says:

"These oriental papal communions feel that they are brought into direct sympathy with Europe by their communion with Rome, and hence they affect Frank manners and customs to some extent, and are regarded in the east as approximating the Turks in feelings, interests, and habits. Nor is it to be denied that their intercourse with the Roman Catholic church *tends to elevate them in the scale of civilization*, as the priests sent to serve them, being generally educated men, diffuse European knowledge as well as manners among them. It is not possible to estimate the success of the Romish (!) missions to the oriental churches, but the general fact is clear, that they have divided them all, so that there is in Asia a Papal Greek church, a Papal Arminian (Armenian?) church, a Papal church among the Nestorians, a Papal church among the Syrians, and also among the Copts in Egypt. They claim a communion of forty thousand among the Armenians, and fifteen thousand among the Syrians. To each of these papal communions there is a patriarch appointed by the pope, and confirmed by the sultan."*

He forgot to mention the Catholic Chaldeans, who number nearly twenty thousand, the Catholic Græco-Melchites, who are estimated at more than half a million. Whatever Dr. Durbin says to the contrary, "it is possible to estimate the success of the Catholic missions in the oriental churches." In Asia alone the number of Christians in communion with Rome, according to accurate statistical statements lately sent to Rome by the Catholic missionaries,† falls little short of a MILLION AND A HALF, most of whom are subjects of the Turkish empire. To these add more than ten thousand in Egypt, and about two hundred and sixty-five thousand within the limits of Turkey in Europe, and the whole number of oriental Christians in communion with the pope will amount to a *million and nearly eight hundred thousand.*‡

We will conclude this paper, already long enough, with one more extract from Dr. Durbin's "Observations in the East." It is taken from what we found the most interesting portion of the whole work, that which gives a minute and detailed account of his visit to the seven Apocalyptic churches referred to by St. John.§ In the present forlorn condition of nearly all of these churches he beheld a striking fulfilment of the prophecies uttered by the beloved disciple in the name of Jesus Christ. The passage which we subjoin refers to the church of Philadelphia, the only one of the seven, except, perhaps,

* Ibid. p. 287.

† Republished in this Magazine, vol. ii, pp. 633 and 697, seqq.

‡ We leave out of the account the Russian Catholics, who alone are estimated at more than five millions and a half.

§ Dr. Durbin visited them all, except Laodicea, which he describes on the authority of other travellers.

Smyrna, which is yet standing, at least in any thing like its former condition.

"The promise of divine interposition in the hour of temptation is the distinguishing feature in this letter of Jesus to the Philadelphians; and wonderfully has it been fulfilled for the last eighteen hundred years. The candlestick has never been removed; the angel of the church has always been there. The altar of Jesus has been often shaken, both by the imperial pagan power, when Philadelphia supplied eleven martyrs as companions to Polycarp in the flames at Smyrna, and by the arms of the false prophet, when Bajazet and Tamerlane swept over Asia Minor like an inundation; yet it has never been overthrown. The crumbling walls of twenty ruined churches, and the swelling domes and towering minarets of a dozen mosques, attest the hours of fiery temptation; yet three thousand Christian Greeks, and half a dozen churches still kept in repair, and still vocal with praise to Jesus, attest that he has been faithful to his promise: 'I also will keep thee in the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.' Ephesus is desolate, and without a Christian temple or altar; Laodicea is without inhabitant, except the foxes and jackals that prowl amid her circus and her theatres; Sardis is represented by one Turkish and one Grecian hut; a handful of down-trodden Greek Christians worship in a subterranean chapel at Pergamus: but, in the language of Gibbon, 'Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, forgotten by the emperor, encompassed on all sides by the Turks, SHE only among the Greek colonies and churches of Asia is still erect—a column in a scene of ruins.'"*

But our author adds:

"While the Christian traveller is struck with the wonderful preservation of the fundamental Christian faith and worship in Philadelphia, he is saddened when he enters the ancient sanctuaries and witnesses the worship (!) of the Virgin and the adoration (!) of saints, whose rude portraits hang on the walls. Nor is his sadness relieved when he hears the offices of his holy religion performed in a tongue unknown to the people, who speak the Turkish language only, while the church service is in ancient Greek."†

The true "Christian traveller," instead of stopping to slander the faith and worship of a venerable apostolic church, miraculously preserved by a miracle in fulfilment of prophecy, would rather, we think, be struck and edified at the exact coincidence between that faith and that worship, and those of the Roman Catholic church. The Philadelphians, like all the other oriental Christians, are evidently more Catholic than Methodist or Protestant; hence the indignation and the sadness of our "Christian traveller." He would do well to learn a little more charity and truth ere he again venture to write a book of "Observations" on Christian people living in foreign countries.

* Ibid. pp. 139-40. † Ibid. p. 140.

WHAT IS THE BIBLE?

1. *The Holy Bible, translated from the Latin Vulgate, &c., and first published by the English college at Douay, anno* 1609, *newly revised and corrected according to the Clementine edition of the Scriptures.* Philadelphia: Printed and sold by Carey Stewart & Co., 1790.

2. *The Holy Bible, &c.* London: Printed by Mark Baskett, printer to the king's most excellent majesty, 1769.*

3. *The Apocryphal New Testament, being all the Gospels, Epistles, and other pieces now extant, attributed in the first four centuries to Jesus Christ, his apostles and their companions, and not included in the New Testament by its compilers.* New York: Henry Daggers.

HAVE placed at our head the first American edition of the volume which the Catholic church declares to be inspired writings, as translated for those of her flock who speak the English tongue; next, the first American edition of the volume which the Church of England gives to its followers as divine Scripture, which is also that received by the majority of Protestants. The third work is a collection of books, spurious and genuine, which have enjoyed, by fraud or error, the reputation of "inspired Scripture."

Every one knows that the first volume contains several books and parts of books which are not in the second, and which nearly all, if not all, Protestants reject as not inspired or apocryphal. Both Catholics and Protestants consider not inspired the books contained in the third volume, and the various books, now lost, of which a list is to be found in it, which purported to be inspired Scripture, written after the coming of our Saviour, as well as the books called 3d and 4th Esdras, 3d and 4th Machabees, the prayer of Manasses, with the 151st Psalm, the book of Enoch, that of the resurrection of Moses and some others purporting to be inspired Scripture, written before the coming of our Saviour.

We may here observe, that nearly twenty books are referred to by name, in those books received by all, of which not a fragment has reached us, as the Wars of the Lord (Numb. xxi, 14), Nathan the Prophet, the Prophecy of Elijah, the Vision of Iddo (1 Paral. ad. finem 2 Paral. ix, 29), Samuel the Seer, Gad the Seer (ibid.), Book of the Words of the Days of the Kings of Israel (3 Kings xiv, 19), Book of the Words of the Days of the Kings of Juda (ibid. 29), Epistle of St. Paul to the Corinthians (1 Cor. v. 9), and his Epistle to the Laodiceans, (Coloss. ad fin.)

There are references, too, to prophets and others, not in terms to books, but which undoubtedly were to written authorities, as in Matt. ii, 23; Jude xxvii, 9.*

Looking at such a state of things, is it not a primary question for the Protestant to determine what *is* the Bible, if by *Bible* is meant "the sacred volume in which are contained the revelations of God?"

It is evident that it does not contain all the revelations of God, from Acts i, 4, (see John xxi, 25), speaking of instructions of our Saviour to his apostles, which were never committed to writing; it also shows,

* The title of one printed in fact by Daniel Henchman, Boston, 1769, who copied exactly the title page of the London edition, as his most sacred majesty had the monopoly of Bible printing.

* From these of Jude some maintain the inspiration of the books of Enoch and Moses' Resurrection which contain the passages.

as we have seen, that it does not contain all the written books.

Then a question remains, does the volume I call the Bible contain all the inspired writings extant? and is it a perfect transcript of the original books?

There are two modes of answering this, or rather deciding this.

1. The Catholic, declaring that God has left on earth a church, the sole authority to decide this.

2. The Protestant, denying any authority beyond the individual.

1. The Catholic exclaims, with St. Augustine, "I would not believe the Gospels if I were not moved by the authority of the Catholic church," and appeals to that church as the infallible authority to decide what Scriptures are inspired and what uninspired; what versions are correct, and what erroneous. For him it suffices that a council of Hippo (A. D. 393), the 3d council of Carthage (A. D. 399), at which St. Augustine was present, another in A. D. 419, and the council of Trent, by decree of April 8th, 1546, decreed those he receives as sacred writings should be received as divine Scripture, and no others; that a council held at Rome under Pope Gelasius, A. D. 493, after reciting as the canonical Scriptures those he now receives, condemned as apocryphal the greater part of those contained in the third volume in our heading. Or rather the Catholic, without going to this historical proof, relies on the duly commissioned teachers of the church as an infallible guide.

The Catholic, in thus attributing authority to the church, is far from setting it up above the Bible; for he does not admit the possibility of that church teaching any thing contrary to the revelation of God, believing that Christ will be with that church "all days even to the consummation of the world;" nor does he reason in a circle, as his church is not founded on the Bible, like those which are called "evangelical;" he does not assert that her authority is derived from the Bible, but immediately from Christ; to prove his church to be true, he need not appeal to the Bible; he appeals to his church as a historical fact, and from that church receives the Bible.

2. Now the Protestant rule is that of private judgment; he recognises no authority empowered to say, "this is inspired and that is not," which he is bound to obey implicitly. Each consistent Protestant must undertake, on purchasing at a book store a "Bible," to determine for himself all questions relating to it by personal examination, or waive them all by assuming all intermediate transcribers, translators, printers and binders, as well as those who collected the parts together, to have made no errors, intentional or unintentional; in a word, to have been infallible.

Strange as this "infallible authority" may be, it is recognised by the majority of Protestants, for how few have ever attempted, compared with the great mass, to convince themselves by any reasonable grounds of even the authenticity of a single page of it!

Some, however, do attempt the alternative, and the Catholic exclaims: "Nisi Dominus ædificaverit domum, in vanum laboraverunt qui ædificant eam," on beholding the immense labors of Protestant critics, especially in Germany, to defend the inspiration, authenticity, and veracity of the books each critic may deem inspired and true. New researches are made into the history, geography, manners, customs, rites and languages of the people whose history is there chiefly narrated, but "in vanum laboraverunt,"—they labor in vain!

They have produced nothing but divisions; each has a canon of his own, and these canons contain every number of books from zero to those received by the majority: thus we see Strauss denying the inspiration of the four Gospels, opposed by Tholuck who defends *them*, but at the same time receives only *thirteen* Pauline epistles, rejecting that to the Hebrews.

There are two facts to be determined by the Protestant in this inquiry.

I. Are the books inspired?

II. Are those I have true copies of true translations of the original?

The first is purely a matter of fact to be determined like any other by witnesses; but it is a supernatural fact whether these books were written by direction of God or not; no human power can tell, the witness must be supernatural; this is plain. Now the Catholic has a supernatural witness, the church: the Protestant has none, and can not prove the inspiration; he may show general reputation, the statement of the book, but this is no proof.

The second is also purely a matter of fact, but we deny that any man can procure the necessary testimony without recurring to authority: the originals are lost long since; the transcribers are unknown; many of the translators are unknown; in fact, the whole is encompassed with uncertainty.

But in point of fact Protestants have two authorities; for the Old Testament, the Jewish synagogue; for the New, the Catholic church. They do not say, nor probably will they admit this, but it is clear nevertheless.

At the time of the reformation all Christendom received those books which the Catholic church declares inspired, and no others, and, at the present day, the eastern churches, the Greek, Nestorian, Eutychian, &c., agree on this point with the Catholic church; now some of these separated from her as early as the sixth century. At the time of the reformation the reformers and their churches for the first time altered the canon, and rejected from the Old Testament those books which the Jews of that day did not receive; they retained the New Testament as it was before.

We speak generally, though Luther at times seems to slight the Pentateuch, Job, the Epistle of James, and the Apocalypse, and other portions of the Scriptures.

1. They rejected the books of Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, I and II Machabees, with parts of Daniel and Esther, because they were not in the Jewish Bible.

2. They continued to reject the various books in the third volume in our heading because they were not in the Catholic Testament.

I. These books of the Old Testament, it is said, are not in the canon as settled by Esdras; the Catholic admits this, but affirms that at that time they were not written or published, and that the Jews do not receive them now is certainly no ground, unless we admit the synagogue to be infallible, and to have decided that these books are uninspired; but they will not say that the synagogue is, and, if they rely on the Sanhedrim, they must show that it so decided directly or indirectly. That the Jews never did receive them is contradicted by the fact that the Jews, in our Saviour's time, spoke Greek generally, and used the Septuagint version of the Scriptures; that the apostles wrote in Greek, and quoted from that version. (Heb. xi, 21.) This gives this version the authority of the apostles, and this version contains those books which the Jews and Protestants reject from the canon of the Old Testament.

It is incredible that the apostles would thus have used this version if it contained books not inspired, or additions to the inspired books, without warning the faithful against them.

Protestants, moreover, by relying so confidently on the canon as settled by Esdras and the Sanhedrim, rely either on a fallible or an infallible authority. If fallible, they may have rejected inspired books, and we can not rely on their decision with certainty, but may appeal from it; if infallible, they then assert that God had constituted an "ecclesia docens," an infallible teacher under the Mosaic dispensation, one having and exercising the power to declare what is and what is not inspired, while, at the same time, they deny that he has constituted such a one

under the Christian dispensation. If such a one were necessary when the faithful were found in one nation, speaking the same language, how much more is it needed when men of every nation and every tongue are brought into the fold? That such a necessity exists we have but to look around us.

II. Let us now turn to the third volume in our heading, on what ground do Protestants reject these books? or rather, why are they silent in regard to them? Do they assume that, though the Catholic church might receive as inspired what was uninspired, she could not reject as uninspired what was inspired? They are bound to make these a part of their course of examination, as they have been received by persons calling themselves Christians; they can not say of any that they were heretics, as their exclusion alone from the Catholic church made them heretics; they are, therefore, to examine the Gospels, the letter of Christ, the Acts of Paul and Thecla, and the letters of Paul to Seneca, and his Epistle to the Laodiceans, received by a few Christians as genuine and inspired, and still more so the Epistles of Clement, Barnabas, Ignatius, and Polycarp, and the pastor of Hermas, so generally admitted to be genuine, and by so many believed to have been inspired.

The Epistles of Ignatius and Polycarp were collected into one volume early in the second century, by transmission of copies between the different churches to which they were addressed, in the same manner as those of St. Paul had been. This transmission was directed by St. Paul in his Epistle to the Colossians (iv, 6), and those addressed to different churches were, at an early period, formed into a volume; but those addressed to individuals, as those to Timothy, Titus, and Philemon, were not so soon received, not being transmitted by them to the different churches, and that to the Hebrews was still more slowly received, being, like the Catholic Epistles, addressed neither to a particular church nor individual, it was not transmitted from one church to another, and its genuineness was doubted by many even after those of Ignatius and Polycarp were received. We find that after the collection of these latter was made, they, as well as Hermas, were in some places publicly read in the churches, while in others they were read, but not publicly, with those universally admitted.

We do not intend here to go into the historical proof of this by citations from early fathers and other writers, referring to the authorities adduced by Archbishop Wake, in his edition of these Epistles of the Apostolic Fathers.

"The apocryphal New Testament" purports to contain Wake's translation, but it is published too suspiciously to be relied on in all its particulars; it was originally published in London in 1820, and, in an article on it in the Quarterly Review of October, 1821, the charge is made that it was published by a set of infidels, and that, in the notices or prefaces to the Gospels, "sometimes facts are concealed, at other times they are perverted, and, where neither artifice will avail, recourse is had to direct falsehood," and several false citations are shown. On these facts, and the internal evidence of the Gospels themselves, no less than on the want of the authority of the early church in their favor, the reviewer relies; he does not approach the genuine works of the apostolical fathers in it, as to which he would have, but the last ground; to face an infidel, he has to plant himself on Catholic ground, but hastens to leave it the instant he thinks the enemy repelled, but does not leave it without a fling at the Catholic church, assuring us that the publication might do "for a religion and a time in which the understandings of the people were to be degraded and enthralled; but in an age and country in which the great aim is to inspire *juster and sounder* views of religion, no motive but a mischievous one could have suggested the introduction

of such impure and noxious matter to those who would never otherwise have heard of its existence." Now, with all due deference, is not this an unblushing attempt to keep the people in ignorance, and an open admission that to Catholics this book is not dangerous, but that to Protestants, who recognise the authority of the *individual* in such matters, it is, and that from them it should be concealed?

On what ground, then, does the Protestant decide whether the writings of Luke and Barnabas, disciples and followers of St. Paul, and of Mark and Clement, disciples of St. Peter, are inspired, or which of them are inspired? All are mentioned by the apostles, and as regards personal history, Barnabas and Clement are better known than Mark and Luke. With regard to them as well as the Gospels of the Infancy, the Protevangelium, the Gospel of Nicodemus, the letter of Christ to Agabus, the letters of Paul to Seneca and his Epistle to the Laodiceans and the Shepherd of Hermas, they are forced to appeal to antiquity, to the universal usage of the Christian church, to the fact that the great majority of Christians have received the Gospels of Mark and Luke as inspired, and rejected the rest as uninspired: they rely on the fathers to the same purpose; they have no witness of the fact of the inspiration of the Gospels of St. Mark and St. Luke: they rely in fact, as we asserted, on the Catholic church.

Now if this mode of proving the inspiration of the two Gospels of St. Mark and St. Luke is a proper mode, it must surely be a proper mode to prove the inspiration of any other sacred writings; but they do not venture to adopt it, in regard to those books received by the Catholics, which they brand as apocryphal: these books are quoted by the apostolic fathers of each succeeding age; the majority of the Christian world has at all times received them; they are received alike by Latins and the Orientals; they have the authority of many early councils; they are found in the oldest versions, the Vetus or Itala, and the Syriac, as well as in the Septuagint, which formed a part of the Greek Bible from the very beginning.

That any of them were doubted by individuals, fathers or others, is of little importance against these testimonies in their favor; for it is clear that no greater doubts were entertained of them than of the Epistle to the Hebrews or the Apocalypse, and, indeed, the number who doubted them was less than the number of those who received some of the books in the "Apocryphal New Testament."

But again, and in conclusion, we must not forget that the Protestant does not make his private judgment alone his rule of faith; it is his private judgment of the Bible, and the Bible is the only rule of faith: a Protestant then, who takes the authority of the synagogue for the Old Testament, and that of the Catholic church for the new, or one, who rejecting alike the authority of both, sets about determining the canon of the Scriptures by his own private judgment, or he who receives a canon laid down by any church, assuredly controverts the proposition, that the Bible is the only rule of faith.

To the Bible they must go; the Bible itself must decide the question, what books were written by divine inspiration and what were not: it is a question on which Christendom is divided; but the Bible itself does not determine even the number, much less the names, length and contents of the books; nor if the Bible is the only rule of faith, and if it is necessary for man to know what are the divine revelations and what mere human writings, the Bible should determine it, it does not; then either the Bible is not the only rule of faith, or it is not necessary to know what are sacred Scriptures and what are not.

THE ALCHEMIST.

BY ROBERT J. PRICE.

THOUGH fortune bless us with an ample store,
Our thirst increases, and we sigh for more:
Fain would we hold the talismanic skill
To conjure up possession of our will;
Place in our grasp the world-subduing power,
And seal our wishes in the passing hour.
In towering height the air-built castles rise,
And mental vision usurpates our eyes;
Our day-dreams past, the floating bubble breaks,
And dreary waste the golden prospect makes!

The baron of Chertsey (whose wide domains
Betokened the strength of ancestral gains),
Alone in his chamber, with gaze intent
On a crucible fixed, his old body bent;
While the deep red glow of the quivering frame
Unearthly glared on his withered frame.
"Not yet," he cried, "is my task half done—
Not yet is the crown of ambition won!
Who would the great secret of Hermes know,
Must watch the dark omens his mysteries show:
Again to my labors—toil night, toil day—
And a time will come shall my toil repay!"
Proud baron, take heed—in thy boast despair—
Thy metals are fused, but no gold is there!

A wandering knave, long misfortune's prey,
With the world before him, had chanced that way;
In the hostelry seated, when tales were told
How the baron would barter his soul for gold,
The stranger mused as he listened the while,
And his thoughts expressed in a lurking smile:
"Despair must hazard a desperate stake,
To-morrow shall mar, or to-morrow make;
Though to comers all be his presence denied,
Yet the baron and I will sit side by side!"
'Twas said—'twas done. By the noble received,
With open arms, was the triumph achieved.

Nor more o'er the furnace the old man bends,
His friendly assistance the other tends;
The trismegistic art he too pursues,
And his cheek grows pale as the molten hues
In silence are watched. That moment of joy,
When gold is transmuted from base alloy,
Now quickly approaches. An iron wand
The stranger upraises with trembling hand;

On it he breathes a cabalistic word,
With it the heated crucible is stirred;
Baron, o'erreached, of deceit beware!
Though thy metals are fused, and gold is there!

"If a treasure so priceless thou carest to sell,
My coffers shall open thy fortunes to swell:
Behold this rich casket—its jewels so rare
A princess might envy—an empress might wear!
Mysterious stranger, thy power but unfold,
Let mine be thy secret, and thine be my gold:
Pride cringes submissive when favors are sought,
Great master of alchemy, let me be taught!"
"If thus strangely you tempt me," the other replied,
"'Twere unjust if your suit I much longer denied;
To-morrow thine own shall the secret be,
Of all hidden arts the sole master key!"

When the baron arose the stranger had flown,
The coffers were emptied, the casket was gone!
But where was the charm? By that iron wand
His cunning device had the knave well planned:
Some grains of gold in its tube were concealed,
Which their tribute drops to the fire king yield,
Till, transfused by heat to the molten mass,
Into golden veins they commingling pass.
Thus, by avarice blinded, the baron was fooled,
And in ways of experience bitterly schooled,
Yet his follies this lesson of wisdom have shown,
"*With your lot be contented, and let well alone!*"

NEW YORK, *February*, 1846.

PÉRE JEAN, OR THE JESUIT MISSIONARY.

A CATHOLIC STORY FOUNDED ON FACTS.

(Continued from page 362.)

CHAPTER IX.

The Council.

VERY night Father Laval and the novice had been bound and confined with the other prisoners in the lodge. In the meanwhile René Bourdoise began to gain strength, for Morning Flower, compassionating his sufferings, extended her kindness towards him, and supplied him, as well as Father Laval, with food, in addition to that distributed by their captors. A little gentle exercise, and hours of rest assisted nature wonderfully in her recuperative efforts: but although the two Frenchmen recruited each day in health, they were still subject to all the petulant cruelty of the Iroquois. Still it was only that common torture which every captive was made to endure, and though great in itself, dwindled away into littleness when met by their boundless patience and tranquillity of heart.

A week had passed, but there seemed to be no disposition on the part of the

Mohawk warriors to leave their village even upon a hunting expedition. It was the corn moon, and plenty surrounded them—and the Indian is always satisfied if the present moment be provided for. They were awaiting the return of the runners with the fire-water from Fort Orange. Towards the evening of the sixth day these messengers came back unexpectedly to the village, having met a Dutch trader some days' journey from the village, and purchased from him the necessary supply. It was now determined by the braves that a council should be held on the following day to decide upon the fate of the prisoners; and a portion of the fire-water was set aside for the carousings which would follow upon such a proceeding. A runner was therefore at once despatched to the village which had joined in the war party, inviting the presence of a deputation to assist at the council.

Father Laval, who had already retired to the council lodge, watched these proceedings with a troubled eye; he saw bustle and preparation, but was unable to conceive its object. Leloup sat coldly watching the movements of the Iroquois, knowing too well what was likely to ensue. The Jesuit at length turned an inquiring eye upon him, and questioned him:

"What is the cause of all this commotion, my son?"

"*Fire-water!*" said Leloup, sententiously. "The runners have come back from the traders, and the Mohawk will be crazy to-night—he will kill if he can."

"If he can?—alas! there is nothing to prevent him; then, my children, we must look upon death as immediately before us, and be ready to meet him like Christian men!"

"Good!" said Leloup emphatically, "but they will not all drink—they will cast lots, who shall be guard—*may* kill, though. It is good to be ready!"

At length the council lodge was closed up and fastened firmly, while it was evident to the prisoners that a double guard was placed over them, to protect them from any attempts which might be made against them by the intoxicated Indians in the fury of their orgies. The noise without began to increase, and soon became uproarious. The greater portion of the intoxicating liquid had been carefully concealed in order that it might be preserved for the second festival, in pursuance of the plan adopted. The intoxication, therefore, of the braves, scarcely reached to that point of frenzy when the whole passion of the savage is aroused and nothing but blood will satisfy him. Yet now and then an Indian, more excited than the rest, would approach the lodge with reeling step, but flashing eye, and endeavor to force his way to the prisoners; but the strong guard, at the entrance, always baffled their attempts, and drove off the assailants with good humored blows and laughter. As the arms of the drinkers had been taken from them little danger was to be apprehended from them, unless they should succeed in obtaining them again. Night came on, and by the light of the fires the revellers carried on their orgies. The blaze falling on the front of the council lodge, cast the rear and the tents behind it into a dark shadow. Most of the inhabitants had gathered in the open space, and were occupied in observing the mad antics of the drunken Indians. At length, while the carousing was at its height, a figure slowly emerged from the edge of the forest, and keeping in the darkest shadows, outstretched upon the ground, coiled along slowly and cautiously towards the lodge. There it rolled up close beside the lower logs of the wide building, and even to a searching eye was almost indistinguishable from them. Thus it lay for some time motionless. Leloup had just stretched himself upon the hard floor, when he heard a low sound like the ticking of an insect in the log near his head. It persevered in a singular manner, and he answered it with a like sound.

"Huron!" said a voice very low, but perfectly distinct—reaching no other ear but that of the prostrate warrior.

"Leloup!" replied the other, giving his name.

"Good!" said the other voice, which the Huron recognised as that of Ahasistari.

"Council to-night?" asked the chief, after a pause.

"No, to-morrow!" said Leloup.

"Is the blackgown strong enough to travel to the river?"

"Yes! but the Mohawk is quick and watchful."

"Can the Huron escape from the lodge with the help of Ahasistari?"

"There is an opening above, but all are bound hand and foot."

"The knife of Ahasistari will sever the cord"—a silence ensued, during which the chief was busily occupied in removing a block, which filled up the space between two of the logs—"let Leloup lay close, so that the knife may cut his cord," said Ahasistari, as the block began to yield to his efforts. At this moment two braves of the guard, fearful that some of the carousers might endeavor to do mischief through an opening in the rear, passed around the lodge to examine it. They conversed as they went along, and the engrossing topic of the village expectation filled their minds.

"The pale face is a great medicine," said one; "the braves of the tribe will not spare him in the council—for he will blight the coming harvest, and cast a spell on the hunting grounds."

"The big Huron will be tortured," said the other.

"Yes! no one will adopt them, and they must be tortured, the dogs!"

"The council will decide to-morrow—Kiohba wishes all to be tortured. None know the wishes of Kiodego, and the war chief is silent."

The two Mohawks now stood for a moment almost touching Ahasistari, who lay close to the side of the lodge, motionless as the wood itself. From their conversation the chief gathered that the council was looked to with great anxiety, as there was a diversity of opinion with regard to the fate of the Jesuit. At this moment a wild yell interrupted the two Mohawks, and drew them away. The carousers having exhausted the liquor set out for them, searched for the remainder, and having found it, overpowered the guard and bore it off. The Huron chief renewed his efforts with more hardihood, when he was again interrupted. The Indians in charge of the lodge had left it unprotected, and hastened to the assistance of their companions. Several of the half intoxicated Mohawks discovered this, and rushed towards the lodge in a body, determined to sacrifice the prisoners upon the instant. The old women had obtained some of the rum, and now, intoxicated, they joined furiously in the revels, till the open space around the fires presented a scene worthy of pandemonium. The light of the fires, as they stirred and tossed up the brands, flashed fitfully upon the crowds of reeling wretches, shrieking in the madness of inebriety. Here were groups contending with the guards for the last remnants of the fire-water. There parties of the revellers fought and struggled in harmless fury among themselves. The grave and solemn Indian warrior, transformed into a wallowing brute; some sat, like grinning idiots, gazing with meaningless faces into the fires, whose glare played wildly over their crouching figures—whilst, fiercest of all, came on towards the lodge, the few bent on murder. They had reached the opening, no guards were there; the fastenings were yielding to their hands. At that moment a powerful figure rose up, as it were in the midst of them, and mingled with them. Two heavy blows from his stalwart arm brought the foremost of the rioters to the ground; the rest fell over them shouting madly. The figure drew back behind the corner of the lodge, for the cries of the party had attracted the guard, who ran in strength to the spot,

and having relieved the prisoners from danger, which was imminent, remained doubly watchful at their position. In a moment more Ahasistari gained the edge of the forest and stood awaiting the result. All hope of escape for that night was cut off. Some of the guards took their position within the lodge, while others destroyed the rum that still remained, as the only means of quieting the tumult; and one by one the revellers fell off into the deep sleep of intoxication.

Ahasistari returned to his hiding place among the rocks, satisfied that no further harm would befall the prisoners until the council should decide upon their fate. Leloup felt little doubt, and he could delay no longer in the attempt at rescue, but must at length cast all his hope upon the hazard of the die. He must win all or lose all. As Quickfoot did not return, he concluded that he must have fallen in with Watook, and that they awaited his commands at the appointed spot. It was now necessary to despatch the remaining Huron, instantly to bring up these warriors, and, it would even then occupy them until the evening of the next day to reach the rocky hiding place of their chief. The Huron set out, and Ahasistari was left alone. He knelt and prayed.

Father Laval remained some time absorbed in prayer after all the sounds without had died away. Of a strong and enduring frame, and used to hardships, he had already recovered from the effects of the long and painful march through the forest, while the novice, though much improved, still suffered severely from his labors. The Hurons, all along, aware that their chief was hovering about them, knew that any attempt at rescue was of too doubtful result for them to rest a hope upon, and prepared themselves still more, every hour, for that final and fatal trial which impended over them. At length they gave themselves up to slumber with cheerful hearts, trusting in the goodness and mercy of God.

With morning began the preparations for the council. The sullen countenances of those who had shared over night in the debauch, boded ill for the prisoners. Many a scowling and savage look was cast upon them. A little after noon came the deputation from the neighboring village: it was small, composed of but two or three braves, the greater portion of the successful warriors having gone out with their share of the plunder towards Fort Orange to exchange it for powder, lead, rum, and other articles of traffic. The deputies were received with much pomp and ceremony, and regaled with the best fare that the village contained. They were then conducted to the council lodge, where the proceedings were opened with great state and solemnity. The elder and most distinguished braves formed themselves in a circle in the centre of the lodge; beyond them sat the less notable of the tribe. Each one, as he entered, took his seat in order; profound silence reigned throughout the assemblage. At length the old chief arrived—the calumet was passed around—and, at a sign from Kiodego, as a mark of honor, the brave who had commanded the successful warposts arose to address them. His voice, at first low, swelled out as he proceeded, and his gesture became animated and picturesque. A robe of light skins was fastened around his waist and fell below his thigh; a collar, of the claws of the wild bear, hung around his neck; a snake skin encircled his arm, and the feathers of the wild eagle adorned his head. His face was hideously painted Streaks of black and red were drawn from his ears towards his mouth, while a broad band of vermillion extended across his forehead and over his eyes. As he spoke he pointed towards the prisoners, and at length singled out the Jesuit.

"Why has he come from his far land, from the bones of his fathers, across the great water, to the hunting grounds of the red men? His people have settled down among our brothers in the north, and lo!

they have made them women! They have turned the Hurons to dogs, made them forsake the Great Spirit, and join with the pale face in battle against their own kind and color! The blackrobe is a medicine; he speaks, and warriors weep; the Hurons are his slaves; he is a great medicine. What shall be the fate of the pale face?"

The chief sat down, and a silence of a few minutes' duration ensued. It was broken at length by a warrior, who said:

"Let him die! Kiohba's voice is that the pale face die at the stake. His enchantments have destroyed the Hurons, have driven away the buffalo and bounding deer. His people have swept down the beautiful forests on the great river. Kiohba has seen him make that sign upon his forehead, which our white brothers of Fort Orange tell us is a folly and a wickedness—a sorcery. If the chiefs spare the pale face, he will soften the hearts of the Iroquois and weaken their arms in battle, and they will fall before his people, and become slaves, like the Hurons. The pale face must die!"

Several of the warriors nodded their heads in silent approval of the speech of the brave.

"Let us keep the great medicine," said one who had not been of the war party, but who had listened with wonder to the reported conversions of the priest. "Let us keep him in the tribe. Let us make him our brother, and give him the first ripe corn and the fattest of the deer! Let us build him a lodge, and his heart will love the Mohawk people, he will strengthen their arms and protect their villages!"

A smile of scorn played upon the lips of Kiohba, as he replied: "My brother is a cunning counsellor; he is wise and brave at the council fire! Does he need a great medicine to strengthen his courage? Kiohba fears not the medicine. He has met the Huron and the French in battle. The pale face must die!"

Other warriors now arose, some espousing one side and some the other. The dispute grew warm, when Kiodego interposed:

"My brothers!" he said, "it has been demanded, why the blackrobe came into our land, and why he goes far into the wilderness with the Hurons, scattering his spells upon his path. Let the pale face answer! Unbind him, and lead him forward." A young warrior hastened to release the Jesuit, and assisted him into the circle.

"Speak, Tulhasaga!" said the old chief coldly, as if he had as yet heard nothing from the priest concerning the object of his mission. "Speak! Why comest thou to our land? What dost thou seek?"

Father Laval bowed his head for a moment in prayer, and then replied:

"Chief, I seek souls; I came to do the work of my Master; I came to preach another faith in this land, to teach and instruct the ignorant. My mission is one of peace; it is with the souls of men, and not their bodies. I would teach them to calm their passions, to cast out the spirit of evil from their hearts; to walk in the path of justice and of virtue. I came over the stormy waters to bear the tidings of the Gospel to the heathen, and to plant the holy cross in the wilderness. You ask, with what object I was going far into the west. I was about to seek new converts to the cross. But, chief,"—and the voice of the missionary swelled out into its fullest and most musical tones, entrancing the ear of the savage. His form was lifted up, and his hands outstretched before him. "But, chief, the Great Spirit, in his wisdom, has willed it otherwise. From my path to the Huron country he has turned my steps towards the Mohawk villages—and here, O chief, in captivity, submissive to the will of my divine Master, I preach Christ to the Iroquois; I preach Christ crucified; listen to me!" Deep exclamations broke from the astonished council, but they awaited in patience. "You are in darkness, I bring you light; receive it!" And he told

them how God had created the world, and man the lord of all; of the fall; of the redemption; of the new Gospel; of the commission to his apostles and their successors, to go forth and "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" how that commission had been sealed by miracles; how the blind saw, the lame walked, and the dead were raised to life again. And then he painted before their eyes, in glowing colors, the joys of heaven which were reserved for those who should believe in *him*, and love and serve him, and the fearful torments which the all-just God destined for those who should reject and disobey his commands. A gleam of wild joy broke from the eyes of the Hurons, as they looked upon the astonished Mohawks, while the Jesuit continued: "This is the religion which I preach; these are the glad tidings which I bring you; and it is to announce this Gospel to the children of the wilderness that I have come from the land of the east. The Great Spirit speaks it to you by my mouth; listen, and believe!"

Father Laval concluded, and silence reigned for a time throughout the lodge. At length Kiodego addressed him:

"My brother has spoken well, he is wise! But he tells a strange tale, how shall we believe him?"

"He speaks with a forked tongue," said Kiohba; "he is a liar!"

"We are satisfied with our own God," exclaimed another—"the war-god—Wacondah. The God of the great medicine has made cowards of the Hurons; the God of the Mohawks strengthens the arms of his children in battle. The Mohawks want not the God of the pale face." And then the clamor for his death became louder, while the advocates, not of mercy, but of delay for expediency, were silenced. The fate of the good priest seemed already sealed. Without further delay, a Mohawk approached him, and, at a signal from the chief, compelled him to kneel, and began to paint his head and face. Then a shout of joy broke from the crowd without; for it was the mark of death upon the victim, and they revelled already in anticipation of the torture. At that moment a slight movement was made in the crowd around the door; it swayed forward and backward, and then gave way, leaving an opening into the centre of the circle. Leaning upon a warrior, Kiskepila, weak and tottering, with his bandages still upon his wounds, pressed forward through the passage. The eye of the young chief fell upon the group in the centre. An exclamation burst from his lips. With the mighty energy of a strong spirit he rose from the arm that supported his weak form and strode alone into the circle. With one hand he cast aside the Mohawk; the other he rested upon the brow of the priest. A death-like stillness reigned upon the scene; not a hand was raised to arrest his course; not a voice was uplifted against him. Surprise held all men silent, while the flashing eye of the young warrior turned from face to face. "Kiskepila is a chief," said the young eagle of his tribe, "who will oppose him? The Hurons have fled before the arm of Kiskepila! Shall he have no voice in the councils of the tribe?" And he placed the other hand above the head of the kneeling priest. "Shall he be silent when the boaster is heard?" and he pointed to Kiohba. "Kiskepila asks the chiefs and braves to spare the pale face." He looked around for a reply—there was none. At length Kiohba said coldly:

"The chiefs and braves have spoken; the pale face must die. See! the death paint is upon his brow."

With a look of scorn the young man turned away from the speaker and glanced once more around the circle. The features of the stern Mohawks were unmoved; they were silent. Kiohba was triumphing.

"My brothers!" said Kiskepila, his eye lighting up again with indignation,

"my brothers, Kiskepila was wounded and fainting, and dying upon the field of battle; and the pale face bathed his lips and bound his wounds. Kiskepila owes a life to the pale face, and he will repay it. Let Kiohba show the mark of a Huron on his breast, or the scalp of a foe at his girdle."

The Indian replied not. The eyes of the old men turned upon the Jesuit, and, with an exclamation of wonder, they looked to the chief of the war party, for confirmation of a story to them so strange.

"The words of the young eagle are true," he said; "the pale face bound up the wounds of Kiskepila; he saved his life. The blackrobe was a dove upon the field of battle—a dove among the eagles."

Silence again ensued. The Jesuit, wrapped in prayer, scarce heeded the scene around him; but ever and anon the bright eye of Leloup would gleam upon him, as, with head bent forward, the Huron listened, with interest, to the words of the young Mohawk chief.

"The council have spoken!" said Kiohba again, fearful that a change might take place in the opinions of the warriors, some of whom seemed to lean towards the young chief; "the council have spoken; the pale face must die. It is right; for the spells of the blackrobe are upon the heart of Kiskepila; he has made a Huron of the Mohawk."

"You lie, dog!" exclaimed the young chief, fiercely.

"The tongue of Kiohba is not forked," said the other, coldly, feeling the advantage which he was gaining, through the generous impetuosity of his opponent. "Let the chiefs look: Kiskepila could not walk alone to the council lodge; and see! he stands, as if he had no wounds upon him; it is the spell of the pale face medicine. The blackrobe must die, or the warriors will become women!"

The old men shook their heads, as they looked upon the upright and noble figure of the young brave, while the bandages were still fresh, as it were, upon deep and dangerous wounds. It was the energy of the spirit, not of the flesh, that sustained the chief. The eyes of Kiohba gleamed with joy, as he saw the impression he had made. The young man again spoke, but in a lower and sterner tone:

"Kiskepila owes the pale face a life; he shall not die! Kiskepila will adopt him as his brother, in place of him who is dead. He demands the pale face for his brother!"

Kiohba smiled grimly, as he replied, pointing to the old chief: "The father may demand the prisoner, to adopt him as his son. Let the chief speak; will he take to his lodge the sorcerer, who has changed the heart of the young eagle who was *once* the truest of the Mohawks?"

Absorbed in anxious expectation, the young brave heeded not the taunt. The old man was silent for a moment, then raising his head, replied, firmly:

"Kiskepila *was* a warrior, a Mohawk. He has taken a Huron heart. The pale face has told him strange tales, and he has heard. The blackgown is a sorcerer. The father of Kiskepila will not claim him; let him die!" The head of the young chief sank upon his breast, and he was silent.

"He must die!" re-echoed Kiohba, and, tauntingly, continued: "he tells you that his God raised the dead to life; why does he not call up the great Champlain from the tomb to protect his people? Let us see whether his God will save the pale face, when the flames shall glow and curl around his white limbs!"

"You demand of me a miracle!" Father Laval replied gently; "you call on my God to raise the dead. He has done so; he can do it again. He has opened the silent tomb, and bid the dead arise and come forth, glowing with life, and health, and energy; and he has done this at the prayer of his holy servants. I am but his humble follower. What right have you to demand from the God who made you a sign and a miracle in testi-

mony? Yours is not the prayer of the willing; it is the scoff of the hater."

The indignant voice of the Jesuit ceased. After a pause of some moments an Indian approached, and finished painting his head and face. It was the sign of final condemnation, and was received with exultation by many; yet there were not a few who began to entertain an increased dread of what they imagined to be his power. But the feeling of the council was excited, although that assemblage still retained its calm and grave aspect; and, with but little delay, the novice and the Hurons were also condemned to the torture. Father Laval, Leloup and two other Hurons were to suffer on the morrow, in front of the council lodge, while René Bourdoise and the three remaining Hurons were to be tortured at the other village. The prisoners received their doom calmly, the Hurons looking coldly on the preparations, which were begun at once, to carry out the sentence of the council, which then broke up.

When Kiskepila found all his efforts fruitless, he took the arm of the warrior, who had assisted him to the spot, for his strength began to fail very rapidly, and, in silence, returned to his tent, determined not to look upon sufferings which he could not prevent or alleviate. Morning Flower awaited sadly the termination of the council, and wept over the fate of the blackgown; but she recalled to memory the beautiful lessons of patience which he had taught her, and suppressed the manifestation of her grief.

The Huron messenger of Ahasistari struck directly through the forest in the direction of the place where the braves were supposed to lie concealed. The stars were shining in the clear heavens, and an occasional glance at their sparkling orbs served to guide his path. Up over hill and steep ascent, over swamp and morass went the swift Indian, at his loping trot, tireless, never pausing. Midnight came, and the runner still pressed on; his moccasined feet springing yet lightly from the soft turf, as he bounded on. Darkness melted slowly into the gray of morn, and morning brightened into day, and yet the Huron speeded on. At length he paused upon the summit of a little hill. At its foot, clear and pellucid, flowed a gentle stream. But no trace could he discover of any living thing upon its banks, or in its surrounding forest. A moment more his eye scanned the wood, and then descended to the water's edge. As he leaned upon his rifle, he carefully observed the current flowing by him, till his gaze seemed riveted by a floating twig, with green leaves upon it. An eddy whirled it in towards the shore, and he drew it towards him with the but of his rifle. The fracture of the branch was fresh, and it was evidently torn, not bitten off. Swinging his rifle into the hollow of his arm, the runner turned directly up the stream, taking care to leave no tracks behind him. For some time he proceeded on his course, still casting an occasional glance at the forest around him, and on the ground before him, watching for the marks of a trail. Suddenly he paused, and looked intently upon the ground, and then stooped down to examine the surface more closely.

"Hugh! pale face!" he exclaimed.

The step was turned from the stream; treading cautiously, so as not to obliterate the trail. He followed it back to the water's edge, and examined the bushes which grew there; they were of the same kind as the branch which he held in his hand. Falling into the trail, he traced it up the hill, along the summit of which it ran. At length a low whistling struck upon his ear, and he paused to listen; and then crept on more cautiously. At the foot of a large tree, on an elevated spot, from which an extensive sweep of the forest, facing towards the Mohawk village, was visible, sat the figure of a white man, holding in his hand a large rough ox-horn, which he was busily engaged in shaping into a powderhorn.

Every now and then he compared it with the one which was slung at his side, and then renewed his labors. Suddenly a new idea seemed to strike him; and, putting it to his mouth, he gave a blast, which made the Huron start with surprise. Then he began at once to shape the small opening into something like a mouth-piece. At last he seemed satisfied, and putting it to his lips, sounded it again.

"Ha! that will do!" he said at length; "good idea; Indian hates the sound of a horn, and I like it. Well, I may want it soon;" and he stuck it in his belt. As he did so, the Huron runner stepped before him.

"L'Espion Hardi!" The scout sprang to his feet, grasping his rifle.

"Ah! Huron!" he said, as his eye fell upon the dress and paint of the Indian; and he resumed his seat again.

"Huron? Yes! No Mohawk! or"—and the Indian pointed significantly to his scalp.

"Right, Huron! I was making a powderhorn, when I thought of the trumpets of Champlain, as he marched to battle. Ah! did you ever fight under Champlain, Huron?"

"No! the chief and many of the braves were out!"

"Yes, I know it, Huron! Well, it came into my head to try how a good blast would sound in this old forest. It was rash, I won't deny it," he continued, as the Huron shook his head; "but a Frenchman loves the sound of the trumpet. Listen now," he said, applying the trumpet to his lips once more; but the Indian placed his hand upon it and said:

"Daring scout! Mohawk hunter may hear!"

"Yes, yes! but when we were out against the Mohawks with Champlain, he let them hear more of it than they liked."

"Great brave!" said the runner.

"Yes, *he* was a warrior! It does me good to hear his name shouted in a brisk charge; it helps wonderfully, although he is dead and gone now. Yes, he was a man," continued Pierre, sorrowfully; "no such man in all the province now, or these rascally Mohawks would be taught a lesson worth remembering."

"The daring scout is with the Huron braves?" asked the runner.

"Yes! and I suppose you are the messenger that I am to look for?" The runner nodded his head, and the other continued:

"They are across the stream; let us go;" and, swinging his rifle over his shoulder, the scout descended the hill with rapid strides. When they approached the stream, the runner glided to the side of the hunter, and holding up the broken twig before him, said:

"Daring scout casts a trail upon the water. Huron found this far down the stream."

The scout looked at it for a moment, while the runner explained himself; and then, half angry at the implied reproach, answered:

"Well, and but for that twig you would not have found us; you missed the trail!"

"I crossed it in the night," said the Huron, "but not far off. Up or down the stream, the Huron would soon have found it."

"Far enough, at any rate," said the scout, "or you would have been here at once, without striking on the stream below. See, here is one of Quickfoot's marks upon this oak; *he* followed directly upon the trail, and even made it plainer for you, by these gashes!"

"Bad!" replied the runner, quickly, "Mohawk keen eye!"

"Night and day," continued the scout, "we kept watch, by turns, upon that hill which overlooked the path, waiting for the messenger, whom Quickfoot told us Ahasistari would send."

"Huron!" said Pierre, after walking some time in silence, "have you seen the prisoners?"

"Yes, from the woods; saw blackgown walking about."

"Well, perhaps then they won't attempt to kill them yet, and we can get there in time."

The Indian shook his head, and said:

"To day council; to-morrow torture; daring scout knows how it is."

"Then," said the scout sternly, as he strode along with swifter step, "then, Huron, there will be at the dance some guests not invited."

They hastened on in silence, until they reached the place of concealment. It was well chosen. In an extensive thicket, a space had been cut away, and here the warriors were lying about in groups upon their blankets. Exclamations of delight welcomed the scout and the runner, and the whole body assembled in council. The runner explained the condition of things, and delivered the order of the chief; and in a few moments more the party, nineteen in number, took up their line of march, throwing out active scouts in advance, to guard against any accidental meeting with the Mohawks.

PASTORAL LETTER.

THE ARCHBISHOP AND BISHOPS OF THE UNITED STATES TO THE CLERGY AND FAITHFUL OF THEIR CHARGE.

Grace to you, and peace from God our Father, and from the Lord Jesus Christ.

ASSEMBLED together in council, by the merciful permission of God, we have endeavored, by united prayer and mutual consultation, to obtain the necessary light for the promotion of the important interests confided to our care. From the harmony which prevailed in our deliberations, we have reason to believe that Christ, according to his promise, was in the midst of us, directing us by his truth, and animating us by his Spirit. After consultation with our brethren of the second order of the clergy, we have adopted some regulations for your spiritual advantage, which, when approved of by our venerable chief, the successor of Peter, to whose examination and correction, according to ancient custom, we have submitted them, we shall make known to you, fully confident that you will embrace them with docility, and, emulating the example of the first believers, receive our decrees with the reverence with which they regarded the precepts of the apostles and ancients, delivered in the council of Jerusalem. We bear willing testimony to your faith and piety, and we feel confident that you will testify that the exercise of our authority over you has not been in a spirit of domination, as if we lorded it over you, on account of your faith; but that we have had solely in view the salvation of your souls. To aid in the accomplishment of this end, we will willingly spend, and be ourselves spent over and above; and, carefully avoiding whatever might prove a hindrance to the progress of the Gospel, we will endeavor to be your pattern from the heart, that we may please the Prince of pastors, and obtain from his hands a glorious and unfading crown.

We have abundant motives for devout thanksgiving in the steady progress of our holy religion, which daily gains the homage of the intelligent and learned, as well as of the lowly and poor, whom God has specially chosen, rich in faith. The return of so many distinguished individuals in England to the Catholic communion,

from which that illustrious nation was torn by the strong arm of the civil power, has filled us with joy, since all the portions of the church must rejoice in her triumphs, as they sympathize in her afflictions. Their example should have considerable influence on all who feel themselves inclined to re-examine the cause of separation and to embrace unity, whose importance and value become daily more obvious even to those who are without. Conflicts in doctrine among the professors of Christianity are calculated to afford a triumph to the unbeliever, who sets no value on a revelation which appears to him uncertain and contradictory, whilst they scandalize and confound the unlearned, who abandon the inquiry after truth, in despair of ascertaining it with certainty. Hence the claims of the church to our assent are strengthened in the minds of serious and reflecting men, who are struck with the unchangeable character of her teaching, the same always, every where, and by all. One Lord, one faith, one baptism, is inscribed on her standard by an inspired apostle. As faith is the homage of the human understanding to divine revelation, it can admit of no doctrinal diversity, since God has not revealed contradictions, and his wisdom must have devised a sure means for ascertaining the truths which he has revealed.

After three centuries of contention, the human mind, weary of doubt and unbelief, seems eager to repose on that authority whose support it once proudly rejected, in the confidence of its own strength. The great Augustin, whose sublime genius, great learning, and exalted piety, have gained the admiration of the Christian world, commended authority as the compendious and easy way to truth;* and after wandering through the mazes of error, under the delusive hope of discovering the reason and evidence of all things, he found himself obliged to rest his belief in the revealed truths on the authority of the Catholic church. Many persons, highly distinguished for talent and learning, have recently followed his example. The process to which the doctrines of religion have been subjected by the skeptical spirit of the sixteenth century, has resulted in the successive abandonment of one doctrine after another by professed believers in the Gospel, until scarcely any thing of the deposit of revelation remains uncontroverted. In the name of the divine Scriptures, every mystery has been assailed, as if it were allowable to deny all they contain, provided respect be professed for the sacred oracles themselves. But the providence of God has at length brought about another result from the bold scrutiny into things divine, which the pride of man thus attempted. Many sincere inquirers have acknowledged the Catholic doctrines, of which they found evidence in the Scriptures, as well as in the writings of the ancient fathers. Some have embraced the whole body of Catholic truth, as propounded and defined in the holy council of Trent, who nevertheless remain outside the church, fondly clinging to local institutions, or cherishing the fallacious hope that they may, without peril to their souls, remain in a position which was not originally of their own choosing. The profession of Catholic doctrine can not, it is obvious, avail them whilst they remain separated from the church of Christ, and from the pastor to whom he entrusted his lambs and sheep, that is, his whole flock, that there might be one fold and one Shepherd.

Brethren, we would wish to excite your charity for those who, whilst struggling forward towards truth and unity, are drawn back by the interests of this world, and love the glory of men, rather than the glory of God. It is no easy matter to be disabused of all the prejudices of education; but it is still more difficult to go forth from one's kindred to the mountain to which the Lord points, there to glorify him by obedience and sacrifice. You should pray that light and grace may be given them, that others, encouraged by

* De quantit. animæ, c. vii, n. 12.

their example, may follow into the temple of the heavenly King, to give him the homage which he demands. To the prayers offered up in various places for those separated from the unity of the church, we may principally ascribe the extraordinary change effected in so many learned professors, who from teachers of error have become disciples of truth; in so many ministers, who have left the place of honor in which they stood, to mingle with the undistinguished crowd of devout worshippers. All things are promised to prayer. If the petition of two or three, who agree on any thing, finds acceptance with the Father, when offered in the name of his beloved Son, what may we not hope for when thousands and millions unite in supplication for that which was the object of the prayer of Christ on the night before the consummation of his sacrifice for the sins of men? Be instant, brethren, in prayer. We desire most especially that supplications, prayers, intercessions, and thanksgivings be made for all men. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth.

The paternal authority of the chief bishop is constantly misrepresented and assailed by the adversaries of our holy religion, especially in this country, and is viewed with suspicion even by some who acknowledge its powerful influence in preserving faith and unity. It is unnecessary for us to tell you, brethren, that the kingdom of Christ of which the bishop of Rome, as successor of Peter, has received the keys, is not of this world;—and that the obedience due to the vicar of the Saviour is in no way inconsistent with your civil allegiance, your social duties as citizens, or your rights as men. We can confidently appeal to the whole tenor of our instructions, not only in our public addresses, but in our most confidential communications; and you can bear witness that we have always taught you to render to Cæsar the things that are Cæsar's, to God the things that are God's. Be not, then, heedful of the misrepresentations of foolish men, who, unable to combat the evidences of our faith, seek to excite unjust prejudice against that authority which has always proved its firmest support. Continue to practise justice and charity towards all your fellow citizens; respect the magistrates, observe the laws, shun tumult and disorder; as free, and not as having liberty as a cloak for malice, but as the servants of God. Thus you will put to shame the calumniators of our faith, and vindicate it more effectually than by any abstract profession or disclaimer. You, brethren, have been called unto liberty; only make not liberty an occasion to the flesh, but, by charity of the spirit, serve one another. For all the law is fulfilled in one word: Thou shalt love thy neighbor as thyself.

We shall not attempt distinctly to notice the various artifices employed to impede the progress of our holy religion by designing and interested men: but we rejoice that its truth and beauty are daily more manifest to sincere inquirers. By the example of a holy life and by prayer, you, brethren, can effectually promote its interests.

The zeal of our brethren in Europe has given rise to an association for the propagation of the faith, which, originating in Lyons, has spread throughout many nations of Europe, and even numbers among its contributors many in America and remote Asia. The small donation of a cent a week, offered by many millions of persons, creates a fund which supports missionaries in various parts of the world, and from which we ourselves have received, from time to time, generous succors for various wants of our diocesses. Although the adversaries of the faith have given most exaggerated views of the amount of this aid, yet we cheerfully avow our indebtedness to the generous charity of this association; and we hope that the time is not distant

when branches of it may be established extensively in these United States to aid our struggling brethren in heathen lands, and thus afford the zeal and piety of our people an opportunity of entering into this holy communion of oblations and prayers, which has been sanctioned and encouraged by the grant of indulgences from the sovereign pontiffs. Whilst we gratefully acknowledge the aid bestowed on us, we are anxious to share in the merits of the donors, since it is more blessed to give than to receive. France, from which the infidels of the last century sought to root out Christianity, has become the fountain head of an institution which spreads its beneficent streams throughout the world, to impart fertility to distant lands, and to refresh the pilgrim missionary on his way. The blessings which have descended in return on that kingdom are known only to Him who suffers not a cup of cold water, given in his name, to pass without reward. We exhort you, brethren, to continue to emulate the zeal and generous charity of the members of this association, by contributing, according to the means which God has given you, to the support of the religious institutions existing amongst you, and by responding generously to the just calls of your prelates and pastors for their necessary support, and for the various undertakings which their enlightened zeal may propose for the diffusion of religion. The aid which has been hitherto afforded from abroad may be at any time withdrawn. It is, moreover, altogether inadequate to our most pressing wants. On you it depends to give, especially to those who labor in word and doctrine, that support which will leave them without solicitude for the things of this world, that they may wholly apply themselves to the exercise of the holy ministry. We beseech you, brethren, to know them who labor among you, and are over you in the Lord, and admonish you: that you esteem them more abundantly in charity for their work's sake. To you we look for means to educate youth for the ecclesiastical state, that, when fully instructed in the duties of their holy vocation, and trained in discipline, they may become fit ministers of the church, and adorn it by their piety and zeal, as well as by their talents. You should aid in the erection of the temples in which you and your children are to worship, and see that the house of God be not unworthy of the sublime functions which are to be performed in it. Of the worldly goods which God has bestowed on you, you should set apart a reasonable portion to be devoted specially to his glory: and you should rejoice at the opportunity thus afforded you to manifest your gratitude for his benefits.

Whilst we thus exhort you to the exercise of Christian generosity, we are still more solicitous that you should attend to your personal sanctification, for this is the will of God. Follow then, beloved brethren, holiness, without which no man shall see God. Be not deceived; God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting. Dearly beloved, we beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul. We caution you especially against the degrading excesses of intemperance, and against every indulgence which might lead to them. The frail man must abstain not only from unlawful gratification, but from that moderate use of drink which to him may be an immediate occasion of sin, since he that loveth danger shall perish in it. You, then, employing all care, minister in your faith, virtue: and in virtue, knowledge: and in knowledge, abstinence: and in abstinence, patience: and in patience, godliness: and in godliness, love of brotherhood: and in love of brotherhood, charity.

We take this occasion, brethren, to communicate to you the determination,

unanimously adopted by us, to place ourselves, and all entrusted to our charge throughout these United States, under the special patronage of the holy Mother of God, whose immaculate conception is venerated by the piety of the faithful throughout the Catholic church. By the aid of her prayers, we entertain the confident hope that we will be strengthened to perform the arduous duties of our ministry, and that you will be enabled to practise the sublime virtues, of which her life presents a most perfect example. The Holy Ghost, by her own lips, has foretold that all generations shall call her blessed; and we can not doubt that a blessing is attached to those who take care to fulfil this prediction. To her, then, we commend you, in the confidence that, through the one Mediator of God and men, the man Christ Jesus, who gave himself a redemption for all, she will obtain for us grace and salvation.

The grace of our Lord Jesus Christ be with you all. Amen.

Given at Baltimore, in the sixth Provincial Council, on the fifth Sunday after Easter, in the year of our Lord 1846.

THOUGHTS ON "OUR UNION"—THE LATE BISHOP DUBOIS.

WE HAVE been favored with the perusal of the address, recently delivered by the Rev. E. J. Sourin, before the Literary Societies of St. Mary's College, Emmittsburg, Md., and have been permitted to extract from the manuscript the following passages, which we take pleasure in laying before our readers. Having dwelt upon the great principles and truths which lie at the foundation of all public prosperity, and which he enforced with several apposite passages from the writings of Washington, the speaker thus touched upon some other matters, to which, as Catholics and Americans, we can not be insensible.

"It would lead us into paths as difficult, as to many they would be tedious, were we now to start the inquiry: With what fidelity to these principles has our government been hitherto administered? That within a very recent period, bold and strenuous efforts have been made to depart from them, is known to all present. That such efforts should have been so signally crushed, though the trail of the serpent may still be seen in more than one proud city of the land, is some evidence that the counsels of Washington are not yet buried in the dust of his mouldering tomb.

"From the steps of that capitol, into whose halls the advocates of this treachery to the constitution have been some how elevated, there to receive their well-merited rebuke, you may almost descry the sacred spot where, crowned with the highest honors his country could bestow, and followed by the benedictions of all that loved the cause of freedom, truth and peace throughout the world, the sage and hero dwelt, whom we justly look upon as the noblest representative of the wisdom and valor of our republic.

"Whether the signs of neglect and decay that now sadden the heart of every freeman who visits Mount Vernon, the tenantless dwellings, the desecrated mantle-piece, the tangled briar, hiding, in mercy, the crumbling vault where repose the ashes of him who has been registered on the rolls of history, as the 'first in war, the first in peace, and the first in the

hearts of his countrymen;' whether these things are to be taken as evidence of a growing irreverence for the great principles which he and his immortal associates fought, and bled, and died to maintain, a few years more may reveal. Certain it is, there are strange analogies between such material facts and truths of a far more spiritual order.

"'In aris et focis est respublica,' said Rome's first orator: *The republic is our altars and our homes.* Where one or the other is wantonly desecrated, who will undertake to read the palm of futurity, and tell the fortunes of our republic?

"To the multitude it may be a matter of little moment to overturn the cross that invites the stranger's gaze to the grave of a martyr; or to profane, as the humor of the hour may be, the home of the patriot, or the shrine of a saint. And yet, never did a Reaumur or a Fahrenheit point out the state of the weather with more certainty, than do such facts indicate a condition of the moral atmosphere around us, which may well arrest the attention of every man who can not forget, that among the noblest aspirations of the fathers of this confederacy was that which fondly portrayed the shores of these United States, as the home of equal laws, order, peace; and its constitution, as the beacon of liberty, sending its cheering rays over the troubled waves of modern society, to the oppressed of every tribe and tongue throughout the world. But why utter these thoughts? why make these suggestions? Is it because I have ever spent so much as a day among the prophets, who have already taken upon themselves to predict the speedy downfall of our free institutions? We ignore the whole sect. With such the sons of the 'Mountain' never sympathized, and never will. So far from indulging in such anticipations, we would not counsel you to inscribe on your rings the words the eastern sage gave to the sultan for his—the moral alike for days of joy and days of grief—'And this too shall pass away;' but we would offer the nobler sentiment, the motto of freemen and Christians: 'Have faith, and struggle on.'

"True it is, there is an end to every work of man. And that the day will come, when our vast republic, with the riches of its glory, and the greatness and boasting of its power, will be matter of history, like the proud confederacies that have gone before it, and filled the earth with their renown, we must admit. But whether that day be near at hand or afar off, there are duties and joys for all to embrace; for every age, for every rank; the unlettered and the wise; whether ye come

'From clanging forge, from humming mill,
From workshop and from loom;
From ploughing land and ploughing sea,
From student's lonely room.'

"We have a country to love, second to none beneath the sun. We have laws to reverence, which, faithfully obeyed, will make 'this union' the joy of all the earth. We have rights to cherish, principles to maintain, which we can not disregard, without proving ourselves false to the good and true of every land, and every age who have bequeathed them to us.

"Say not, think not, that your influence is weak to retard or advance the interests of the commonwealth. More than once a woman's arm hath turned the tide of battle, and raised a prostrate nation to its feet."

The following tribute to the venerable founder and first president of Mount St. Mary's College, and also third superior of the Sisters of Charity in America, the late Rt. Rev. Bishop Dubois of New York, while it does honor to the speaker's heart, may indeed be read with profit, as an apt illustration of what individual worth and zeal may accomplish. The passage, however, although highly instructive, could have its full force only when heard amid the beautiful creations of Dr. Dubois' untiring zeal and indefatigable labors.

"But why appeal to ancient bard or modern poet; to the pages of history, sacred or profane, when the very spot on which we stand proclaims what one great heart and willing mind can do for his fellow men, his country and his God. With no other wealth than his trust in heaven; with no other strength than the firm resolve to follow wherever duty led; with no other influence than what his character as a devoted, humble priest, could win; an exile from his native land, a stranger in our own; unknown to fame, while living, above its praise, since dead; there was one who came to this 'mountain' side, some fifty years ago, from those bright shores which bore a Fenelon, to prove what worth may be in human clay. Wish ye to know his name, his labors, their results? Go, ask the mitred prelate, who, in wisdom, dignity and peace rules the flock of God committed to his charge. Go, ask the toilworn missionary, who, through the burning sands of the south, and over the frozen plains of the north, in the thronged streets of our eastern cities and amid the swollen rivers of the west, unwearied bares his breast to the everlasting warfare between light and darkness, good and evil, which this life presents. Enter the army, pace the deck of the battle ship, take your seat in the halls of legislation, or in our courts of justice; who formed the youthful officer, the advocate, the judge, who, faithful to his duty as a Christian and a man, has won the unsolicited respect and confidence of all around him?

"Pass the gates of the public hospital; tread those halls of pestilence and death; with reverence look upon the gentle form that glides before thee, her beauty consecrated to God, her accomplishments buried from the world's applause;—what benefactor of his race has nerved her soul, to stand, from day to day, by the pillow of the friendless stranger, or the homeless slave, who never, even in his happiest dreams, divined that he was sent into the world for any thing else than to toil, to suffer, and to die? Follow that angel of mercy through years of self-denial; who hath enkindled within her virgin-heart the pure ambition of walking in the steps of Him who went about doing good to all; unheeding, meanwhile, whether for the orphan she has taught the useful arts of life and the mysteries of heaven; for the dying stranger, she has soothed, by her words of grace, and saved, by her example; for the broken heart she has bound up and laid to rest, on the bosom of its God, her only earthly recompense should be the world's cold praise or its thrilling scoff.

"Turn to the domestic circle, and if there you meet with a father, whose brow reflects the nobler features of his soul; with a mother, whose eye beams with faith, intelligence and love; with sons and daughters, who, amid the saddening disregard for parental authority which disgraces American society, have never forgotten, that he 'who honoreth his mother is as one that layeth up a treasure,' and that 'the father's blessing establisheth the houses of the children;' surely you will not pass that home without a wish to know who was the guide of their youth, whose watchful care and Christian training laid the foundation for such domestic happiness as this. Return to these scenes again. Ascend yon mountain-side. Gaze for a moment, for it is a beauteous scene. Bathed in the light of the rising sun, crowned with the smile of God, the benedictions of mankind, you behold in the vale below one of those favored spots of earth whose very aspect fills the soul with thoughts and hopes of heaven; whilst almost beneath your feet, amidst the clustering foliage, the ever-blessed cross towers above these halls, appealing to Him, whose sign it is, to cherish, save, protect, defend as fair a home as virtue, science, pure religion ever chose to call their own.

"Again we will not ask who was he, that, like the leader of the chosen people, opened in the wilderness the fountain,

deep and pure, whence this stream of good has flowed across our land. From a thousand tongues, from a thousand hearts, one and the same will be the answer you will hear.

"That man of God was John Dubois. . . Now, that he has departed from amongst us—though his spirit still hovers over his beloved 'mountain'—still animates the devoted band of learned, zealous, disinterested men, who emulate his virtues, uphold his works, and perpetuate his and their own well-earned renown; how justly may I compare him to that bright sun, which, day after day, pours his cheering beams over the vast expanse of country that smiles around us; and, when sinking in the west, still robes the mountains and the valleys green, with light and loveliness. Yes, thus to thy rest,

HONORED, beloved, by all that knew thee, blessed,
Friend of my early youth! hast thou gone down,
Hallowing each spot thy saintly footsteps pressed:
'Neath heav'n's smile, adversity's dark frown,
Still struggling, hero-like, for thy eternal crown?

The fadeless lily of the vales of heaven,*
Blends on thy temples with the deeper green
Of laurels gathered on those hills where even,
With its dull mists and shadows, ne'er hath been.
Those everlasting hills, whose vernal sheen
No winter ever blights, no storm-clouds dim;
Where, amid endless joys, with brow serene,
The ever-blessed chaunt the praise of him
Who sits enthroned upon the winged cherubim.

Well doth that coronal become thy brow,
Emblem of toils now o'er, of triumphs won,
Fair recompense of deeds that long ere now
Have built for thee in many a breast a throne
That e'en earth's proudest king might joy to own.
Yon heaven-blest vale! thy virtues will recall,
When all who loved thy voice like thee are gone.
Thy mount! each pillar shall in ruin fall
Ere cease its grateful sons to keep thy festival.

Weep for thee! tears of gratitude may gush,
Mingled with blessings on thy hallowed name.
Thy name! e'en at its sound what mem'ries rush
Upon my soul, of noble deeds that fame
Might well have chronicled in gold: the same
Undying love for God and man were thine
That martyrs prize, and hence thy 'mount' became,
'Mid clouds, and toil, and tears, a spot divine—
Fair virtue's honored home—meek wisdom's fav'rite shrine."

* *The fadeless lily of the vales of heaven.*—The reader will have no difficulty in understanding my meaning who recollects the beautiful passage of Venerable Bede, speaking of the happiness of the saints: "O vere beata Mater Ecclesia," &c., especially the words: "Floribus ejus nec rosæ, nec lilia desunt. . . . . In cœlestibus castris pax et acies habent flores suos, quibus milites Christi coronantur." Heaven, no doubt, has its flowers—the lily, rose, and laurel—to form those unfading crowns worn by the blessed, and reserved for all who may have the happiness to win them.

DEATH OF POPE GREGORY XVI.

THE intelligence of the death of the sovereign pontiff, Pope Gregory the sixteenth, has filled the Catholic world with mourning and sorrow, while his pure and irreproachable life has called forth the acknowledgments of the liberal minded of all denominations. The hearts of the faithful had in some measure been prepared for the sad tidings of his demise, by advices from Italy which represented his holiness as suffering for some time back from the effects of a malady which almost always proves fatal. During the latter part of May the symptoms of the holy father's disease assumed an alarming aspect, and a surgical operation on the leg became necessary. Inflammation of the limb unfortunately resulted from this process, and so rapid was its progress that, on the 30th of May, his medical attendants considered his holiness in a dying state. On the following day, the first of June, their worst apprehensions were realized, and the sovereign pontiff, the vicar on earth of Jesus Christ, in the eighty-first year of his age, and the sixteenth of his reign, gave back his soul to its Maker. This sad event has left the church, for an interval, without a head. But the promises of its divine Founder are a bond of union for the Catholic world, holding it together till the next successor of St. Peter shall have seated himself in the vacant chair. Even while we write it is more than probable that the throne of Peter is again occupied,* and that those heavenly assurances of Christ are again confirmed by the addition of another link to the chain of the papacy. Amid the countless vicissitudes which have overtaken empires and dynasties, the havoc of war, the crumbling of thrones, amid the changes of manners, laws and institutions, in the lapse of the last eighteen centuries, the papacy alone has come down to us unimpaired and vigorous as in the morning of its existence. The words of Christ, enough for the true believer, confound the scoffer by this visible and enduring testimony. In the biographical sketch, which we are about to submit, we have drawn largely on an article in the New York Freeman's Journal for our facts.

His holiness, Gregory XVI, was born in Belluno, Italy, on the 18th of September, 1765. His name was Mauro Capellari. At an early age he embraced a religious life, having entered the Camaldoli, a branch of the Benedictines. He gave evidence of great aptness and talent in his studies, and became a professor of theology in his order. Among his monastic brethren he was particularly esteemed for his ecclesiastical knowledge, and remarkable for his thorough acquaintance with the ancient and modern languages of the east. To these acquisitions, so creditable to his name, was added a reputation for piety which soon reached beyond the walls of his cloister. His many accomplishments and spotless character secured for the modest monk a high degree of consideration long before he became a member of the sacred college. He was made widely known to the Italian public by a controversy in which he engaged with Tamburini and his scholars in 1799, in which he manifested great logical powers and extensive learning. In "*The Academy of the Catholic Religion,*" instituted by Pius

* Since the above was written Cardinal John Marie Mastai Ferretti has been elevated to the papacy; an interesting account of him will be found under the head of our foreign intelligence.

VII, Capellari was enrolled as one of its first members. He resided at Rome from 1801 to 1804, was a constant attendant at its meetings, and contributed an annual dissertation tending to advance the objects of the institution. His discourse, delivered in 1801, had for its purpose to prove, that "the errors that have sometimes accompanied the general consent of mankind on the existence of God, do not weaken the force of the general argument;" his discourse in 1802 was to demonstrate that "the natural law prescribes the rendering to God an interior and exterior worship, which is designated under the name of religion." The thesis he undertook to establish in 1803 was that the prophecy of Daniel, on the seventy weeks, has reference solely to the Messiah; and in 1804, he enforced the unity of the Christian religion, maintaining that the "Christian religion is essentially one in its principles of faith and morality." When Pius VII was carried off from Rome, father Capellari returned to the Venetian territory and joined several of his religious brethren in their monastery at Murano, near Venice. For some years he was occupied as an instructor in the college established by father (afterwards cardinal) Zurla. In 1811, the library of the Camaldoli, which had been previously much abused and diminished by revolutionary plunder, was seized upon and sold at public auction, and in 1814 Father Capellari, with the other members of the college, removed to Padua. Upon the restoration of Pius VII he was recalled to Rome, and was appointed successively procurator and vicar-general of the Camaldoli, and abbot of St. Gregory's on Monte Celio. He was soon after nominated counsellor of several of the sacred congregations, among others of the Supreme Tribuna and the Propaganda. Leo XII bestowed the purple upon father Capellari, and in his allocution to the consistory intimated that the new cardinal owed his elevation "to the innocence of his life, the gravity of his manners, the extent of his knowledge, and his experience in ecclesiastical matters." This high tribute was alike honorable to Pope Leo XII and its object. Soon after his preferment, Cardinal Capellari was appointed prefect of the Propaganda, and discharged the duties of that arduous office with zeal and ability till he was elected sovereign pontiff. On the second of February, 1831, he was elevated to the dignity of sovereign pontiff, and on the sixth of the same month he was crowned and took solemn possession of the chair of Peter. Devoted, previously to his elevation, almost exclusively to affairs of a spiritual nature, to literary pursuits and the ministerial duties of his order, Cardinal Capellari assumed the tiara without a shade of that worldliness with which the purest and strongest intellects may be tinged in their connexion with secular business. The pontifical career of Gregory XVI was one of dignity, energy and glory, and though running through a long series of years, it never failed to command the indiscriminate respect of all nations. He regarded with profound anxiety and interest the spiritual and temporal welfare of the whole human race. The rights of the church found in him an unflinching advocate. In the troubles which overtook the church in Prussia and Spain, we find him firm and uncompromising, boldly denouncing the oppressions of it practised by temporal rulers. All must recollect with pride and consolation the noble rebuke which his holiness addressed to the Emperor Nicholas, on account of the persecutions of Catholics in that despot's dominions. It was under the inspiration of his piety, more than from the depth of his great humanity, that in this personal interview he so vehemently defended justice and suffering religion. The odious traffic in slaves also received his indignant condemnation, as at war alike with the principles of humanity, morality and Christianity. He was distinguished equally as a temporal prince, and had thoroughly endeared himself to the people of his estates. His reign was one of

equity and justice, and his talents and penetration were fully appreciated by his subjects. In the beginning of his pontificate a revolution was threatened and about to break out, when his holiness, by a simple notification, well conceived, and affixed to the corners of the streets, frustrated the designs of his enemies. The people of Rome, wishing to give the holy father a proof of their attachment and fidelity, when the city was considered in danger, whilst he was passing with his usual suite of carriages through the streets of the city, in the midst of their heartfelt acclamations stopped his carriage, and, taking out the horses, proceeded to draw it with their own hands, and all the leaders of the people turning towards him, exclaimed that they were ready to give their lives and shed their blood for their sovereign.

He was an accomplished scholar, eminently versed in languages, literature and science. While as a theologian he could scarcely be surpassed, he had particular fondness for mathematics* and natural philosophy, and took an especial interest in conversing with those who were skilled in its various branches, yet such was his modesty and retiring habits, that had it been left to himself, he would never have quitted the quiet of his monastery. Before his elevation to the papacy, he had already given to the world a learned and much esteemed work, entitled "The Triumph of the Holy See and of the Church," which has gone through several editions. His learning shone more brightly because accompanied by great humility. Even when elevated to the pontifical throne, he but changed the form of his dress, pursuing in private his usual mode of life, and retaining in his bed chamber the pallet and furniture of the simple monk. The grandeur of his position, so far from inflaming his humble spirit with feelings of pride, served but to render his virtue more evident. To give was his greatest delight, and he lavished his resources upon needy missions, upon the poor, and upon churches in want. His goodness and charity were felt by all, even the lowest of his subjects. He was accessible to all, and received visiters almost at all hours, in the morning, in the evening, and at night. Foreigners, without respect to their religious sentiments, were received with equal goodness and affability, so much so that all left his presence with lively emotions of respect and pleasure; Americans especially have universally avouched for the kindness with which they were received, and the interest manifested by his holiness in their institutions. In winter he gave audience to as many as sixty foreigners a day without regard to creed. He rose at an early hour in the morning, and having said mass and performed the other daily duties, he was ready at the first notice to treat on business, and to give receptions. He wished always to be thoroughly informed of all affairs, and transacted them with the maturest consideration. In all important and doubtful cases, he would require the prelates of the church and the ministers of state to leave with him all the papers and documents regarding them, in order that he might look into them himself and weigh their import maturely. He was always self-possessed and endowed with a happy memory, which enabled him easily to refer to business matters which had been before under his consideration.

The arts and sciences found in him, not only an ardent votary, but a warm and useful patron. He built a new wing to the museum of the Vatican, and was engaged in the construction of a new museum in the palace of the Lateran. A large double tunnel, constructed through

The Pope's Learning.—Our correspondent at Rome dwells with admiration on the kind and liberal disposition of the deceased pontiff, and adds a fact not generally known, namely, that so far back as the occupation of Rome by the French, his reputation as a mathematician stood so high that Napoleon caused strict search to be made for him, with the view of carrying him off to Paris, and placing him over the mathematical department of the Polytechnic school. The monk Mauro Capellari, however, did not, it seems, relish this proposed translation, for he succeeded in concealing himself from the agents of Napoleon.—*Times.*

the hill of Tivoli, to give a different direction to the river Anio, and thus free the city from threatened ruin, will be a perpetual monument of his munificence. He added to the beauty of Rome by the construction of various edifices and marble embellishments, and gave to the school of the fine arts, attached to the pontifical academy of St. Luke, a new and magnificent site. He opened, in the neighborhood of the capital, one of the celebrated sea ports of ancient Rome; he promoted the interests of agriculture, and particularly had determined that a part of the youths of the asylum of Sta Maria degli Angeli should apply themselves to pasturage and agriculture.

His person was tall, his aspect venerable. His life was always innocent, spotless, and regular. He was pious, learned, and liberal—the Mæcenas of the arts and sciences—the firm defender of ecclesiastical rights. Full of faith, he governed the church for fifteen years with the charity of an apostle and the heart of a father. That unaffected humility, by which he was characterized through life, was strongly manifested in his dying moments. "*I wish to die like a monk, and not like a sovereign,*" was his humble remark the evening before his death to those who pressed him to call around him all the ceremonial which generally surrounds the bed of the dying pontiff.

"The prayer of his august humility," (we quote from the *Tablet*) "was heard; the pure and innocent soul of the pious Camaldule, after being gathered to God with no more pomp than became the cell of the recluse, escaped by a prompt departure from the honors which it feared. Simple priests surrounded the bed whereon Father Mauro Capellari died; the court, being warned too late, found but the dead body of Pope Gregory XVI.

"These circumstances did worthily and in its true character close the pontificate which has just finished. The supreme mission of Gregory XVI appears to have been expressly to reëstablish apostolic simplicity on the chair of St. Peter. This worn-out age, on which scenes of state and pomp no longer produce the least effect, was softened into respect in presence of the humble old man who wore so lowlily the triple crown. Such a pope, too, was the natural head of that army of missionary bishops who, under his auspices and with his blessing, have spread themselves, during his fifteen years, across the deserts of the new world, and penetrated the remotest archipelagos of Oceania. Catholicity, compromised by the great powers of the earth, was reanimated among the people and by the people. Gregory XVI, in the institution of the missions to which his profound learning and the simplicity of his life inclined him, found no more useful auxiliary than the Society for the Propagation of the Faith, which was founded in a barn at Lyons by two poor laborers.

"The state of religion in countries where the government continued Catholic was horrifying; but its root, almost smothered in courts, flowered up again among ruins and upon the lands of former and of recent persecution. A pontiff who, like St. Francis of Assissium, had wedded poverty before becoming head of the church, appeared predestined to victories of this nature."

LAMENT ON THE DEATH OF POPE GREGORY XVI.

Morn on the hills of Rome ; light on her graves!
Her Christian fanes, her ruins and her founts,
Which whisper dreamy sounds, gleam through the mist!
The last bright star hath paled on night's fair brow,
While from the orient gates of light steal forth,
One after one, a train of shadowy gems;
And golden bordered clouds, which the bright dawn
Hath frescoed with a splendid crimson tinge,
And softly shaded with a regal hue.
The fragrant due still hangs, in pendant gems,
Upon each spray, or in the lily's cup
Hides deep, like pearl drops 'neath a bridal veil,
Or, trembling, fall like fragments of a star,
As from their nests the birds spring forth to sing
Their matin hymn.
Like waves of burnished gold,
The Tiber's waters sweep its reedy banks,
Making low music!
At a lowly shrine,
Beneath the shadow of th' imperial hills,
Kneel peasant maidens at their orisons,
And toil-worn shepherds, with their hardy hands
Clasped meekly, while their eyes, with hope uplift
To the sweet Mother of our Lord, within
Think in their simple faith, the marble smiles,
When the bright wreath of summer buds, which hang
Upon her brow, stirs in the morning wind.
Creation smiles, and dreams of Eden's vale,
While the soft music of her golden spheres
Rolls on with more seraphic cadences,
As the morn's flashing beams fall on each cross
Reared high on Rome's basilicas, until
They glance, like sapphires, on the walls of heaven ;
Or gems, plucked from an angel's crown, which God
Hath set thereon to mark his own.
Below,
The crumbling Coliseum, and old fanes,
Where sacrifice was offered to the gods
In olden time, are wrapped in gilded mists,
Which cast a glory o'er their slow decay.
Rome's ancient ways, her streets of palaces
Begin to throng with life, but lo! the air
Is burdened with the solemn chime of bells,
And men walk forth with mournful steps and slow,
No joyful greetings part their lips with smiles;
But clasping silently each other's hands,
They sternly glide along.
And tears are there,
Amid that manly throng, which men care not
To hide.

Long sombre trains of cowled monks,
With folded hands, and heads bowed down, pass by,
And *de Profundis* chant in wailing tones,
Instead of *Sancta Dei Genetrix.*
The lofty windows of the quirinal
Are closed, while, floating from its turrets high,
The banner of the triple crown droops round
Its staff in gorgeous folds, and shrouds in gold
Its rich insignia; while sentries grim
March with their arms reversed,—*for death hath been*
Within, and stricken down a shining mark.
The sovereign lord of Rome, the mighty head
Of the great church on earth, GOD's chosen one,
His power vice-regal o'er his children's faith,
The father of the poor—the friend of all—
Hath passed from the dim shore of life away,
And left fair lustre in its shadowy sands
Where'er his footsteps fell.
His regal robes
Fell lightly o'er his saintly heart; the gems
That burned like stars upon his earthly crown
Shone on a brow, which long had yearned to rest
Its wearied pulses at his MASTER's feet.
Solemn and slow, an hundred mighty bells
Heave to and fro, and organ notes steal forth
In mournful requiem, while white robed priests
Swing from their golden urns pale, fragrant clouds
Of burning spices, as his hallowed clay,
Upon its jewelled bier, is slowly borne
Along, to rest where he was wont to pray.
The princes of the church, her croziered lords,
Her learned fathers, and her saintly monks,
Throng the funeral train, and sadly chant
The solemn dirge, while music soft and low
Burdens the air:
Slowly and mournfully,
Through the arched door of the cathedral old,*
O'er mosaic floors, through spacious aisles bound in
By polished marble shafts; past altars rich,
Gleaming with jewelled stars, by sculptured saints
And golden cherubim, whose pearly wings
Seem trembling, as the softened light sweeps down
Through wreaths of incense, from the lofty dome;
They bear him on, the saintly lord of Rome—
And while the stifled sob from manly hearts,
And sighs from woman's lips, blend in wild tones
With the loud organ's mighty requiem,
They lay his reverend form most gently down
Before the altar of the sacred host.†
The crowd throng on—the vassal with his lord—
Then came low uttered words, and as they knelt
To press their lips upon his way-worn feet,
Thus plaintively bewailed:
"Thou the mighty!
The faithful shepherd of our wandering souls;

* St. Peter's.

† The chapel of the Blessed Sacrament.

The leader of God's armies through earth's wild;
Our father, and our friend, could death have found
No lower mark than thee?
Thy years were full
Of high brave-hearted deeds, and saintly acts,
And generous labors for thy people's good,
Which, when our heads lie low in dust, will stand
Through ages yet to come, like way-marks fair,
Along the shore of time.
Lowly and meek!
Thy triple crown, thy sovereign state, thy robes
Of regal woof, were less than naught to thee,
Save for their high prerogative, which gave
Thee clement power, and dauntless will
To shield the contrite, and th' oppressed defend.
Thy spirit's ways, unseen by all save God,
Shed its own halo round thy daily path,
While the still pressure of its *unshod feet*,
Sought out the hallowed footsteps of thy Lord
Up Calvary's holy steep.
Laid low! laid low
The solemn beauty of thy aged brow,
And closed those heaven-lit eyes, which erst flashed forth
The lightning fires of a father's wrath
On a rude despot, who had dared to come
Before thee, with thy martyred children's blood
In tell-tale stains amid the costly gems
Of his imperial robe.
Thy arms of love,
Open to all the world, were closed to him,
The dastard scion of a royal line;
Thy lips, so used to prayer and gentle words,
That no rude lines made harsh impressions there,
Poured forth such bitter truths, and told such tales
Of vile, dark deeds, wrought by his minions bold;
That he, the lord of countless slaves, whose nod
Made rulers, or filled up unholy graves—
Who ne'er had trembled at a mortal's word—
Grew pale, and quailed, and cowered silently
At the majestic mien thy age put on.
Alas! 'twas but life's last upflashing spark—
And then didst die—our shepherd and our guide!
Shall we behold no more thy sacred hands
Uplift the white veiled lamb of God?—no more
Thy blessing share on holy festival?
No more, no more! thy pilgrimage is done!
In yon fair land of peace—the angels' home—
The kingdom of thy God, thy wearied soul
For ever folds its wings, for ever rests!
For ever—for ever—rests—for ever!"
In low sweet cadences, in solemn tones
And voices rich with faith's own melody,
They echoed back the words, for ever—rests—
Until it seemed as if the white-winged dove
Of the celestial king descended there
And breathed high strains of peace—of rest—for ever.

Baltimore, *July*, 1846. ANNA HANSEN DORSEY.

INTELLIGENCE.

FOREIGN.

ITALY.—*Pope Pius IX.*—The conclave included at least ten candidates of great merit, each of whom had just pretensions to the highest rank. All rivalries are put down as by enchantment before a prelate, distant from Rome, on account of his strict observance of the laws of residence, who is recommended, in the absence of an active participation in political combinations, by *admirable piety* and *consummate prudence.*

The life of John Marie MASTAI FERRETTI has been hitherto that of an apostle and a saint. At twenty years of age he devoted himself to the ecclesiastical state, at the end of a serious illness, during which he had invoked the help of the Holy Virgin for his cure. He associated his charity with that of a poor mason, for the foundation and government of a house of orphans. After this Pius VII sent him to the new world as auditor of Mgr. Muzi, vicar-apostolic of Chili. Difficulties with the government of the new republic arose. The future pontiff worthily maintained the rights of religion and the holy see; and on his return to Europe, Leo XII rewarded him by confiding to him the direction of the hospital of Saint Michael at *Ripa-grande*, the most important in Rome. Very soon the same pope, who was a reformer of discipline, gave him to Spoleto, in his native land, as an archbishop; and Gregory XVI transferred him thence to Imola at the time of very serious dissensions in the Romagna. The courage he displayed in the midst of the horrors of the cholera is spoken of with admiration.

Since 1832, when he became bishop of Imola, Mastai Ferretti has never quitted his episcopal city. He only came to Rome for fifteen days in 1840, when pope Gregory XVI gave him the cardinal's hat. He was elected pope on the 16th of June in the evening, having only arrived in the capital of the Christian world on the 12th. He had not been able, between those two periods, to see any one, or to be in any way influencing or influenced. The cardinals had to consider, besides the sanctity of his life, his quality of Romagnol bishop, (born in the Romagna at Sinagaglia, in 1792,) and the respect and affection he universally inspired in that province, so agitated and so worthy of the attention of the new pope.

The first measures of the interregnum, the choice of pro-legates, the formation of a permanent commission of the most experienced among the cardinals for a provisional government, instead of the daily alternation of three members of the conclave hitherto employed for that purpose, already showed a firm, enlightened, conscientious and unanimous resolution on the part of the assembly.

The spontaneous choice of a pope of only fifty-four years of age characterizes definitely the opportune vigor and irreproachable intentions of the sacred college.

M. Rossi, who did not receive in time the letters by which he was accredited to the conclave, consoles himself for not having delivered his address *in French*—(the glorious privilege of our legation, but singularly appropriate to the person of the actual ambassador)—he consoles himself, we say, by proclaiming his adhesion to the choice of the conclave.

Cardinal Mastai Ferretti, he says, was one of four cardinals desired by France.

Did we not know before, that if the church obtained a good and great pope, M. Rossi would boast of having elected him?

But let us leave these pettitesses, and think only of the great victory of the church, by the miraculous action of the Holy Spirit, the energetic and definitive proscription of that right which the courts arrogate to themselves over the liberty of the conclave, by the advent of this second Pius, bishop of Imola, like Pius VII, and who appears destined to inaugurate the second half of the century by works worthy of its commencement.

What a promise! But what admirable preparation also! And beholding the promptitude with which God proportioned the dura-

tion of our trials to our weakness, have we not reason to exclaim, with the poet king: "They went forth with weeping, casting the seed upon their fields; but returning, they came with joy, bearing the sheaves of the harvest." *Euntes ibant et flebant, mittentes semina sua; venientes autem venient cum exultatione portantes manipulos suos.* (Ps. cxx, v. 7, 8.)—*Correspondant*, June 25.

The Election.—Thirty-four votes were the number required for the election. After the third scrutiny, it was his eminence, the cardinal Mastai Ferretti, who was, with two other cardinals, charged with the opening of the voting papers. When he opened the thirty-fourth, which gave *him* the desired majority, his emotion was so great that he fell fainting. His two colleagues raised and bore him to his seat. For a long time he refused to accept the election; but as all the cardinals insisted, he at last submitted, saying, with a trembling voice: "Lord, notwithstanding the unworthiness of thy servant, thy will be done." — *Gazette des Postes d'Augsbourg*, quoted by the *Journal de Bruxelles* of the 1st instant.

The First Obedience.—"I announce joyous news. We have for pope the most eminent and reverend cardinal Mastai Ferretti, who takes the name of Pius IX."

Such were the words which I heard this morning from the balcony of the apostolic palace of the quirinal, in presence of an innumerable multitude of people, who, with heart and voice, gave the most expressive marks of joy and satisfaction. It was the first cardinal deacon, who, preceded by the papal cross, gave out this solemn announcement. After his eminence had retired, many other cardinals showed themselves at the balcony, and the applause of the crowd burst forth, again and again, as the individual eminences were recognised. At length the new pope himself appeared, in his white costume, among the other cardinals, who wore violet-colored habits.

At that moment every voice shouted "E viva!" Every body clapped his hands, or waved his hat or handkerchief. The holy father was visibly affected by this spectacle; he blessed the people, who testified towards him such affectionate veneration. His holiness acknowledged the applause by repeated inclinations of the head, and continued to give benediction to his children, whose acclamations never ceased till his holiness quitted the balcony.

At five o'clock his holiness was attended by an imposing *cortege* to St. Peter's, to receive the solemn obedience of the cardinals. All the streets and squares were filled with people, and the houses adorned with draperies, &c. The immense square of St. Peter's was literally covered, and the basilica crowded. The pope made his entry, seated in the *sedia gestatoria*, which twelve porters bore upon their shoulders. The chant of the clergy was interrupted by the trumpets of the civic guard.

After having adored the holy sacrament, the pope sat down on the altar which surmounts the tomb of St. Peter, and there all the cardinals kissed his foot and hand, and his holiness gave them the double accolade while *Te Deum* was chanted. Lastly, his holiness himself sang, with a strong clear voice, the appropriate prayer, and gave his first solemn benediction. He then returned to the quirinal.—From a letter to the *Journal de Bruxelles*, dated Rome, June 17.

The Pope and his Brothers.—The following is the translation of a copy of a letter from his holiness Pius IX, to his brothers the counts Gabriel, Joseph, and Gaetano Mastai Ferretti, at Sinagaglia, written immediately after his election:—"Rome, 16th June, at three-quarters past eleven, p. m.—The blessed God, who humbles and exalts, has been pleased to raise me from insignificance to the most sublime dignity on earth. May his most holy will be ever done. I am sensible, to a certain extent, of the immense weight of such a charge, and I also feel my utter incapacity, not to say the entire nullity, of my powers. Cause prayers to be offered, and you also pray for me. The conclave has lasted forty-eight hours. If the city should wish to make any public demonstration on the occasion, I request you will take measures—indeed, I desire it—that the whole sum so destined be applied to purposes which may be judged useful to the city, by the gonfaloniere (chief civic magistrate), and the anziani (council). As to yourselves, dear brothers, I embrace you with all my heart in Jesus Christ, and far from exulting, take pity on your brother who gives you all his apostolic blessing."

The Pope and his Nephews.—Two of his nephews being at Rome, he ordered one of them, who was his brother's son, to return to

Sinagaglia, and tell his family that he would not have them establish themselves at Rome. To the other, a son of one of his sisters, a young officer of the pontifical army, he declared that no promotion would be accorded to him but what was due to his rank and merit.

The Pope and the Cholera.—The *Journal des Debats* publishes the following letter from Naples, which gives some further particulars on the character of the new pope:—"In 1836, being at Naples, I had the honor of becoming personally acquainted with the present pope, who was residing in that town as nuncio to the Neapolitan court. His stay in that city will ever be remembered by the inhabitants, and particularly by the poorer classes. At the time when the cholera was raging, he disposed of his plate, furniture, and equipages, and distributed the proceeds to the unfortunate victims of that disease. During the whole period of the epidemic, the sick continually received from him the consolations of religion, as well as assistance from his purse. In these visits he always went on foot, and when observations were made to him on the subject, he would reply in these remarkable words, 'When the poor of Jesus Christ die in the streets his ministers ought not to ride in carriages.' He unites with this evangelical charity a modesty and simplicity which increases the value of it. Easy of access, he is kind and affable in his manners, and all those who have known him can testify to the extreme benevolence of his disposition. On the throne these qualities of private life become virtues. With sincere piety, he also joins an energetic and resolute character."

Coronation of Pope Pius IX.—The ceremony of the coronation of Pope Pius IX took place on the 21st ult. His holiness went in great state from Monte Cavallo to the church of St. Peter. In his carriage were seated Cardinal Pignatelli, archbishop of Palermo, and Cardinal Monico, patriarch of Venice; and every where on his passage he was saluted with the loudest acclamations.

Recollections of the Popes.—The tiara or triple crown now used in the coronation of the popes is that which Napoleon presented to Pius VII. There is another given by the last pope, Gregory XVI.

Pius IX is the third bishop of Imola raised to the holy see. One Pius (VI,) reigned twenty-four years, another (III,) only twenty-seven days; Pius I was a martyr, and as well as Pius V, was sainted. Pius II was one of the most erudite of popes. Pius VI died a prisoner. Only seven popes reigned more than twenty years.

From St. Peter down to Pius IX, are counted among the popes 5 Syrians, 14 Greeks, 2 Dalmatians, 2 Africans, 2 Sardinians, 5 Sicilians, 1 Portuguese, 2 Spaniards, 1 Dutchman, 1 Englishman, 7 Germans, 13 Frenchmen, 88 Romans, and 91 Italians.

One of the French popes was the son of a poor cobbler, of Troyes, (Urban IV) another the son of a baker (Benedict XII.)

The *Times'* Roman correspondent of the *Times* of the 22d ult. says, the selection of Pius IX has not arisen from any foreign influence, occult, or patent; but from a sound national feeling, and from patriotic motives, if such motives can exist among a government of churchmen. The present pope began his career in the garde noble, and exchanged his sword for the cassock, in consequence of epileptic fits. His election is popular, although Cardinal Gezzi, it is said, was more liberal. The coronation ceremonies, on the 21st, were shorn of some splendor by the absence of great families and the heat of the weather. The banker Torlonea, gave fireworks in the plaza del popolo. The palaces were illuminated, and all Rome was present. The effect was immense.—*London Tablet.*

The Sacred College of Rome.—This body at present consists of sixty cardinals—two of the creation of Pius VII, seven of the creation of Leo XII, and fifty-one of the creation of Gregory XVI. France at this moment has only two cardinals in the sacred college, M. M. de Bonald and De la Tour d'Auvergne.—*Tablet.*

The Pope.—The first act of the new pope's reign promises well for his future government. Accounts have been received from Rome which state that he is immediately to grant a general amnesty for all political offences. The effect of this considerate act will be to set at liberty a great number of persons who were condemned to lengthened terms of imprisonment for the part they took in the disturbances at Bologna last year. Pius IX is of a mild and conciliatory, though firm character. He is said to be determined to occupy his mind immediately with those ameliorations in the government of his states which were so often demanded of his predecessor.—*Jour. des Debats.*

ENGLAND.—*Mount St. Bernard's Monastery, near Loughborough.*—A letter has been received by Bishop Purcell, from the superior of this institution, returning thanks for the aid extended to it by the Catholics of the United States. The writer says:

"Equally salutary and beneficial, in a two-fold degree, are the benefits we confer particularly on the Irish, who are by far the most frequent visiters for relief. During the past year we have fed 18,888, and lodged out of that number 2,788. The number of our poor seems to have increased during the present year, which is not to be wondered at, from the want and starvation which exists in different parts of Ireland, and in this country. We often find that some of these poor Irish have long neglected their duties of religion, some for *eight, twenty, and twenty-five years*, even sometimes longer; we get them to make their confession, and after making their peace with God, and staying with us a few days, they leave us, with a holy joy and with many blessings. We frequently employ them for a week or a fortnight, that they may gain a little to help to carry them home. We have frequently wounds to bind up, and sores to heal among them. Some nights we have as many as twenty of these poor creatures to lodge, and frequently we distribute to the most needy a part of the flannels which we have for our own use. This, Right Rev. Sir, is a part of the duty which we perform every day, for the sake of our heavenly Master, in aiding and comforting those whom he conducts to our door, encouraged as we are with the blessed hope of an eternal reward hereafter.

"I should not have trespassed so long on your precious time, were I not aware, from your excellent character, that the above would interest you, and in compliance with Brother Malachy's wishes, I have made bold to mention them; but, before concluding, I must not omit informing you of another equally interesting circumstance, viz. of a Protestant clergyman, a Rev. G. Burden, who, after having renounced his former religious principles, and his living which was not small, has come to join us and our institute, and henceforth to lead a life of self-abnegation and penance.

"My Brother Malachy informs me that he promised some of his friends that he would get the holy sacrifice and a general communion offered up on his return, in behalf of our numerous benefactors. It is with pleasure that I beg to assure them that I have duly fulfilled this his promise, as a small return for their many generous offerings to me and mine—and I must assure them that it shall not be the last remembrance which we shall offer before the sanctuary in behalf of our benefactors in America.

"In conclusion, I have not words to express to you my many and sincere thanks for the kind attention and assistance which you rendered to my brother, and may I beg to assure you that your name will be ever dear to us, and at the same time, you will deserve a constant recollection in our prayers; and believe that I remain, with great respect,

Your humble and obedient servant.

J. B. PALMER, *Prior.*

"The Rt. Rev. Dr. PURCELL."

Conversions.—Henry Anstey, Esq., younger brother of the eminent Catholic barrister of that name, was received into the church at Rome at the beginning of the present month.

The Rev. E. Horne, M. A., of Peterhouse, Cambridge, has resigned the living of St. Lawrence, Southampton, value 200l. per annum, into the hands of the bishop of Winchester, preparatory, it is stated by the *Cambridge Advertizer*, to conforming to the Roman Catholic church.—*Church and State Gazette.*

The brother of a certain archdeacon, who has avowed that he has no objection to conceding a primacy to the pope of Rome, and who has for some years been an active promoter of the opinions of Dr. Pusey and Mr. Newman, has also seceded to Mr. Newman's portion of the vineyard."—*Ib.*

To the last list of converts from the universities must now be added:—43. Rev. E. Cashwell, Brasennoze college. 44. Rev. George D. Ryder, Oriel college. 45. Rev. David Lewis, Jesus college. The number of Cambridge perverts amounts to nineteen.—*Ib.*

Conversion.—Intelligence has reached Oxford of the secession to the church of Rome of the Rev. John George Wenham, B. A., demy of Magdalen. Mr. Wenham went out to Ceylon as chaplain to the English church in that island, where his father was also chaplain for many years. Mr. Wenham was remarked in Oxford for his extreme opinions.—*Times* of Thursday, in its Oxford news.

Sale of Church Livings.—On Wednesday afternoon se'nnight, one of those truly apostolical proceedings, a sale of advowsons by public auction, took place at Garraway's rooms, London. The first "lot" put up was the presentation to the "sinecure" (apostolic again) rectory of Great Tey, near Colchester, valued at 904l. per annum, together with the presentation to the vicarage of Mint Tey. It was "knocked down" for 9,800l. The rectory of Kingstone, near Canterbury, with an income of 500l., and a population of 300, brought 2,950l. The third lot, consisting of the united rectory of Hempton-cum-Hengrove, near Bury St. Edmunds, estimated at 579l. 13s. 4d. per annum, "fetched" 5,200l.—*Liverpool Journal.*

IRELAND.—*Emigration of Monks.*—Three brethren of the third Order of Franciscans from Crewe, in the archdiocess of Tuam, passed through Dublin, this present week, to Liverpool, whence they sail for America, to found an establishment of their order in Kentucky, for which the bishop of that region has already procured 150 acres of land as a site.—*Tablet.*

INDIA.—No less than twelve hundred native Christian schismatics have lately surrendered to the Rt. Rev. Dr. Bonnard, vicar apostolic of Pondicherry, and have been reconciled to the Catholic church.—*Ib.*

MARQUESAS AND SANDWICH ISLANDS.—In 1840 there was not one Catholic in the Marquesas Islands, and now there are seven thousand, attended by three priests. In 1840 there was but one Catholic chapel in the Sandwich Islands, which was closed by order of the secular authorities, upon the instigation of the American Protestant missionaries, and now there are ninety Catholic churches, one hundred and ten schools, and upwards of fourteen thousand Catholics in the islands. Truly might the Psalmist say (Ps. xcvi. 1), "The Lord hath reigned; let the earth rejoice; let many islands be glad."—*C. News Letter.*

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Confirmation.*—On the 28th June, the Most Rev. Archbishop administered the sacrament of confirmation at *St. Mary's*, Laurel Factory; the following Sunday, July 5th, at Rockville, to fifty; on the 7th, at Rock Creek; on the 11th, at Barnstown, to forty-two; and at Seneca, the 12th, to six. At the last mentioned place, the new and beautiful church, erected mainly through the zealous exertions and pious liberality of Mrs. Maher, was dedicated by the Most Rev. Archbishop to the worship of God, under the invocation of St. Rose. A large concourse of persons assembled to witness this interesting ceremony, many of whom were converts to the church. An appropriate and excellent discourse was delivered on the occasion by the Rev. E. J. Sourin, of St. John's church, Philadelphia. St. Rose's is under the pastoral charge of Rev. M. Galligher, who also serves the churches in the vicinity.

On the 19th July, the sacrament of confirmation was administered by the Most Rev. *Archbishop in* the church of St. Vincent de Paul, Baltimore, to one hundred and eighteen persons, most of whom were the children of the congregation who had made their first communion on the same morning.

Taking the habit.—On the 20th of July, Miss Catharine Pendergast was admitted to the habit of the Carmelite order, in the convent at Baltimore, and received the name of Sister Seraphina.

To the Members of the Young Catholic's Friend Society.—Gentlemen—Before retiring from the situation in which you have been pleased to place me, and returning once more to one better suited to my feelings and abilities, it is proper that I should lay before you a general statement of the affairs of the association, leaving to those connected with me in the government, to give a more detailed account of their several departments.

From the report of your secretary, you will learn that there has been an acession of thirty-two names to your list of active members, since the last semi-annual meeting, making the whole number at this time two hundred and fourteen. Although our meetings are not attended by all, yet the majority punctually pay their monthly contributions. The want of proper accommodation has prevented, and will continue to prevent, many from attending; their subscriptions are thereby unpaid, and the sum now due to the society has become large. On the 1st of November last, the funds in the treasury amounted to $31 38, they have been increased since that time, from initiation fees of new members, monthly contributions, donations, and the proceeds of three lectures, $297 62. During the same period the expenditures have amounted to $185 71, for the purposes for which you are associated, leaving a balance in the treasury, at the present time, of $143 29, after supplying every demand that has been made; add to this the sum now due from delinquent members, and you have $369 79 to commence another season.

It is my melancholy duty to announce the death of four of our active members since the last semi-annual meeting; the latest was one who once filled, with satisfaction to the society, and credit to himself, the place I now occupy, who by his sincere piety, his unpretending manners, and great zeal for the welfare of this association, rendered himself deservedly popular with its members. Would that the life and death of each one of us were like unto his.

I now return to you that authority with

which you invested me; if I have fulfilled my duty to your satisfaction I am satisfied, and if not, it has not been for the want of exertion on my part. Respectfully,

May 3d, 1846. THOS. H. PARSONS.

New members elected in July,—James C. Barry and Joseph M. Klunk.

Ordination.—On the 24th July, the Most Rev. Archbishop held an ordination at Georgetown, D. C., when Messrs. R. W. Brady, W. F. Tehan, Joseph O'Callaghan and Hugh McCaffrey received the minor orders; and Messrs. Peter J. Blenkinsop, Camillus Vicinanga, and Thomas Meredith Jenkins, subdeaconship. On the 25th the three last named gentlemen were ordained deacons, and on the 26th were promoted to the priesthood.

DIOCESS OF PHILADELPHIA.—*New Cathedral.*—The Rt. Rev. Dr. Kenrick has recently addressed a pastoral letter to the clergy and laity under his spiritual jurisdiction, announcing his intention to erect a new cathedral on the grounds contiguous to the site of the present seminary. This edifice will be constructed on a plan which will render it one of the most magnificent churches in the union.

DIOCESS OF BOSTON.—*Dedication.*—The solemn dedication of St. John's church, in the town of Worcester, took place on Wednesday, the 24th of June. This church is of Roman Doric style, one hundred and twenty-two feet long, by sixty-five feet in width, built of solid masonry, surmounted by a fine spire one hundred and thirty-six feet high. The building is an ornament to the town, and displays the good taste and skill of the architect, Mr. Richard Bond of Boston.

The interior of the church is 119 feet in length, and the walls are as white as the driven snow, plastered with the highest polish.

The ceremony of the dedication was solemn and imposing. The Right Rev. Bishop Fitzpatrick blessed the church, attended by thirty-two clergymen. The bishop sang a pontifical mass, and a sermon was delivered by the Rev. Dr. Ryder, to an immense audience, with his peculiar eloquence and force.

We were very happy to see our venerable Bp. Fenwick present in the sanctuary.—*B. Pilot.*

Confirmation.—The Rt. Rev. Bishop Fitzpatrick administered the sacrament of confirmation to fifty persons in St. Nicholas's church, East Boston, on the 28th ult. Bishop Fenwick preached in the afternoon. Every heart leaped with joy when the venerable prelate ascended the altar. The same sacrament was administered in St. John's church, in this city, on Sunday last, to eighty persons.--*Ib.*

The sacrament of confirmation was administered in the elegant new church of SS. Peter and Paul, south Boston, on Sunday last, 10th of June, to one hundred and twenty-five persons.—*Ib.*

Ordination.—On the 16th, 17th, and 18th July, the holy orders of subdeaconship, deaconship and priesthood, were conferred by the Right Rev. Bishop Fitzpatrick on Kenneth Augustine Kennedy of the Society of Jesus, and on Patrick Carraher of the diocess of Boston. The ceremony was performed in the chapel of the college of the Holy Cross, Worcester.—*B. Pilot.*

DIOCESS OF CHARLESTON.—*The Miscellany.*—We sincerely regret to find that this paper, the parent, or at least the pioneer of Catholic journalism in the United States, is so much embarrassed in its operations as likely to be under the necessity of closing its career. A writer in a late number of the Miscellany has made a strong appeal, on this subject, to the Catholics of the diocess, which, we trust, will not be ineffectual. The following remarks may be read with profit by all:

"There are two classes in our community who transgress or neglect this duty—one, most criminally—the other, with some palliation, but still, very culpably. We have no patience with that cast of Catholics whose pound is freely given to swell the bloated fortunes of a secular press, while their paltry shilling is denied to preserve a meagre existence to the paper which would speak to them of God. Shall the representative of the pure virtue of the Gospel be, in vain, a mendicant at the door of any one bearing the glorious name of Catholic, while the organ of state intrigue or of sordid avarice, or perhaps some impure vehicle, whose daily office is to cast up pollution naked in our midst, is received with favor! In parting with these for the present, we would humbly say: The wisdom of God is infinitely above the wisdom of man, the soul infinitely more precious than the body, eternity infinitely more important than time, one day spent in the contemplation of heaven worth a thousand spent in the contemplation of the world, and therefore the money expended in binding the heart to transitory and criminal affections of earth, would be infinitely better expended in elevating it by the organs of religion to the pure, eternal truths of God.

"The others to whom we have referred withhold from the religious organ of their own diocess the support they travel far to extend to others. Now, far be it from us, to apply to them the censure due to those whose shameless

criminality we have exhibited; but, surely, they do not look for commendation for the violation of a duty as manifest to themselves as to us. Let their charity or benevolence know no bounds, but those which circumscribe the human family; let it be as universal as the sun, which pours its cheering and softening rays around us all; but there are great faults which often delude us by what is, at best, but a splendid mockery of that virtue. If order is heaven's first law, surely charity, the first and most lovely of all the emanations of God, is governed by order. We can not comprehend the charity or even the humanity of the man, who leaves his home to watch by the couch of grandeur, where his attentions are not required, while the poor at his door perish, neglected and despised; and least of all, can we comprehend it, if the poor forsaken should be the mother that bore him. When the necessities of all can be relieved, in God's name, let it be done, for it is our duty; but when our means are not co-extensive with the charity of the heart, which covers all, let us be guided by the dictates of nature, which are also those of religion, and sustain those that are of ourselves—in *equal* or *greater need.*

"We need not, therefore, tell our friends that it is not obligatory, it being manifestly criminal, to dissipate the resources we need ourselves, on those who need them not, and who can do without us a thousand times better than we can without them. If the Catholics of wealthy diocesses, who can keep alive our journal without injuring themselves, are either holding back or daily slipping from us, we must have as little wisdom as honorable pride, and as little of the true spirit of religion as of either, to lavish on theirs, floating as they are, on a prosperous wave, the means, without which our own must perish. We have those means, not ample, but enough to still keep the Miscellany from sinking, if we had but the disposition to call them into action. Could the cold and apathetic among ourselves be made to feel their duty and throw into the scale the resources retained by them dormant; could others be induced to reflect, that the patronage they extend to extraneous Catholic papers, but deny to their own, is not only not meritorious, but culpable: and *would* all only act as a people knit together by a common spirit, as they are by common interests and common duties, the Miscellany would be again prosperous, and its future career a brilliant image of the past. For ourselves, we can not think of the extinction of the first beacon of Catholicity—we mean of its kind—that was lit on our virgin hemisphere, without reverting to the extinction of another more glorious light, and sending up our humble prayer from that grave, whither our heart is wandering, that the one may not be too soon followed by the other."

Diocess of New Orleans.—*Confirmation.*

On the 28th of June, Bishop Blanc administered this sacrament at the Ursuline Convent, near N. Orleans, to sixty-three persons, twenty-nine of whom were boarding-pupils at the academy. On the same day two hundred and seven were confirmed at St. Augustin's church.—*Prop. Cath.*

On the 5th of July one hundred and thirty-two persons were confirmed at St. Mary's church. Religion, as the *Propagateur* remarks, is gaining ground in the city of New Orleans.

We learn from the *Propagateur Catholique*, that Mgr. Odin, Vicar Apostolic of Texas, after an absence of more than a year, arrived in New Orleans on the 15th of June. He was about to embark for Galveston, accompanied by one only priest. Some priests, and several ecclesiastics, who accompanied the Right Rev. prelate from Europe to America, have arrived in St. Louis, and are preparing themselves, in the ecclesiastical institutions of Missouri, for the Texian missions.

The Jesuits, Fathers McElroy and Rey, chaplains to the American forces on the Rio Grande, arrived in New Orleans on the 18th of June.—*C. N. Letter.*

Diocess of Cincinnati.—*Episcopal Visitation.*—On the feast of Pentecost, one hundred and two persons were confirmed in St. Mary's church, Cleveland, and sixteen in the church of St. John of the Cross, near Laporte, on the following Tuesday. Forty-one persons were confirmed in the church of St. Francis, at Toledo, on the 14th of June; thirty-six at St. Philomena's, on the Sandusky river; forty-five at Lower Sandusky, where a new church was dedicated to Almighty God, under the patronage of St. Ann, and forty-one in the church of St. Alphonso, near Norwalk, on the festival of Corpus Christi. There was a very large and edifying procession in the majestic woods near this church in the forenoon, and in the afternoon the large and beautiful church of St. Peter, Norwalk, was dedicated. Sixty-five persons were confirmed at St. Boniface, Wolf Creek, where there was also a solemn procession on the Sunday within the octave of the festival. The "old church," so called, though built but a few years ago, has to be taken down, and a new one larger, and, to meet the wants of the fast increasing congregation, to be erected in its place. There were sixty persons confirmed in St. Mary's church, Tiffin, to which an addition, twice the size of the original building, and in a better style of finish, has been recently made. The Roman Catholic Germans have also built at Tiffin a

new, large and beautiful church of brick, which was dedicated to God on the same day in honor of St. Joseph. These two congregations walked in procession through the town to assist at the dedication. The high mass was sung by the Rev. Matthias Kreusch, of the order of the Most Precious Blood, and the sermon in German was preached by the Rev. Francis De Sales Brunner, superior of the same order. St. Mary's was again crowded at vespers, sermon and benediction. The sacrament of confirmation was administered to sixteen persons in the church of the Sacred Heart, Crawford county, on the feast of St. John the Baptist. The church of St. Bernard, New Washington, same county, is under roof. It is situated seven miles from St. Boniface, and another is to be erected in or near Shelby, five miles distant. A few zealous Catholic families in the town of Newville also speak of building a small church in that healthy and thriving town. There were sixty persons confirmed in the church of St. Luke, Danville, Knox county, on the twenty-eighth of June.—*C. Tel.*

One hundred and fifty-two persons received the sacrament of confirmation in Canton, Stark county, on Sunday the 5th inst., and forty-two in Louisville, same county. On Tuesday, the bishop confirmed forty-six at St. Paul's, Columbiana county. The corner stone of a new church, one mile from the old one, which is now too small, will be laid on the 15th of August, and also of another five miles east, so much have the Catholics in that vicinity increased under the pastoral care of the Rev. Mr. Conlan.—*Ibid.*

Diocess of Chicago.—*Three new Churches under construction, and another about being finished.*—Almost every mail brings us intelligence of the rapid advance of our holy and beloved religion in the diocess of Chicago. We have scarcely recorded the construction and consecration of one church, before we are called upon to announce that another is already commenced. By the last mails we have information of three spacious and substantial brick churches being in progress of erection. One at Ottawa, where the Rev. Thomas O'Donnell is pastor. This church, the corner stone of which was laid by the Right Rev. Wm. Quarter, the bishop of Chicago, on Saturday the 29th of June, in the presence of a large concourse of people, will be of large dimensions, about one hundred by fifty-five feet, and of Gothic architecture. It is to be dedicated to Almighty God, under the invocation of St. Columba, or Columkill. The Rev. Thomas O'Donnell has done much, it appears, in a short time, at Ottawa. He was stationed there, about two years ago, in charge of a poor and scattered congregation. By his zealous efforts, aided by the grace of God, the number of Catholics that have since gathered around him is considerable, and daily rising into respectability and independence, as well as advancing in religious knowledge. This clergyman is respected and esteemed, not only by his own flock, but also by his fellow citizens of other denominations. Numbers of Irish Catholic emigrants have lately settled on the rich and fertile lands that lie in the vicinity of Ottawa. The Michigan and Illinois canal passes through this beautiful town, which is only eighty-five miles southwest of Chicago. The Fox and the Illinois rivers here unite their waters and flow on to the Mississippi.

Another brick church is in progress of erection at La Salle, about sixteen miles south of Ottawa. The Rev. Messrs. Montuori and Mark Anthony, priests of the missions, are engaged in its erection.

At Little Fort, some forty miles north of Chicago, the Rev. Bernard O'Gorick has already signed a contract for the building of a new church which is to be finished in the month of October. At Juliet, forty miles south of Chicago, the Rev. John Ingoldsby, pastor of the congregation, is actively and zealously engaged in finishing the fine stone church of that place, which has been for some time in rather a mouldering condition, owing much to a debt of about nine hundred dollars that hung over it, and also to the suspension of the works on the canal, and the consequent departure of the laborers, by whose generous contributions the walls were raised and put under roof. The works on the canal being again in progress, the Irish Catholics are as generous as ever (although at present it appears, owing to some cause or other, not well paid) in furnishing means to pay the debt and finish the church. Steps of cut stone, curving from the front door to either side of the edifice, have lately been erected, and are not only substantial, but also ornamental. The plastering and interior finish of the church are under contract; and the steeple and spire, to be surmounted with a cross, will soon be elevated. This church is also of Catholic architecture,

and will be an ornament to the village, and a credit to Catholicity.

Confirmation.—On Thursday, the 27th of June, the bishop of Chicago administered the sacrament of confirmation in the Catholic church of Juliet. Thirty-eight or forty persons had the happiness to be confirmed, some of whom were converts to the Catholic faith.

Ordination.—We learn that the Right Rev. Wm. Quarter, shortly after his return from the provincial council, held an ordination in his cathedral, and on the 6th of June conferred the tonsure, minor orders, and subdeaconship on Mr. Patrick McElheame. On the 7th, the same gentleman received the holy order of deaconship, and on the 8th he was raised to the dignity of the priesthood.—*T. Teller.*

Fourth of July in Chicago.—The Catholic University of Illinois (St. Mary's of the Lake) was opened on the 4th of July with all due ceremony. The president and faculty conferred the degree of A. B. on Mr. L. Hoey, Mr. J. A. Keane, and Dr. J. Walsh of New York.

Another New Church.—A new church is about to be commenced in this flourishing town, for the use of the German Catholics, the present one, a handsome brick building, being most too small for the congregation. A spacious lot has been purchased, and the plan of the new church to be erected thereon is truly magnificent; it is to be surmounted with a fine and lofty steeple, to point out the heavenly destiny to which we are called.—*C. News Letter.*

Diocess of St. Louis.—*Confirmation.*—On last Sunday week, the Right Rev. Bishop administered the sacrament of confirmation, in the chapel of the Sacred Heart convent, to twenty-seven persons, and on last Sunday in the cathedral to one hundred and seventeen.

The Right Rev. Bishop Barron, who has sojourned in our city for several months past, at the request of the Right Rev. Bishop of St. Louis, visited the southern portion of the diocess, and the holy sacrament of confirmation was conferred by him, in the beginning of June, at St. Genevieve, on eighty-two persons; at Riviere aux Vases on twenty, and at German settlement on thirty.

The same prelate, during the month of June, administered the sacrament of confirmation at the Barrens, to sixty-two persons; at Apple creek to forty-one; at Cape Girardeau to fifteen; at Benton to thirty-two; at New Madrid to six, and at Abatu to six.—*Ib.*

Ordination.—On the 6th of June, the same Right Rev. prelate also gave ordination in the church of St. Mary's Barrens, on which occasion one received the order of deacon, one subdeacon, and two minor orders. The names of the recipients we have not been able to learn.

On Sunday, the 21st June, the feast of St. Aloysius Gonzaga was celebrated with great solemnity in the church of St. Francis Xavier, in this city. After mass, the rite of confirmation was administered to eighteen students of the university, and to a few persons of the congregation, all converts to the faith.

Diocess of Milwaukie.—*Confirmation.*—On Pentecost Sunday, the 31st of May, 1846, the heart of many a father and mother was gladdened, and the soul of every man made milder and better by the number, the piety, the holy demeanor, and dress of the little ones who then made their first communion. And on the following day one hundred and thirteen were strengthened and sealed with the sacrament of confirmation. Several distinguished converts came, in lowly mood, to receive the indelible seal! The whiteness of the virgin robes announced the spousal feast.

Ordination.—On Wednesday, June 3d, Mr. Zavier Overmiller was ordained subdeacon in St. Peter's; on Friday 5th, he was raised to the order of deacons, and on Saturday the 6th, the same reverend gentleman, and the Rev. Mr. James Moran, were ordained priests. Since Palm Sunday five priests have been added to the diocess. Had we twenty others they could all be employed in flourishing missions; besides they could find among the faithful wherewith to support life honorably. May the Lord of the vineyard send whom he will send.—*C. Herald.*

The corner stone of a new college was laid at Sinsinnawa Mound, on the 24th of May. Excellent addresses were delivered on the occasion by Messrs. Quigley and Norman.

Diocess of Mobile.—*Springhill College.*—We learn from the *Prop. Catholique*, that the fathers of the society of Jesus, in the province of Lyons, have accepted an offer of the college at Springhill, Ala. They will take charge of the institution in November. The diocess of Mobile is in a flourishing condition. A new brick church was blessed at Tuscaloosa, in January last, and two others have been re-

cently completed at Tallahassee and Jacksonville. Churches are to be erected this year at *Guy's Ferry*, Florida East, at *Key West*, and at Apalachicola.

VICARIATE OF TEXAS.—Two Irish clergymen, priests of the mission, recently left New Orleans for Texas, where they will labor in the holy ministry.—*Prop. Cath.*

CONVERSIONS TO CATHOLICITY.—A few months ago we had the pleasure of announcing the conversion to the Catholic faith, of the Rev. N. A. Hewitt, a Protestant Episcopal clergyman much esteemed by his former circle of friends and acquaintances, and who has since published a tract on the theories of the high church Episcopalians. Mr. Hewitt's example was soon followed by other clergymen of the same denomination, who have found in the bosom of the Catholic church that peace of mind which can not be the offspring of Protestantism, in any shape or form. We allude to the abjuration recently made by the Rev. Mr. Major, pastor of an Episcopalian church in the district of Moyamensing, Philadelphia, and that of the Rev. Edgar P. Wadham, pastor of a church of the same denomination at Ticonderoga. The former had the happiness of making his profession of the Catholic faith on the 25th of June. On the 27th he received the sacraments of confirmation and the holy eucharist. Being bound by matrimonial engagements, Mr. Major can not aspire to the ministry of the church to which he has attached himself; but we are pleased to learn that his services have been secured, as professor of Hebrew and belles lettres, in the theological seminary of Philadelphia. By this arrangement he will be enabled in some degree to make that provision for his family of which he had been deprived by his sacrifice, for God's sake, of all worldly considerations. The *Banner of the Cross*, an Episcopal journal of Philadelphia, speaks favorably of Mr. Major, and in doing so has evinced a considerably greater share of common honesty and Christian charity than some of its neighbors, v. g. the *Southern Churchman*, who take it for granted that a man must necessarily be deserving of vulgar abuse if he follows the dictate of his conscience by embracing the Catholic faith.

Of Mr. Wadham's admission into the fold of truth, we may mention some particulars which will be read with interest.

He made his profession of the Catholic faith on Sunday, July 5th, in the chapel of St. Mary's seminary, Baltimore. This deeply interesting ceremony was performed at the high mass immediately after the Gospel. A breathless silence prevailed whilst this young clergyman, in the presence of the assembled priests and seminarians, knelt at the foot of the altar, and read in a clear and audible voice the form prescribed in the Roman ritual. As no notice had been previously given of the ceremony, the congregation, unconscious of what was about to take place, seemed no less astonished than edified in beholding, for the first time, within the walls of that beautiful little chapel, a spectacle so extraordinary and imposing.

Mr. Wadham, when a youth, was sent by his parents, who lived at Westport, Essex Co. New York, to Middlebury college, Vermont. In this institution he completed his course of studies, and graduated in 1838. During the same year he went to reside in Kentucky, where he was advised to enter upon his theological studies, and to take orders in the Protestant Episcopal church. But being desirous of pursuing a more thorough and extensive course, he returned to his native state, entered the General Theological Seminary of the Protestant Episcopal church, in New York city, in 1840, and was ordained deacon in 1843. At this time he was the friend and companion of the Rev. Mr. Carey, whose religious views were so obnoxious to the low church party, and even elicited from two of them a public protest against his ordination by Bishop Onderdonk. Mr. Carey became the occasion of a fierce contest between the high and low church, while Mr. Wadham was permitted to view the strife in quietness, and with no little profit to himself. He was sent on a mission to his native county, and resided at Ticonderoga until 1st April, when he returned home with the determination of seeking, at the earliest opportunity, reconciliation with the Catholic church.

THE COMMENCEMENTS.—Within the last six weeks, the classical exercises of our different colleges and academies closed with the usual ceremonies, awarding degrees, or testimonials of merit, to the deserving, and awakening a spirit of emulation among the students by the public honors thus judiciously and impartially conferred. From the various accounts which we have read in our exchanges, we are led to infer that most of our Catholic institu-

tions are eminently flourishing, while all perform an important part in the great work of education; storing the youthful mind with that knowledge which will be so available in after life. We can not but observe that, in all these establishments, a system of instruction is pursued that is peculiarly adapted to nourish and strengthen in their alumni a strong attachment for republican principles, and for the free institutions of our happy country. From the addresses delivered at the annual commencements, and from other celebrations which take place in our literary establishments, it is plain that the pupils are not merely instructed in those branches of knowledge which will fit them for future usefulness in their relations between man and man; but they imbibe also a spirit of lofty patriotism which will make them, under all circumstances, true to the interests of their country. We say this, not with a view to contradict the unjust insinuations of ignorance or bigotry, (for the fact is sufficiently obvious of itself,) but it is a subject of honest self-congratulation, that the collegiate and academical institutions in the United States, under Catholic directors, are inferior to none, throughout the length and breadth of the land, in preparing the rising generation for a career of honorable usefulness. The principles and habits which they inculcate, if diligently cultivated, must necessarily elevate their youth to the highest scale of social excellence. We could easily establish the truth of this proposition, by a reference to the vast number of examples that might be mentioned; but our limits forbid us to dwell longer upon this subject.

Newman's Essay on Development.—The *New York Churchman*, speaking of Mr. Newman's work, says:

"So far as our observation has extended, Mr. Newman's 'Development' has fallen among us like a stone on the water, which splashes the surface and sinks to the bottom."

If we may judge of the effects of Mr. Newman's work from the religious changes going on around us, we are forced to conclude that the "splashing" has been very considerable, and still continues. The conversions that are daily taking place in England and in this country leave no room for doubting that the waters have been "moved," and that they who were spiritually diseased are fast getting rid of their maladies by uniting themselves with the *church of Christ*.

V. Rev. Dr. Spalding.—The friends of this gentleman in Baltimore were much pained by the intelligence recently received that he was seriously ill; but we rejoice to learn from the *Catholic Advocate* that hopes are entertained of his recovery.

Praying for the Pope.—The editor of the *Methodist Protestant* asks: "Must then the pope, too, pass through the fires of purgatory? And he the infallible head of *the* infallible church?"

Our neighbor needs to be set right. Even were the pope *infallible*, he would not be *impeccable*, and he may therefore claim our prayers. But those who are not pleased with a purgatory are very liable to go farther and fare worse.

Metropolitan Catholic Almanac, for 1847.—The reverend clergy, and all who feel an interest in the completeness and accuracy of the *Metropolitan Catholic Almanac and Laity's Directory*, are respectfully requested to forward to the editor of this Magazine, or to F. Lucas, jr., Baltimore, (before the 15th of next August,) such information as they may wish to appear in the above mentioned annual. To meet the wishes of the public, and to render the periodical as complete and interesting a source of information as possible, is the sole view of its conductors in thus requesting the co-operation of all who may contribute to its usefulness. The Catholic periodicals in the United States will confer a favor by publishing this notice once or twice.

Journals in Paris.—There are daily journals of admitted repute, 21; smaller satirical journals, 6; journals not daily (such as weekly, monthly, &c.) 27; religious journals, of which twelve are Protestant, 24; journals of legislation and of jurisprudence, 38; journals of political economy and administration, 3; journals of history, statistics, and travels, 12; journals of literature, 44; journals of fine arts, painting and music, 9; journals of theatres and theatrical matters, 2; journals of mathematical and natural sciences, 13; journals of medicine, 28; journals of military and naval art, 12; journals of agriculture and rural economy, 22; journals of commerce and industry, 23; journals of public instruction, 7; journals of women, girls, and children, 20; journals of fashions, 11; journals of picturesque sites, landscapes, &c., 4; journals of advertisements, 17. Total, 343.

This is in Paris only. In the departments,

ten years ago, there were 253 journals. A Frenchman has made the puerile calculation that if all the sheets issued annually were joined together "in an immense riband," it would go three times round the circumference of the globe.—*Lit. News Letter.*

To Correspondents.—*Our Martyrs*, No. 1, has been received. Also, *Monachism* and *Never too Late*, poetical articles, which will receive due attention. We have also received a communication, in the form of a letter, complaining of the critique on Mr. Newman's Essay in the last number of *Brownson's Review*. It will appear in our next issue, with some remarks of our own upon the same subject.

OBITUARY.

Died, June 19th, near New Orleans, the Rev. P. Plunkett, after a long and severe illness, borne with great Christian patience and resignation. This zealous and pious priest was born in the county of Roscommon, Ireland, in the month of May, 1815. He was raised to the priesthood in Louisiana, by Mgr. Blanc, bishop of New Orleans. After having attended successively some missions on the coast, the chaplaincy of St. Patrick's church, N. O., and the chapel of the Ursuline nuns near that city, he closed his painful and meritorious career of life.—*C. News Letter.*

At Boston, on the 7th of July, Rev. Richard Davys, aged 38 years. In company with the Rev. Mr. Deas, he had been in this country about three years, collecting subscriptions towards building a Catholic cathedral at Ardagh, Ireland, and arrived from a tour to the west a few weeks ago.

June 25, at the monastery of the Visitation, Sixth street, St. Louis, Sister Jane Frances McBride, after a consumption of two years.

The deceased was a model of all the virtues of her state; displaying in health, as well as in sickness, the most admirable patience, resignation, and humility. She received the summons of death without alarm; and to her expiring moments exhibited a serenity of countenance, self-possession, and tender piety, which will never be forgotten by those who had the happiness of assisting at her saintly death.—R. I. P.

At the hospital, on the 22d June, Sister Melama (Ann Doyle), in the 36th year of her age. The deceased was born in the county West Meath, Ireland, and emigrated to this country at an early age. Feeling herself called to serve God in the religious state, she entered the society of Sisters of Charity, at Emmittsburg, Maryland, and for the space of twelve years discharged, in an edifying manner, the various duties imposed upon her, in her attendance in the hospital and Male Orphan asylum in this city. She has now finished her course, and gone to receive her reward. May she rest in peace.—*C. News Letter.*

On the 8th of July, in the convent of the Ladies of the Sacred Heart, in this city, Sister Ann Hagerty, in the 35th year of her age, and the 8th of her religious profession. She was ever an edifying member of that community.

At the house of our Lady of Mercy, in Charleston, on the morning of Tuesday, the 30th of June, Miss Ellen Riordan, aged 32 years and 6 months, a native of the city of Cork, Ireland, and a resident of Charleston for the last eight months.

Having arrived here last October, and being received by the Sisters, she commenced her noviciate, and gave every indication of making a very useful, efficient, and valuable member—edifying all by her pious example; but God, it seems, was satisfied with her intention and self sacrifice, and has, because of her innocence, taken her, to bestow on her the rich reward promised to her many virtues and entire offering of self to him—"And every one that hath left house, or brethren, or sisters, or father, or mother . . . . . for my name's sake, shall receive an hundred fold, and shall possess life everlasting.

During her tedious illness the most unremitting attention was paid her by her sisters, to whom her many amiable qualities endeared her; but all would not restore her, for, He whom she loved, who alone knows what is best, had called her to himself,—"Fait voluntas tua." Having exclaimed "Jesus have pity on me," her pure soul, freed from its earthly prison, winged its way to the bosom of its God; she slept in the Lord. May she rest in peace. Amen.—*C. Miscellany.*

At the Ursuline convent, Quebec, on Friday, the 3d of July, 1846, aged 65 years, the Rev. Mother Saint Henry (Mary Louisa McLaughlin), after forty-six years' profession as a nun, while she filled repeatedly the office of superior of the convent, with the greatest ability, and that justice and prudence which secured her the confidence and esteem with which she was always honored.

LITERARY NOTICES.

Thornberry Abbey, a Tale of the Times. New York: E. Dunigan. 18mo. pp. 244.

This handsomely printed volume forms one of the numbers of *Dunigan's Home Library*, and although a reprint of a book already published, will be considered one of the most acceptable works in the series. The tale is well conceived, and is written with those graces of style which must necessarily be interesting to the reader. But what is far more valuable in this publication, the story is full of instruction. It is not one of those *historical novels*, as they are called, which pretend to usefulness because they eclipse the truth under the clouds of fiction; it is an allegorical and pleasing narrative of what we see passing now-a-days in the religious world; it is but a generalizing of particular facts and scenes which occur in real life, and which may be greatly beneficial to those who need instruction on the comparative merits of Catholicity and Anglicanism.

Discourse delivered at the Commemoration of the Landing of the Pilgrims of Maryland, celebrated May 11th, 1846, at Mount St. Mary's, near Emmittsburg, Md. By James McSherry, Esq. pp. 36.

It reflects honor upon Mount St. Mary's college that her students and professors have continued, since 1842, to commemorate annually, an event which is unquestionably the proudest in the annals of Maryland, because it announces the first dawn of Gospel truth upon this province, and the first bright rays of universal freedom upon the American continent. The introduction of civil and religious liberty into the new world was the glorious deed of a Catholic, and it affords an argument for our times and our country, which is well worthy the consideration of the patriot and the historian, but entitled to the special attention of those who belong to that faith which is continually held up by bigots and fanatics as incompatible with free institutions. For this reason we have devoted a large space in our pages to the discussion of questions connected with Maryland colonization, knowing that this investigation must not only redound to the glory of her early settlers, but, what is of far greater consequence, establish the truth of principles that furnish a triumphant vindication of our religion from the aspersions of its adversaries. The study of facts, like those which our colonial history exhibits, is by no means a speculative or sterile occupation: it involves truths which are of the utmost practical importance in our day, and in the land which we inhabit. The pilgrims of New England might be remembered as mere beings of the past; their deeds might not be heralded by anniversary festivities, and yet the present and future generations would thereby lose nothing worthy of preservation. But we can not say this of the Maryland pilgrims. Their deeds are the brightest prototype of political wisdom that history displayed to the signers of American independence; and to remain silent on this subject would be robbing our countrymen of the most precious recollections; much more may it be said that we do good service to our country by continually holding up the example of Lord Baltimore and his associates as a model for imitation. They who aid in doing this are public benefactors; nay, it is only through them and others of a kindred spirit, who endeavor to keep alive, in the memory and love of their fellow-citizens, the great principles of civil and religious freedom, that our republic can be secured against the intestine causes of decay and dissolution. On matters involving so much of real interest, the enthusiasm of the orator is rather a subject for praise than for censure; the more vividly he portrays the beauty of those principles which our ancestors inculcated, the more is he entitled to the gratitude of his countrymen. We need only add here, that Mr. McSherry has displayed in his discourse all the fervor of true patriotism, while he has ably unfolded the history of Calvert, and defended that of our colony from the attempted mystification of writers who, in the contemplation of the past, forget that the picture has already been spread out to their view, and not to be created by an effort of their own fancy.

Constitution and By-Laws of the Young Catholics' Friend Society, and names of the Members, &c. Boston: P. Donahoe.

In this pamphlet we have another evidence of the noble charity which our religion inspires. It is truly gratifying to behold the active zeal which characterizes the Catholic young men in the city of Boston, and the excellent fruits of their well-directed benevolence. They form a numerous and flourishing association, whose example of charity has been imitated in other sections of the country much to the temporal and spiritual relief of children in the indigent class of society. We can only say to them all—God speed!

The Literary Class Book, or Fourth Series of Select Reading Lessons, in prose and verse: compiled by the Brothers of the Christian Schools. Philadelphia: Eugene Cummiskey. 12mo. pp. 410.

The books compiled and prepared by the *Christian Brothers* in Ireland are unquestionably among the most useful and interesting volumes ever published for the instruction of young persons. The selections are not from the trashy nonsense which abounds so extensively in our modern literature, and equally abounds in our reading books. The articles are chosen with a view to impart solid information, as well as to exhibit a model of style. For this reason, the books we allude to can not be too widely circulated among youth. In the beginning of this notice we have used the term *Christian Brothers* as the proper title of those who prepared the work in question; the *Brothers of the Christian Schools* is the title of another order in France, which labors for the same ends, but whose style in the language of their authoritative sanction is different from that of the brothers in Ireland.

GREGORIO XVI. P. M.

Pub^d by John Murphy Baltimore

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THE

UNITED STATES CATHOLIC MAGAZINE

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SEPTEMBER, 1846.

BENVENUTO CELLINI.

Memoirs of Benvenuto Cellini, a Florentine Artist; written by himself: containing a variety of information respecting the Arts and the History of the Sixteenth Century, with the Notes and Observations of G. P. Carpani. Translated by Thomas Roscoe, Esq. In two volumes, 12mo. N. York: Wiley & Putnam, 1845.

THIS is certainly a most curious and entertaining autobiography, though we can scarcely agree with Lord Walpole who is said to have pronounced it "more amusing than any novel." The overweening egotism of the writer which peeps out from almost every page, his malevolence towards many of his rivals and patrons, and his manifest *penchant* for the marvellous, to say nothing of the minuteness and tediousness of his details in matters often of little interest, are serious blemishes in his narrative. We would expect, and might willingly excuse, a certain amount of self-praise in an autobiography; but there are certainly bounds to this indulgence, and we are sorry to say that Cellini is in the habit of overstepping them. But this feature, however it may detract from the interest and merit of the work, is after all a very pardonable fault were it not coupled with another for which we can scarcely find any excuse. The author deals most unsparingly with almost all those who happened to differ with him in opinion, whether in matters of taste or of business. He calls his rivals in trade by the most opprobrious names; he often ascribes to them, and even to his generous patrons, the most unworthy motives; he seems to forget their past kindness in his momentary pique or abiding malevolence. It matters not how much they may have hitherto aided and befriended him; one act of neglect, one word of unkindness, one disagreement in a matter of taste, one failure to appreciate his labors, blots out the long catalogue of past favors, and transforms the benefactor into the enemy.

A man may, if he choose, write his own life, and boast his own achievements,

and the world may read, and even believe his narrative if it list; but we hold that he has no right to libel his cotemporaries, or to make his own little personal piques, jealousies, aversions, and quarrels the matter of history. And yet we are of the opinion that the Memoirs of Cellini owe their great popularity in England and in this country, as much at least to this censorious and carping spirit which disfigures them, as to any intrinsic merits they possess. Mankind seem to have an inherent love of gossip and slander, and the man who spreads out this banquet with the greatest bounty, especially if he serve up such delicate morsels as popes, cardinals, and bishops, is sure to cater well for the popular appetite. The good natured public, lured on by this palatable seasoning, will devour much food which were otherwise wholly insipid. Had Cellini written a sober narrative, dealing in facts as they were, and painting his cotemporaries in their true colors, we venture to say that both himself and his autobiography would have been long since buried in oblivion; or at least that the knowledge of himself and of his works would have been almost confined to Italy.

We would not be understood as wishing to detract from the merits of Cellini as a man and an artist; we speak of him only as a writer. But even in this latter capacity his work, notwithstanding the defects just noticed, is full of interest. It could not be otherwise. He lived in an age of great men; "there were giants in those days;" he was the cotemporary of such men as Popes Clement VII and Paul III, Duke Alessandro and Cosmo di Medici, Francis I and Charles V, Cardinal Bembo, Michael Angelo, Bandinello, Titian, Sansovius, and Julio Romano. He was thrown by circumstances into frequent contact with all these great men, not to mention many others almost equally illustrious; he speaks of their characters, of their taste, of their conversation and conduct in public and in private, of their appreciation of the fine arts, and of many other things concerning them too trivial for general history, yet of sufficient interest to be preserved for the amusement if not the instruction of mankind. His narrative embraces a little more than the first half of the sixteenth century, a period perhaps the most interesting in all history; a period which witnessed the rise and ephemeral triumph of Protestantism, the political convulsions in Germany and in Italy, the eventful wars of Francis I and Charles V, and the literary and artistic glory of the men who figured in "Leo's golden days." Italy then maintained an undisputed literary supremacy over the world, though at that very time the portion of Europe which was perhaps the least cultivated in refinement and the arts was constantly crying aloud against her ignorance, superstition, and darkness, mental, and moral, and religious!

Making all proper allowance for the personal vanity and the *ensifflage* of Cellini's autobiography, we must still admit that he was a very great man, one gifted with a genius which shone with almost dazzling lustre even in the brilliant age and country in which his lot was cast. He was a bright ornament to the schools of Tuscany and Rome, and he shed no little of his own lustre on the infant school of arts founded by Francis I in Paris. As a goldsmith, as a jeweller, as an enameller, as a chaser on gold, silver, and steel, as a striker of coins and medals, he perhaps greatly surpassed all previous artists; he, in fact, either created or thoroughly renovated many branches of these useful and ornamental arts. For taste, for elegance of design, and for neatness and beauty of finish, his works were deservedly popular in his own age; and such of them as have been preserved to the present day, are still admired, not only as curious antiques, but as specimens of most elaborate workmanship. But he was not content with the superior excellence to which he had attained in these several cognate arts; he aspired after nothing less than to rival Michael Angelo himself as a statuary.

He cultivated with unabated ardor the noble art of design, and, if we are to credit his own declarations, his colossal statue of Perseus, as well as some other of his works, surpassed those of all other cotemporary artists, Michael Angelo's alone excepted. To the transcendent genius of Michael Angelo even *he* deferred; he looked up to him as to some being of a higher sphere; he revered him as his master, and thought more of the smile of approval beaming from *his* face than of the smile of popes, kings, and emperors. The principal other artists, of whom he speaks in terms of unalloyed commendation, are Julio Romano and Titian, neither of whom, it appears, ever crossed his path or thwarted his purpose. Had they, or even had the great Michael Angelo done this, our word for it, they would have felt his sting, and would have dwindled down instantly into second-rate artists, or no artists at all.

The life of so extraordinary, and withal so eccentric a man as Benvenuto Cellini, can not fail to prove interesting to such readers of the Magazine as have not perused his memoirs for themselves. For the benefit of such, we will attempt a brief sketch of it, interspersed with such reflections as arose to our minds while reading his book. In doing this, we will follow his own narrative, which, though minute and detailed, we found by no means dull or insipid.

Benvenuto Cellini was born at Florence, of respectable parents, on the feast of All Saints, in the year 1500, at precisely half past 4 o'clock in the evening. His father, Giovanni Cellini, upon the infant being presented to him by the midwife, exclaimed: "Lord, I thank thee from the bottom of my heart for this present which is very dear and *welcome* to me." The child was hence called *Benvenuto*, which means *welcome*. This father was as great an original as his son afterwards proved to be. He had been for many years a distinguished worker in ivory, as well as an ingenious machinist and constructer of musical instruments, some of them on principles entirely new. During his advanced age, he gave himself up almost entirely to the cultivation of music; and no object was dearer to his heart than that Benvenuto should excel in playing on the flute. He applied him to it at a tender age, and, when the child gave any evidence of progress, the old man became ecstatic with delight. To satisfy this humor of his parent, Benvenuto did all he could to attain to excellence in flute playing, and not without some success, though he had little relish for music. His aspirations were much higher than to become even what his doting parent so fondly anticipated, the first musician in Italy. Feeling a strong inclination for the more refined mechanical arts, he prevailed on his father, after much entreaty, to bind him apprentice to a Florentine goldsmith and jeweller, named Antonio de Landro, or more commonly Marcone. His father consented to the arrangement, but with the solemn stipulation that his son should still devote some time each day to the flute.

He was progressing in his trade to the entire satisfaction of his master when he gave evidence of that impetuous and mercurial temperament which characterized him ever afterwards, and rendered his whole life so unhappy and unsettled. His younger brother, who had taken to the profession of arms, having got into a bloody affray in the streets of Florence, Benvenuto flew to the rescue; and, for their participation in the riot, both were banished for six months to a distance of ten miles from the city. An exile, he soon began that eventful career of the wanderer which he pursued almost to the end of his days. He repaired first to Sienna, then to Bologna, and subsequently to Pisa, in all of which cities he continued to work at his trade of goldsmith under eminent artists. On the expiration of his term of banishment he returned to Florence, and, after a severe spell of sickness, re-entered the shop of his old master, Marcone. He had now made so much progress in the art as to be able,

not only to support himself, but also to contribute greatly to the support of his aged father, and of a poor sister with a large family; and it reflects great credit on his heart that he never afterwards forgot them, even amidst his brightest fortunes, no matter where his lot happened to be cast, or how much the various courts of Europe vied with one another in rewarding him.

Burning with an ardent desire of excelling all others in his profession, he now applied himself to studying the noble art of design after the models which those eminent masters of the art, Michael Angelo and Leonardo da Vinci, had left in Florence. In order to prosecute his studies with still greater facilities, he repaired to Rome, in company with a gifted young artist named Tasso. Here he remained two years, dividing his time between study and a series of singular and often mad adventures, into which our space will not permit us to enter. Suffice it to say that, in general, throughout his life, he never appears to have turned aside from a quarrel, but, on the contrary, to have scented one from afar, and to have rushed into it *con amore*, merely for the sport of the thing. Something of this propensity may be ascribed to the troubled and unsettled condition of the age in which he lived; much more of it to his own hot temper and excitable nature. If we are to credit his own narrative, he had as many rencounters as the renowned Don Quixote himself, and with much more real and substantial antagonists, and he saw and conquered more men in buckram than even the redoubtable Jack Falstaff. We do not make this remark with a view wholly to discredit his account, which we believe to be in the main correct; but our impression is that, having written his memoirs when he was already advanced in life,* he gives abundant evidence not only of the garrulity of old age, but also of its glowing exaggerations when recounting the deeds done in youth.

* He began his Memoirs in 1558, and terminated them in 1566, in the 66th year of his age. Volume ii, p. 210.

On his return to Florence, he succeeded so well in his profession as to awaken the admiration of the polished Florentines, and to amuse the jealousy of his brother artists. The ill-feeling awakened between him and his rivals resulted in a bloody rencounter between him and Gherardo Guasconti, a cousin of one of them; and, for severely beating and wounding his antagonist, Cellini was compelled again to fly from Florence, disguised as a friar. He then repaired for a second time to Rome, where he soon distinguished himself in the double capacity of musician and goldsmith. He met with a noble patroness in the person of Signora Porzia Chigi, whose excellent taste, womanly virtues, and munificent encouragement of the arts, he extols to the skies. Pope Clement VII took him into his service both as a musician in the pontifical choir and as papal goldsmith, in which latter capacity he was subsequently employed in various works of importance. Introduced by a disciple of Raphael to the bishop of Salamanca, this prelate, who was a man of wealth and taste, employed him to execute a beautiful piece of plate. He performed his task with signal ability, but not so soon as his patron had expected. The latter was displeased at the delay, and was in no hurry to make payment. Meantime one of the bishop's Spanish friends accidentally broke the handle of the vase, and, to prevent its coming to the prelate's knowledge, flew with it to Cellini whom he entreated to repair it forthwith. The artist did so, but resolved to retain the plate until he had been paid in full for his previous labor. Hereupon ensued a serious affray between Cellini and the Spanish servants of the prelate, who attempted to break into his shop, and to carry off the vase by force. Their attempt was thwarted by the resolute defence of Cellini, and his friends who rallied to his assistance. The bishop chided his servants, and sent word to Cellini that he should be paid in full on restoring the vase. The author's description of his reception at the bishop's

palace, and of what happened there, is whimsical enough. We subjoin it as a specimen of his manner:

"There I made my appearance, Paulino following me close with the piece of plate. To make my way through the line of domestics was like passing through the signs of the zodiac; one of them looked like a lion, another like a scorpion, and a third like a crab, till at last we came into the presence of this revered prelate, who uttered the most priestlike, Spaniardlike words that I ever heard. All this time I never once looked at him, or so much as answered a single word; at which his lordship seemed to discover more resentment than ever, and, having ordered pen, ink, and paper, desired me to write a receipt. I then looked him full in the face, and told him that I would readily do so after I had received my money. The haughty bishop was then more exasperated than ever; but, in fine, after a great deal of scolding and hectoring, I was paid, and afterwards, having written an acquittance in full, left the place in high spirits. Pope Clement afterwards heard the whole affair," the author adds, "having first seen the piece of plate in question, though it was not shown him by me. He was highly pleased at what had happened, and said publicly that he entirely approved of my behavior, so that the bishop heartily repented what he had done."*

The author next quarrelled with Rienzo da Ceri, from whom he accepted a challenge to a duel. He vanquished his adversary, though without bloodshed. He then applied himself with signal success to the delicate art of engraving devices for seals, under the able master Lautizio. During the plague, which broke out about this time in Rome, he employed his leisure hours in reviewing and sketching the antiquities of the city. After the plague had subsided, he became a member of a grand society of artists organized in Rome under the presidency of Michelagnolo of Sienna. He describes some meetings and a grand entertainment of the society, at which the great Giulio Romano was present.†

Cellini now applied himself to the curious art of *damaskening* in steel and silver, on Turkish daggers, and also to making new devices for medals and settings for rings. Here, as in other things, his mechanical genius and fertile invention were crowned with complete success. But his indefatigable labors were constantly varied by singular adventures in which he manifested his fierce temper and indomitable courage. On one occasion he signalized himself by a brave defence against a whole band of armed adversaries.

The author was at Rome in 1527 when the duke of Bourbon, with his army of banditti and Lutheran vandals, laid siege to the city. He immediately took up arms, for which he seems to have had as great a relish as for the gentler arts. If we are to believe his own account, it was a ball from his arquebuse that killed the duke while he was in the act of scaling the walls of Rome. After the invaders had entered the city, the pope retired to the Castel Sant' Angelo, which held out for some time. Cellini acted as chief bombardier of the castle; and, by his skill and fatal precision in levelling the pieces, he greatly annoyed the enemy, and often thwarted their designs. The castle was finally surrendered by capitulation, and the pope publicly declared his indebtedness to the bravery and ability of Cellini.

Shortly afterwards, Cellini returned to Florence, where he succeeded in compromising with the magistrates for his past transgressions of the law. We next find him in Mantua where he met with Giulio Romano, who introduced him to the duke of that city. But his indiscretion soon made him depart abruptly from Mantua and return to Florence, where his heart was torn with anguish on finding that his father and many of his nearest relations had been swept off by the plague. He could not long remain amidst a scence of such desolation; he accepted the urgent invitation of the pope, and again repaired to the eternal city. The pontiff received him with great kindness, employed him in many difficult works in his profession, and appointed him engraver of the papal

* Vol. i, p. 47. † Ibid. p. 59, seqq.

mint. His success was so brilliant, and the encouragement of the pontiff so marked, that many artists of Rome began to envy him and to meditate his ruin. His shop was robbed, and he was calumniated before the pope as the maker of certain counterfeit coin which happened to be then in circulation. But he defended himself with address and eloquence, and the pope's confidence remained unshaken. Through the singular sagacity of his dog, which seized a man in the public streets of the city, and held him fast in spite of all efforts to disengage it, he discovered the villain who had robbed his shop, and recovered the articles which had been stolen. The pontiff next employed him in making a magnificent chalice to be borne in the papal procession. After some delay and consequent misunderstanding with his illustrious patron, he at length completed the chalice so as to give universal satisfaction. His enemies were, however, busy; and finally, through the representations of Pompeo of Milan, one of the pope's favorites, he lost his situation as engraver of the mint. Cellini subsequently worked himself into various difficulties and affrays, in one of which he had well nigh killed his adversary. He in consequence fled from Rome and repaired to Naples. Here he remained but a few days, having, through the kind intervention of the cardinal di Medici, obtained the pope's pardon and an invitation to return to Rome. He waited upon the pontiff, presented him with a fine medal which he had struck of him, and was again received into the papal service.

Paul III, the successor of Clement VII, continued to encourage the abilities of Cellini, and reinstated him in his old place of engraver of the mint. But believing that some of his enemies meditated his assassination, and dreading the punishment of the law for having killed Pompeo of Milan in a quarrel, he precipitately fled from Rome, and went to Florence. His reputation had preceded him to his native city, and Duke Alessandro received him with open arms. But before engaging in the duke's service, he stipulated that he must be allowed some time to visit Venice. He made the tour, and passed some days with that eminent colorist Titian, whom he justly eulogizes for his superior skill as a painter. During the journey he, as usual, met with a variety of adventures, and got into several affrays, from which, according to his own account, he came out decked with all the laurels of victory. His laurels were, however, sullied by a petty revenge he took on a tavern keeper near Ferrara. The only offence of this man was his having demanded the reckoning before his guests went to bed. Cellini boasts of having punished his insolence by privately ripping up his feather beds and doing damage to the amount of about fifty crowns.*

On his return to Florence, Duke Alessandro appointed him superintendent of his merit, and loaded him with honors. But Cellini's spirit was still restless, and on the invitation of Pope Paul III, who promised him pardon for past offences, he returned to Rome. Here he was taken dangerously ill, and on his recovery returned to Florence to breathe once more his native air. He did not, however, remain long in Florence, for he found the mind of the duke greatly prejudiced against him. He once more repaired to Rome, where the pontiff employed him in a curious piece of workmanship, which he designed presenting to Charles V, then on the point of visiting Rome. The author describes the brilliant pageant of the emperor's triumphal entry into Rome, and gives us the identical speech which he made before him on handing to him the pontifical present. He even relates that the emperor admitted him to a private interview, loaded him with praises, and engaged him to set a splended diamond intended as a present to the pope. But even here his fortune did not run smoothly; the imperial present intended for him

* Vol. 1, p. 177.

slipped into the hands of Signor Durante, his associate in making the papal presents to the emperor. He was the more annoyed at this, as, according to his account, Signor Durante was very awkward on the occasion, and did not know how to make a speech befitting the imperial ear.

Thinking himself neglected at Rome—where, however, he was daily loaded with favors—Cellini conceived the sudden resolution of visiting France. He accordingly set out with haste, accompanied by his apprentice Ascanio; and having passed through Florence, Bologna and Venice, he arrived at Padua, where he made some stay with Cardinal Bembo,* who showed him every possible attention. Resuming his journey, he passed through Switzerland and Lyons, and arrived safely at Paris. He was introduced to Francis I, at Fountainbleau, and was received with every demonstration of kindness. Francis I did every thing in his power to retain our artist at the French court; but having fallen sick at Lyons, to which city he had followed the royal retinue, he conceived a sudden disgust for France and every thing French, and set out with haste on his return to Italy! On his way, he met with a curious adventure in crossing a river, which we will lay before our readers in his own whimsical language:

"When we had passed the mountains of the Simplon above mentioned, we came to a river hard by a place called Isdevedro. This river was very broad and deep, and had a long narrow bridge over it without any rails. A considerable dew had fallen in the morning, so that when I came to the bridge, which was some time before the rest, I perceived it to be very dangerous: I therefore ordered my young men to dismount, and lead their horses. Thus I safely got over, and rode on, talking to one of the Frenchmen, who was a person of condition. The other, who was a scrivener, stayed behind us, and laughed at the French gentleman and me, for being so fearful about nothing as to take the trouble of walking. I turned about, and seeing him at the middle of the bridge, begged of him to come on cautiously, as the place was exceedingly dangerous; the other, keeping up to the national character of his country, told me, in French, that I was a poor timid creature, and that there was no danger at all. Whilst he uttered these words, he spurred his horse a little, which, instantly stumbling, fell by the side of a great stone: but, as God is merciful to fools, the stupid rider and his horse both fell into a great hole. As soon as I perceived this, I began to run as fast as I could, and with great difficulty got upon the stone; from this I hung suspended, and catching the border of the scrivener's cloak, pulled him up by it, whilst the water still ran from his nostrils; for he had swallowed a great quantity of it, and narrowly escaped being drowned. Seeing him at last out of danger, I congratulated him on his escape, and expressed my joy at having saved his life. He answered in French that I had done nothing at all, and the point of most importance was his having lost a bundle of papers to the value of many a score of crowns; and this he seemed to say in anger, being still wet, and his clothes all dripping with water. I turned about to our guides and desired them to help the fool, telling them I would pay them for their trouble. One of the men exerted himself to the utmost, and fished up his papers so that the scrivener lost nothing."*

Cellini passed through Ferrara, and finally reached Rome, where he was destined to meet with worse adventures than any that had heretofore fallen to his lot. The friends of Pompeo whom he had killed, the rivals whom he had eclipsed, together with Pier Luigi Farnese, the favorite of Paul III, had been all actively employed during his absence in prejudicing the mind of the pontiff against him.

To add to his other misfortunes, his own servant Perugio turned against him, and openly accused him of having taken and secreted large amounts of the papal treasure while Castel Sant' Angelo was besieged by the army of the Duke de Bourbon. While acting as bombardier in the castle, Cellini had been commissioned by Pope Clement VII, the predecessor of Paul III, to remove and secrete a large amount of valuable jewels in order to pre-

* He was not yet a cardinal.

* Vol. i, pp. 227-8.

vent them from falling into the hands of the enemy; and this circumstance had lent probability to the charge. Hence, very shortly after his arrival in Rome, he was arrested and conveyed a prisoner to the Castel Sant' Angelo. In an examination before the governor of the city, he made an eloquent defence; but still he could not persuade his judges of his innocence. He was remanded to prison for farther examination. The superintendent of the castle treated him with every possible kindness, notwithstanding the efforts of Pier Luigi to have him dealt with the utmost rigor.

Had he remained patient but for a short time, his innocence would no doubt have been fully established, and he would have been set at liberty. But his restless and feverish spirit could not brook the restraint of a prison. Finding that the intervention of the French court was ineffectual in procuring his release, he meditated an escape from the castle with the assistance of his boy Ascanio. So impetuous, however, was his temper, that he quarrelled with Ascanio very soon afterwards about the merest trifle, and even went so far as to forbid his appearance at the castle, though the affectionate youth came only to sympathize with his master. The keeper or constable of the castle was periodically troubled with a strange disorder which caused him to act in a most whimsical manner, and even sometimes, while the paroxysm was on him, like a madman. The old gentleman at those times was exceedingly nervous and suspicious, and one day he interrogated Cellini whether he had any intention to fly from the castle. Cellini thought to humor his fancy by assuring him that he intended to make a pair of wings, to wax them well, and to fly in earnest. The old man stood agape while his prisoner was dilating upon the structure of his wings, and the quality and quantity of the wax he intended putting on them; but finally awoke from his reverie, with the exclamation, that

"He knew Cellini had the cunning of the devil, and would avail himself of the opportunity to make his escape; so he was resolved to keep him locked up with a hundred keys, that he might not slip out of his hands."*

Yet Cellini contrived to effect his escape in a manner almost bordering on the miraculous. After having succeeded in picking the locks of his cell, he managed to lower himself from the battlements by means of slips of the sheets, which he had prepared for the purpose. After he had thus escaped from the inner prison, the difficulty was but half overcome; the outward walls and battlements were still to be passed; day was already beginning to dawn; and Cellini was not prepared with apparatus for surmounting so many unexpected barriers. Still, by taxing his ingenuity to the utmost, and making a desperate effort, he succeeded in making good his escape, not, however, without having broken his leg in the leap from the last battlement. Stunned by the fall, and smarting with the pain of his wound, he did not yet give way to discouragement or despair. Finding that he could not walk, he crawled along as best he could, till he at length prevailed on a water carrier to convey him on his beast of burden to the steps of St. Peter's church. Cardinal Comdro kindly received him into his house, where he lay concealed for some time, and had every attention and nursing which his condition required.

Shortly afterwards, the cardinal felt compelled to deliver him up to the pontiff, his place of concealment having transpired. He was again committed to the castle, and was treated with greater rigor than ever by the suspicious and half crazy constable, whose malady had been greatly increased by his prisoner's escape. Cellini was thrown into a dark room, where he suffered greatly, but only for a short time. However, when he asked for some books to dispel the tedium of his comfinement, the constable sent him "a *Bible of his* (Cellini's) *in the vulgar tongue,*

* Vol. i, pp. 246-7.

another book containing the chroni-
of Villani." A Bible given to a
ier to read *in the vulgar tongue*, by
al constable in the centre of Rome,
n the middle of the sixteenth cen-
! How our revilers will stare when
read this passage in Cellini's me-
!

ding his case almost hopeless, our
iow gave himself up almost entirely
ercises of piety. He schooled his
ent spirit down to a proper resigna-
o the divine will, and meditated
sweetness and tenderness on the
ings of the blessed Saviour for the
f mankind. He prayed, meditated,
nplated the divine perfections, and
psalms, all the day long. When
ew tired of singing and praying, he
writing, and composed a beautiful
poem, called the *Capitolo*, during
onfinement. He even had visions
velations, whether real or the crea-
of his own fervid fancy, we will not
e to pronounce. Though the ex-
s rather long, yet we are sure our
s will pardon us for laying before
his account of one of his visions, in
his speedy release was foretold.
escription is one of the most graphic
ve ever met with, and it proves that
was an artist in writing as well
ther things.

'hen the next morning came, I
at daybreak, almost an hour before
; and, having quitted my wretched
I put on a waistcoat as it began to be
and prayed with greater devotion
had ever done before. I earnestly
ed Christ that he would be gra-
pleased to favor me with a divine
tion, to let me know for what of-
I was so severely punished; and
his divine majesty did not think me
behold the sun even in a dream, I
ht him by his power and his good-
hat he would at least deem me
to know the cause of such rigor-
astisement. When I had uttered
words, some invisible being hurried
ray like a whirlwind to a place
he unveiled himself to me in a hu-
orm, having the figure of a youth
e first down upon his cheeks, and
of a most beautiful countenance, on which a particular gravity was conspicuous. He remained with me, and showed me what was in that place, saying, 'those numerous men whom you see are all who have hitherto been born and died.' I then asked him why he brought me thither? To this he answered, 'come forward, and you will soon know the reason.' I had in my hand a dagger, and on my back a coat of mail; he led me through that spacious place, and, showing me those who travelled several ways to the distance of an infinite number of miles, he conducted me forward, went out at a little door into a place which appeared like a narrow street, and pulled me after him. Upon coming out of the spacious apartment into this street, I found myself unarmed, and in a white shirt, with my head uncovered, standing at the right of my companion. When I saw myself in this situation, I was in great astonishment, because I did not know what street I was in; so, lifting up my eyes, I saw a high wall in the front of a house, on which the sun darted his refulgent rays.

"I then said: 'Oh, my friend! how shall I contrive to raise myself so as to be able to see the sphere of the sun?' He thereupon showed me several steps which were upon my right hand, and bade me ascend them. Having gone to a little distance from him, I mounted several of those steps backwards, and began by little and little to see the approaching sun. I ascended as fast as I could in the manner above mentioned, so that I at last discovered the whole solar orb; and, because its powerful rays dazzled me, I, upon perceiving the cause of it, opened my eyes, and, looking steadfastly on the great luminary, exclaimed: 'Oh brilliant sun! whom I have so long wished to behold; henceforward I desire to see no other object, though the fierce lustre of thy beams quite overpowers and blinds me. In this manner I stood with my eyes fixed on the sun, and, after I had continued thus gazing for some time, I saw the whole force of his united rays fall on the left side of his orb; and the rays being removed, I, with great delight and equal astonishment, contemplated the body of the glorious luminary, and could not but consider the concentring of its beams upon the left as a most extraordinary phenomenon. I meditated profoundly on the divine grace which had manifested itself to me this morning, and thus raised my voice: 'O wonderful power! O glorious influence

divine! how much more bounteous art thou to me than I expected!' The sun, divested of his rays, appeared like a bath of purest melted gold. Whilst I gazed on this noble phenomenon, I saw the centre of the sun swell and bulge out, and in a moment there appeared a Christ upon the cross formed of the self-same matter as the sun; and so gracious and pleasing was his aspect than no human imagination could ever form so much as a faint idea of such beauty. As I was contemplating this glorious apparition, I cried out aloud: 'A miracle! a miracle! O God! O clemency divine! O goodness infinite! what mercies dost thou lavish on me this morning!' At the very time that I thus meditated and uttered these words, the figure of Christ began to move towards the side where the rays were concentred; and the middle of the sun swelled and bulged out as at first. The protuberance, having increased considerably, was at last converted into a figure of a beautiful Virgin Mary who appeared to sit, with her Son in her arms, in a graceful attitude, and even to smile; she stood between two angels of so divine a beauty that imagination could not even form an idea of such perfection. I likewise saw in the same sun a figure dressed in sacerdotal robes; this figure turned its back to me, and looked towards the blessed Virgin holding Christ in her arms.

"All these things I clearly and plainly saw, and, with a loud voice, continued to return thanks to the Almighty. This wonderful phenomenon having appeared before me for about eight minutes, vanished from my sight, and I was instantly conveyed back to my couch. I then began to make loud exclamations, crying out thus: 'It hath pleased the Almighty to reveal to me all his glory in a splendor which perhaps no mortal eye ever before beheld; hence I know that I am free, happy, and in favor with God. As for you, unhappy wretches, you will continue in disgrace with him. Know that I am certain that on All Saints' day, on which I was born in 1500, the night of the 1st of November, exactly at 12 o'clock—know, I say, that, on the anniversary of that day, you will be obliged to take me out of this dismal cell; for I have seen it with my eyes, and it was prefigured on the throne of God. The priest, who looked towards Christ and had his back turned to me, was St. Peter, who pleaded my cause, and appeared to be quite ashamed that such cruel insults should be offered to Christians in his house. (!) So proclaim it every where, that no one has any farther power to hurt me; and tell the pope if he will supply me with wax and paper to represent the glorious vision sent me from heaven, I will certainly convince him of some things of which he now appears to doubt."*

The prophecy certainly was fulfilled to the letter; but it detracts no little from its merits as a prophecy that it was written, if not made long after its verification. Cellini was liberated, chiefly through the mediation of the French court, and the representations of the cardinal of Ferrara, a great friend of his, who had just returned from Paris. In gratitude for the intervention of the French monarch in his behalf, Cellini accepted the pressing invitation of the cardinal of Ferrara, made in his name, and set out with him for France. He was, however, very near making his second stay in France as short as had been the first. The cardinal of Ferrara having offered him, on behalf of Francis I, the sum of three hundred crowns as his yearly salary, Cellini rejected the offer with scorn, and immediately determined to leave France, and actually set out on a pilgrimage to Jerusalem! But he was caught and brought back by the king's officers, and his salary was immediately raised to seven hundred crowns a year, the same that had been given to Leonardo da Vinci during his employment by the French court.

Cellini immediately set to work with great spirit in a palace of Paris which Francis had munificently bestowed on him. He did not, however, obtain peaceful possession of this palace until after he had driven out many of the tenants by main force, and engaged in many an affray, some of them dangerous and bloody enough. Madame D'Estampes, the king's mistress and favorite, whose vanity he had inadvertently wounded, did every thing in her power to annoy him, and to thwart his purposes. But Francis continued firm in his friendship for the artist, and showered down upon him every day some new marks of his favor. Cellini executed for him many curious pieces of workmanship in silver, among which was a remarkable

* Vol. ii, pp. 21—3.

saltcellar, and several statues of the gods and heroes of antiquity, besides several pieces of beautifully chased plate. Every thing was done to the entire satisfaction of the French monarch.

Space fails us to recount the various adventures our hero met with in France. Suffice it to say that the same headlong impetuosity characterized him here as elsewhere. He appealed to the sword on almost all occasions as most suitable for cutting the Gordian knot of controversy. Thus, Primaticcio, the Bolognese painter, having been pitted against him by Madame D'Estampes, he boasts of having actually frightened the man from France by his threats! Thus also, while a troublesome law suit was pending over his head, brought on by a tenant whom he had ejected from his palace, he, after having heartily abused the chicanery of the French courts, suddenly cut short the whole difficulty after his most approved fashion, in the manner following:

"The first that I attacked was the person who commenced that unjust and vexatious suit; and one evening I gave him so many wounds on the legs and arms, taking care, however, not to kill him, that I deprived him of the use of both of his legs. I then fell upon the other who had brought the cause, and treated him in such a manner as quickly caused a stop to be put to the proceedings."*

Though overwhelmed with bounty by Francis I, and though he had almost every thing in his own way in France, he still determined to return to Italy. One motive which hastened his return is highly creditable to his heart; he wished to relieve a poor widowed sister who had six little children. On his arrival in Florence, he found his sister and her children rejoiced at his return. The better to provide for them, he determined to accept the pressing invitation of Cosmo di Medici, the grand duke, and to make Florence his permanent abode. He did not, however, entirely give over his passion for travelling, but took frequent excursions to various parts of Italy.

* Vol. ii, p. 96.

Under the patronage of Cosmo, he now turned his attention almost entirely to design and statuary, in which he had a formidable rival in Bandinello. The rival artists often came into contact at the ducal palace, where they were both frequent visiters. On one of these occasions, he administered to Bandinello a terrible castigation in the form of a criticism on his Hercules; which critique we transcribe for the reader's amusement.

"The ingenious school of Florence," said I, "declares what follows: if the hair of your Hercules were shaved off, there would not remain skull enough to hold his brains. With regard to his face, it is hard to distinguish whether it be the face of a man or that of a creature between a lion and an ox; it discovers no attention to what it is about; and it is so ill set upon the neck, with so little art and in so ungraceful a manner, that a more shocking piece of work was never seen. His great brawny shoulders resemble the two pommels of an ass' pack saddle; his breasts and their muscles bear no similitude to those of a man, but seem to have been drawn from a sack of melons. As he leans directly against the wall, the small of his back has the appearance of a bag filled with long cucumbers; it is impossible to conceive in what manner the two legs are fastened to this distorted figure, for it is hard to distinguish upon which leg he stands, or upon which he exerts any effort of his strength; nor does he appear to stand upon both, as he is sometimes represented by those masters of the art of statuary who understand something of their business. It is plain too that the statue inclines more than one third of a cubit forward; and this is the greatest and most insupportable blunder which pretenders to sculpture can be guilty of. As for the arms, they both hang down in the most awkward and ungraceful manner imaginable. . . . . The right leg of Hercules and that of Cacus touch at the middle of their calves, and if they were to be separated, not one of them only, but both, would remain without a calf in the place where they touch: besides, one of Hercules' feet is quite buried, and the other seems as if it stood upon hot coals."*

No wonder that this and other similar castigations caused Bandinello, as the author asserts, to die of chagrin.

* Ibid. pp. 167-8.

Cellini now applied himself with his usual ardor to casting in bronze his colossal statue of Perseus. The feverish excitement under which he labored when on the eve of casting the figure, threw him into so violent a fever, that he thought he should certainly die in a few hours. But while his nurses were doing all they could to soothe his pains, and to cheer him up with the prospect of living yet many years, a messenger came to tell him that his workmen were spoiling his cast, and had already despaired of success. He forgot his fever and imminent death, leaped suddenly from his bed, huddled on his clothes, and flew in an instant to the spot, where he plied some of his workmen with words and others with blows, until he had communicated all his own ardor to them. His activity and skill retrieved their blunders, and his statue came out perfect except a part of one foot, exactly as he had predicted to the duke. Frantic with joy, he forgot his previous illness, gave over all fear, and submitted to be twitted by his house-keeper on the fears of imminent death which he had expressed but a few hours before. To thank God for his brilliant success he went on a pilgrimage of a week to Vallombrosa and other places of solitude and piety.

We regret that we can not lay before our readers many other facts and traits in the character of this extraordinary man. But our space is already filled up, and we must break off almost as abruptly as our author does himself in his "Memoirs." We leave the appreciation of his character to our readers. All, we think, will agree with us that he possessed extraordinary genius, as varied as it was extraordinary. He cultivated as many branches as his great master, Michael Angelo, himself; and he succeeded to perfection in whatever he undertook. He was almost as great a proficient in gunnery and fortification, as he was in chasing in silver and gold, in seal and coin engraving, and in the art of design. Many of his exquisitely wrought works are still preserved among the royal family plate at Windsor castle in England and elsewhere; and many more might have been preserved for the admiration and instruction of even the present age of mechanical skill, had they not been chiefly wrought in the precious metals, which are often changed from plate into coin, their intrinsic value being often more highly estimated than their extrinsic ornaments.

As to the moral character of our hero, every one can estimate it from the facts we have given; but we believe that many of his defects may be fairly traced to the unsettledness of the times, and the turbulent spirit of the age in which he lived. We are willing to lose sight of his faults in our admiration for his talents; and in doing so, we do but imitate the popes, cardinals, and Catholic princes who so liberally patronized him.

CONFESSION OF PRIESTS.

Banner of the Cross, February 28, 1846.

OUR readers may recollect that we expressed, in our last number, a willingness to maintain a controversial intercourse with our neighbor and friend, the editor of the *Banner of the Cross*, whenever he should give us a fair opportunity of doing so. Since he has given us again an opportunity of this kind, by inserting in his columns a new attack against the doctrines and practices of the Catholic church, he must not wonder that we show ourselves ready to repel this new charge with as much earnestness and zeal as we did the preceding, and, as far we are able, to his utmost satisfaction.

The subject now before us is confession, not that general confession which we make to Almighty God in the secret of our hearts, acknowledging before him that we are sinners; but that special declaration of our sins which we make to his lawful minister in the tribunal of penance, or, as it is usually called, *auricular*, and still more properly, *sacramental confession*. Protestants at large, and the editors of the *Church London Magazine* and of the *Banner of the Cross* in particular, deny the necessity and divine origin of this practice; Catholics maintain both. On each side, as far as the statement goes, there is a perfect consistency of doctrine; on the one hand, denial of the power of priests to forgive sins, and of the necessity of sacramental confession; on the other, admission of the forgiving power, and of the divine origin and necessity of confession. But, as we have already proved, in a previous article, that our opponents are manifestly wrong in rejecting the power of priests to forgive sins, so there is every reason to believe that they are also in the wrong to reject sacramental confession, and that their consistency in this regard is merely a consistency of error, whereas that of Catholics is a consistency of truth.

The author or compiler of the extract before us, follows, in his attack upon confession, exactly the same plan which he pursued in his attack upon the forgiving power. We, on the contrary, both for the sake of variety and for a greater facility and connection of reasoning, shall follow, in refuting him, a somewhat different, though not less plain and satisfactory method. In order not to interrupt the course of our arguments, we will show, in the first place, all the mistatements or mistakes of our adversaries about the real sense of Scripture, the interpretation of tradition, and their appeal to ecclesiastical history on the subject of which they undertake to treat. Afterwards we will exhibit at full length, and in one continued series, the principal evidences of the Catholic dogma and practice of sacramental confession.

The extract presented to our consideration by the *Banner of the Cross* begins in this manner:

"CONFESSION OF PRIESTS.—*Scriptures.*—And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him. Joshua vii, 19. Confess your faults *one to another*, and pray for one another, that you may be healed. James v, 16. If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i, 9. I acknowledge my sin unto thee, and my iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Ps. xxxii, 5. I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before

thee, and am not worthy to be called thy son. Luke xv, 18, 19."

Here we have five texts to consider, viz., two (the first and fourth) from the Old Testament; two other (the second and third) from the Epistles of St. James and St. John; and one (the last of all) from the parable of the prodigal son, related in the fifteenth chapter of the Gospel according to St. Luke.

The two first prove evidently nothing against us. For we do not maintain that sacramental confession existed in the old law, but that it has been instituted by Christ in the new. Now the passages just alluded to refer, both of them, to the times and state of the old law, in which we agree that the sacramental confession was not yet in existence. How, then, can they prove any thing against our doctrines which regards exclusively the times and state of the Christian church?

As to the words of St. James and St. John, instead of being contrary, they may be adduced as greatly favorable to the Catholic dogma of confession. The text of St. James should be taken in its connection with the two preceding verses, where mention is made, not, as our opponents would have it, of *elders* by reason of age, but of the priests of the church, or men purposely consecrated and appointed to exercise, among the faithful, the sacred functions of the ecclesiastical ministry.* This being presupposed, the natural import of these words of St. James, *confess your sins one to another*, must be: confess your sins, not only to God who knows every thing, but also to those who are your fellow men by nature, although they are placed over you by their office and dignity; that is, to those same priests who are to be called for, and brought in to the sick. (Ch. v, 14.) This is what St. Peter also intimates in more general terms: "As every man," says he, "hath received grace, ministering the same one to another."† Moreover, to make one's confession to persons who had no power to forgive sins, would be useless. Hence the words of St. James mean, in all probability, that we must confess to men whom God has appointed, and who, by their ordination and jurisdiction, have received the power of remitting sins in his name.

The same may be said of the parallel text, quoted from the first Epistle of St. John. This passage, upon mature examination, not only does not so much as insinuate the Protestant system, but is rather well calculated to impress the Catholic doctrine on confession; not only it does not mention that we ought to confess our sins to God alone, it rather gives us to understand the contrary. For the words of the apostle suppose a previous promise on the part of God to forgive the sins of those who confess them: "If we confess our sins," says he, "*God* is faithful and just to forgive us our sins, and to cleanse us from all iniquity."* Now we do not read any where in the whole Scripture, and much less so in the New Testament, under whose ordinances we are, that Almighty God has promised to pardon those who should confess to him alone. We know, on the contrary, that he has promised to remit sins through the ministry of his priests, to whom he said, in the persons of the apostles: "Whose sins you shall forgive, they are forgiven them;"† and "whatsoever you shall loose upon earth, shall be loosed also in heaven."‡ It is, therefore, by granting pardon to the repenting sinners who have recourse to the ministry of the priests, and confess their sins to them, and not otherwise, that our Lord shows himself faithful and just in his promises.

In fine, the words of the prodigal son, mentioned in the Gospel of St. Luke, unite in themselves the two-fold disadvantage of our opponents, first, of being totally unserviceable to their cause, and secondly, if these words prove any thing, of affording a new argument against their

* See Acts xiv, 22, and xv, 2. 1 Tim. iv, 14, and v, 17. Tit. i, 5.—1 Pet. v, 1—4. † 1 Pet. iv, 10.

* 1 John i, 9. † John xx, 23. ‡ Matt. xviii, 18.

doctrine. In the first place, they can be of no service to the Protestant cause; because they are taken only from a parable, and from one, too, which was uttered before the institution of the sacrament of penance. Afterwards, if they prove any thing on the present subject, that is, if they have any reference to the manner in which Almighty God wishes to forgive repenting sinners in the new law, they are undoubtedly for the defenders, and not for the adversaries, of confession. In fact, the prodigal son, who is the object of that parable, did not confess his guilt to God only, but he confessed it also to a man who had power to remit the offence committed, namely, to his father and judge,* and this is exactly what takes place among Catholics, between the repenting sinners and the priest, who, in his quality of minister of God, is their spiritual father, physician and judge, in the tribunal of penance.

Thus, independently of the direct proofs of sacramental confession, taken from Scripture, the recourse which our opponents have to the same sacred source in favor of their own system, is nothing more nor less than a complete failure. The texts which they adduce—and we may safely depend that they adduce the best they can find—either do not belong to the question, or may be turned against themselves.

Equally unsuccessful is their appeal to the holy fathers; an appeal which we give, as usual, in their own words.

"*Fathers.*—Let every one examine *himself*, and then let him come (to the sacrament). He doth not bid one man examine another, but every man himself, making the judgment private, and the trial without witnesses. St. Chrysostom, Hom. 28. Within thy conscience, *none being present* but God, who seeth all things, enter thou into judgment and into a search of thy sins; and, recounting thy whole life, bring thy sins into judgment in thy mind; reform thy excesses, and so with a pure mind draw near to the sacred table and partake of that holy sacrifice. St. Crys. tom. 6. Savil., page 837. After baptism God hath appointed the remedy within thyself; he hath put remission in thine own power, that thou needest not seek a priest when thy necessity requires; but thou thyself, now as a skilful and plain master, mayest amend thine error within thyself. Laurence, bishop of Novara, tom. 6, Biblioth., Patr. 1, page 337. Edith. Colon."

All the authorities adduced by our author against sacramental confession are, then, two in number, viz: St. John Chrysostom, and Laurence, bishop of Novara! For, we do not suppose that, though he quotes the former twice, and with some difference of spelling in his name, he intends to count him for more than one father. This would be a controversial trick, too unworthy of a grave chaplain, to suspect even ever so little, that he intended to indulge in it. As to Laurence, bishop of Novara, he is hardly ever reckoned among the fathers of the church; his writings are very little known, and he himself is so little celebrated as an author, that there exists a doubt whether he lived in the sixth or in the tenth century.

But the principal question is, first, whether both the bishops of Novara and the illustrious bishop of Constantinople can be justly advocated by our opponent in support of his system; and secondly, whether there are no other fathers or doctors than these two, who have written on the subject of confession.

To the first part of this question, we answer in the negative. The author of the extract before us alleges but two authorities in his behalf, and he has no just claims even to these very limited testimonies, particularly to the testimony of St. John Chrysostom, which is by far the weightier of the two. This holy doctor, instead of being favorable to the Protestant system, has against it numerous and overwhelming passages, which shall be cited afterwards in their proper place. In those alleged by our adversary, St. John Chrysostom excludes, indeed, the obliga-

* See the whole narrative in St. Luke, ch. xv, especially verses 18 and 21.

tion of having recourse to public confession, but not the obligation of confessing one's sins to God's minister in the tribunal of penance. Here, in fact, the priest holds the place of God, and, owing to the inviolable law of the secret of confession by which he is bound, the fact of declaring one's sins to him is the same as if they were declared to God alone. Hence, in the Greek Eucology (ritual), published by F. Goar, the confessor is directed thus to address his penitent:

"Brother, for what reason hast thou come to God and to me? Do not fear; for it is not to me exactly, but to God in whose presence thou standest, that thou declarest thy sins."

This, and no other, is the meaning of St. John Chrysostom, as plainly appears from his own words; for instance, when he says:

"Declare your sins yourself first, that you may be justified. *Why are you ashamed of confessing them?* Do you say them to a man, *that he may load you with affronts and ignominy?* Do you make your confession to a fellow mortal, *that he may divulge and proclaim it?* No; you disclose your wounds to the Lord, to him who has care of you, who is kind and is your physician."*

What need would there be to guard penitents against a false shame, if they were to make their confession only to God, and not also to the priest who holds his place, and who is their physician in the sacred tribunal? Hence the ministry of the priest is not excluded, but merely the necessity of trial by witnesses, or of public confession leading to affronts and ignominy; as the same holy doctor says again:

"Let us make a special research and enumeration or declaration of our sins; but I do not tell you to declare them in public."†

The reader may already judge from these few words, how groundless is the hope entertained by our adversaries, of having St. John Chrysostom on their side.

* De Lazaro, Concion. 4a. in edition. Benedictin. Vol. i, p. 757.

† Hom. xxxi, in Epist. ad Hebr.

Their claim upon Laurentius, bishop of Novara, is equally unfounded. The context of the passage cited above, shows that this prelate merely intends to deny the necessity of a second baptism for the remission of sins. He first supposes, that the repenting sinners ask whether they can and must be baptized again to recover their innocence—*Numquid me recipiet adhuc unda, ut me reformet in utero aqua et pariat innocentem? Aut fortè quærere debeo adhuc dexteram sacerdotis quæ me mergat in fontem, et indè iterùm purificet?* To these questions he returns a negative answer, and states that there is no need to look after a priest for the purpose of a second baptism; which is perfectly true, without at all denying the divine precept of confession and the necessity of the sacrament of penance. When he adds, after this,

"Thou thyself, as a skilful and plain master, may amend thy error—God hath appointed the remedy within thyself, he hath put remission in thine own power,"

He says nothing more than what Catholic orators often say from the pulpit, when they extort the people to amend their error by a sincere conversion, and wash away their sins by tears of repentance, without in the least excluding the precept and necessity of confession to be made in due time to the priests, a precept which our orators justly suppose to be already well known to all their hearers, and by all unhesitatingly admitted. Such exactly was the case with the bishop of Novara, when, fully unaware of the future cavils of Protestants, he wrote his first homily on penance.

Thus the only two authorities, upon which our controversial opponent so much relied, have slipped, like water, from his hands. And now it would be useless to ask him again why he did not quote more from ancient authors: the reason is obvious, he had no more to quote. Not, indeed, because only two wrote on the subject of confession and remission of sins committed after baptism, but because the

whole array of the holy fathers and doctors is against the Protestant, for the Catholic, cause. This we intend to prove at large, in our next number, from their own explicit testimonies. For the present, let us hasten to our author's last paragraph, the most replete of the three with historical and theological mistakes.

"*Error when introduced.*—Public confession of sins used to be made before the congregation, for the greater humiliation of penitents, till the Decian persecution; but owing to the necessity of secrecy being observed in those times at these assemblies, a discreet minister was appointed to hear privately the confessions of those who relapsed into sin. . . The practice of private confession to priests was abolished by Nectarius, bishop of Constantinople, in 140 years afterwards, when the examination of a man's own conscience and confession to God was pronounced sufficient. This usage continued. After a lapse of seventy years, we find public confession often made by penitents in Italy, who caused a writing containing a catalogue of their various offences to be read in public. Leo, then bishop of Rome, A. D. 459, commanded this practice to be disused, and pronounced it to be sufficient that the guilt of men's consciences should be declared in secret confession to the priests alone. From this period we may therefore date the rise of auricular confession, which by degrees acquired its present unscriptural character. The practice was deemed doubtful by the council of Cabilonense (*i. e.* Chalons sur Saone) in France, A. D. 813; and was first determined by the council of Lateran, under Pope Innocent III, A. D. 1215. So long was it after Christ before this notion prevailed.—*Church Magazine.*"

The perusal of this passage may have already shown to attentive readers the truth of what we have just asserted concerning its author. It is chiefly (as usual) when he undertakes to point out the date of an innovation which never took place, about a revealed truth and practice which he ventures to call error, that he confounds all notions, denies what is true, maintains what is false, shows his utter deficiency in historical knowledge, and commits numberless inaccuracies. So numerous, indeed, do they appear, that it hardly ever fell to our lot to see as many within the same narrow compass, and that we almost despair, for want of either time or paper, of being able to do them full justice.

1. We see it supposed, in the beginning of the paragraph just cited, that public confession of sins was known and practised in the primitive church, before the use of private confession took place. The truth is just the reverse; private confession, made to the bishop or priest, was practised from the beginning. What the pastors of the church established about the time of the Decian persecution, was the office of penitentiary, or priest appointed in great cities to preside over public penance and public penitents; whence came his own name of *penitentiary.** Even before this, it is true, fervent Christians sometimes accused their sins publicly in the assembly of the faithful, but, whether before, or during, or after the institution of the penitentiary, the public confession of certain crimes, instead of excluding the sacramental or private confession of all deadly sins to the bishop or priest, on the contrary supposed it to have been previously made, and was regulated by it. All this, and especially the primitive use of sacramental confession, as being necessary by divine right, will be amply demonstrated afterwards by the unanimous testimony of the fathers.

2. Concerning the fact of Nectarius, bishop of Constantinople, we absolutely deny that he abolished the practice of private confession to priests. All that he could, and did abolish in his diocess, was the office of the public penitentiary, one which was of merely ecclesiastical institution, as we have just stated, and which had lately given occasion to loud complaints among the people. When, therefore, Socrates and Sozomenes add, (not

* See the ancient historians, Socrat. b. v, c. 19; and Sozom. b. vii, c. 16, both of whom describe the penitentiary as presiding over those who were called penitents, and over their course of penance.

exactly what is reported in the extract,) but "that each one was left to himself and his own conscience to approach the holy mysteries," they mean nothing more than that the faithful were freed henceforth from the control of the penitentiary, and from public confession. Otherwise, these two historians would be in contradiction with themselves. In effect, Socrates speaks only of the suppression of open disclosure and rebuke;* and Sozomenes acknowledges moreover the divine precept and absolute necessity of confession to be made to those who have the power of granting the remission of sins.† Therefore, sacramental confession was not suppressed by Nectarius. Besides, should he have attempted to do so, what could he have done beyond the limits of his diocess or province, and in so many other parts of the church over which he had no jurisdiction? What could have been the result of his attempt with regard to Constantinople itself, except to put that city at variance with all the other parts of Christendom both in the east and west? Whereas it is certain, from the ancient councils, penitential books, and constant belief of the Greeks, that sacramental confession continued to be practised after the suppression of the penitentiary, as it had been before, and as well in Constantinople as any where else.

3. The fact of St. Leo does not prove at all, as our opponents would have it, the rise of private confession at that time, since this great pope, in two of his letters, (the 140th and the 86th ed. of Cacciari,) speaks of the practice as already existing and being necessary by divine right. But it proves, what we have repeatedly said, that *public confession*, a practice of ecclesiastical origin, after having obtained for some ages, was discontinued by the same canonical authority by which it had been instituted; whilst *sacramental confession*, established by Christ, has remained and subsisted at all times. Hence, nothing can appear more strange than the theory of our Episcopalian editors, about the pretended rise and progress, and final prevalence, during the lapse of ages, of a practice which existed and was fully admitted from the beginning of Christianity.

4. Their next assertion about the second council of Chalons-sur-Saone, is at the same time so false and yet so positive, that we can not resist the temptation of giving immediately the words of that council. "This," say the fathers, "we have perceived to need amendment, that some, whilst they confess their sins to the priests, do not confess them entirely. Since man is composed of two substances, soul and body, and, as such, sometimes offends by interior consent, and, at other times, by the frailty of the flesh, a diligent examination and full declaration of both ought to be made, so that the penitent should confess equally the sins committed by corporal actions, and those which were committed in thought only."* Thus spoke the council which is said by our opponents to have deemed auricular confession a doubtful practice!

5. We reach, at last, their concluding and most curious mistake. After hearing them say that private confession was introduced about the time of the Decian persecution, (A. D. 250,) and that however it took its rise, two centuries later, from a decree of pope St. Leo, we are now told by themselves, and within the short space of the same paragraph, that "it was first determined by the council of Lateran, under Pope Innocent III, (A. D. 1215.) We shall not ask how that practice could be *first* determined by the council of Lateran, which, long before, had been decreed by Pope St. Leo; and again, how it could have been started by this pontiff in the fifth century, after having been instituted in the third; we content ourselves with admiring the strong faith of our Episcopalian editors, which can recon-

* *Ita ut delicta sua invicem amplius non coarguant.*—Socrat. l. v. c. 19.

† *Cum pœnitentibus veniam dare Deus præceperit, cumque in petenda venia peccatum necessario confiteri oporteat, etc.*—Sozom. l. vii, c. 16. Translat. of Henri de Valois.

* Conc. Cabill. ii, can. 32.

cile and admit, for the same identical object, so many successive institutions, each one of which was the first. The truth is, that sacramental confession or confession made to the priests, was neither first determined by the council of Lateran, nor first decreed by Pope St. Leo, nor first introduced about the time of the Decian persecution—but it preceded—the council of Lateran and Pope St. Leo, and the persecution of Decius, and every other event subsequent to the first origin of Christianity, having been instituted by Christ himself, "the author and finisher of faith."* This is what we are now going to prove by every sort of argument and authority, ascending from the epoch of the great council of Lateran, in 1215, to the earliest ages of the church, and from thence to the very time of our Saviour's public life on earth.

* Hebr. xii, 2.

TO BE CONTINUED.

NEVER TOO LATE.

BY ROBERT R. J. PRICE.

'Tis never too late! If the one spark, that flickered
Within the deep glades of the forest's dark wild,
Enkindled a fire from whose ashes uprising,
In ages thereafter, a nation hath smiled,
Why harden thy heart in its inmost recesses,
Thus stifle each feeling—grow callous to Fate?
In thy soul's darkened chamber Faith's embers are burning,
Oh! fan them to brightness—'tis never too late!

Hath the strong man of earth, in the might of his power,
Oppressively crushed thee—made bankrupt thy name?
Or the slanderer's whisper, its poison instilling,
In secret maligned thee, and blasted thy fame?
Let not thy vindictiveness, mastering reason,
Be nurtured for ever in bitterest hate;
Forgiving—forgiven—oh! rather be breathing
A prayer for his spirit!—'tis never too late!

When time's drooping wings to inaction have folded,
And heavy the sound of the soul's passing bell,
Yet, yet may the tear of contrition be started,
In silence betraying what tongue can not tell.
Impenitence closes the portals of heaven,
Repentance alone can unloosen the gate,
Oh! why wilt thou perish? Knock—knock for admission,
The thief on the cross found it never too late!

NEW YORK, *July*, 1846.

PÉRE JEAN, OR THE JESUIT MISSIONARY.

A CATHOLIC STORY FOUNDED ON FACTS.

(Continued from page 437.)

CHAPTER X.

The Torture.

IMMEDIATELY after the breaking up of the council, the Mohawks began their preparations for the coming festival. Four stakes were planted in front of the lodge, and piles of fagots were gathered in the forest. At a little distance beyond the first, four other stakes were placed, to which the prisoners, whose fate was postponed, were to be bound, that they might witness the agony of their brethren, and suffer, themselves, in anticipation. The youths of the village now commenced to gather about the lodge, in order to enjoy the preliminary torture, which was permitted them for their own especial amusement, and to practise them in the ways of cruelty. This sometimes endured until taken part in by the braves, when it did not cease until death brought relief to the victim. Leloup and Father Laval were brought forth and tied to two of the stakes, and the clamorous mob hovered around them, pelting and annoying them in a thousand ingenious modes of petty torture. They soon, however, became more systematic, and, drawing off to a little distance, practised upon their living targets, with the bow and arrow, and the tomahawk. Leloup stood up with the proud and fearless bearing of the warrior, his steady eye gleaming unmoved upon the flashing weapon, as, hurled from the skilful hand, it grazed his temple, and sank quivering into the post behind him. Another and another threw; it was a desperate game, in which the winner was he who came nearest to death without touching life. Father Laval endured with the meekness and patience of the martyr; his eyes upturned to heaven, he dared not look upon the hand that threw the coming weapon. Kiohba, the Mohawk, stretched out upon the soft turf, watched the youthful tormenters with quiet enjoyment, occasionally suggesting to them some new mode of increasing the sufferings of the victims. At length, as his appetite for cruelty became excited, he arose, and, seizing one of the tomahawks, drew back and hurled it at the Jesuit. The weapon whistled through the air, and struck the post by his temple, driving a lock of his hair into the wood. A shout of delight arose from the crowd at this evidence of skill, and Kiohba, raising another weapon, aimed a second time at the priest. It struck upon the other side as truly as the first, and the victim stood drawn back to the post by his own hair. Renewed applause broke from the youths, and each one endeavored to emulate the skill of the warrior. After some time they grew tired of their sport, and the prisoners were permitted for awhile to remain unmolested.

As the crowd drew away from the spot, the figure of a maiden glided silently to the side of the Jesuit, and, offering a cooling draught to his parched lips, bathed his brow, which the intense excitement had caused to throb with feverish pain.

"Stranger from over the far waters, Morning Flower thought once to avenge upon thee the wounds of the Young Eagle. But blackgown has pardoned the wrongs

of the Mohawk girl. Thou hast told us of the glory of forgiving and loving our enemies—Tulhasaga, thou art the enemy of the Mohawks, but Morning Flower doth not hate thee."

"Heaven bless thee, my child, and lead thee, through the merits of Him who died upon the cross, to the way of salvation, preserving thee from trials and sufferings," said the Jesuit sadly, but fervently.

The Indian girl placed herself upon the grass, and looked up into his face affectionately, as if to a father, and said, as she caught the mournful expression upon the countenance of the priest:

"Blackgown, thou hast told me that each one shall bear his cross, as the Saviour, of whom thou speakest, bore his. Blackgown, thou art bound unto thy cross!"

In a moment, the sad expression passed from the features of the Jesuit, and, with a holy enthusiasm, he exclaimed:

"Oh God! in the midst of sorrow and tribulation, thou dost send down consolations unspeakable to thy servant; by the mouth of this wild maiden, thou hast uttered to me words of sweet and saving import; thou hast strengthened me; thou hast consoled. Oh! how happy to bear my cross, to suffer—to suffer for thy sake! Gentle maiden—woman still! woman who did not shrink from the cross and its ignominy, from the shouts and curses of the crucifier! woman, still the faithful and the pure, and the unswerving! woman, the holy, holy from the holiness of the stainless mother, pure from the purity of the immaculate, gentlest of God's creatures—it was given to thee to be the angel of mercy and the comforter of the afflicted. Kind maiden, thou hast soothed the sad spirit; may the mother most pure, the ennobler of thy sex, the ever virgin, intercede for thee."

And then the spirit of the captive seemed wrapt in meditation, and he stood, with eyes cast upwards, and lips moving stilly. A holy and tranquil glow crept softly over the face of him who awaited a death of horrible torture. Sweetly it grew upon that countenance, the beam of prayer, and hope, and joy, spreading from feature to feature, till nothing of earth was left. Upwards, upwards soared the soul upon the wings of love; upwards until it seemed already to be mingling its whispered orisons with the seraphic choir. Hast thou looked upon the sunlight stealing gently o'er a shadowed spot? Hast thou marked the sombre cloud disperse, until nothing but the glad skies looked down upon thee? Hast thou watched the shrouding mist vanish, or the pale hue of sickness brighten into the red glow of health? Thus fled sorrow and sadness from the captive's face.

The untutored maiden looked in wonder on the change wrought, as it were, by one unconscious word. Here she sat, looking fondly up to that glorious, heavenly face, catching from its pure mirror a reflection of holy thought. Unconscious the Jesuit stood, visions of bliss hovered around him; the gentle zephyr that fanned his cheek seemed beaten on by the wings of seraphs; joyous songs broke upon his ear, and clouds of incense floated sweetly over his wrapt senses. Death and torture were before him, but heaven was above him; could he look downwards to the earth and its fleeting torments? O wonderful mission of Christianity! that which came upon earth to raise man far above the very sublimest idea of the heathen God, to inspire him with thought above the power of mortality, to give him a life which death could not extinguish—a life beyond and above this earth—a ray of the Spirit of God. Still unmoved the Jesuit stood, his head thrown back and resting upon the stake, his body supported by the cords which bound him, every function slumbering, every energy absorbed. He was in truth only an imprisoned soul. Welcome the knife, welcome the torture, welcome death by fire, by steel, by slow delay, for the spirit is away upon its wings, al-

ready soaring in pre-enjoyment with the blessed. What are a few short hours of suffering to the eternity of such bliss? Oh yes! *now* welcome death; for thou canst only be the usher of eternal life!

Like the shadow, when the sunbeam has passed, came back the thought of earth to the soul of the priest. A deep sigh broke from his half closed lips:

"How long! O Lord! how long!"

Awe-stricken sat the simple Indian maiden, as she gazed upon that countenance effulgent with ineffable happiness, glowing with unearthly beauty. With parted lips and fixed eye, she gazed reverently—for woman, blessed as the instrument of the great blessing to man, catches intuitively the beam of heaven's light, and reflects it in her soul.

"Mary—!" exclaimed the Jesuit, and the broken aspiration was finished unheard.

"Mary!" repeated the Indian maiden, in her soft and musical accents. "Mary!" There was prayer in that whispered word—prayer of the soul—and it arose from the wild heart of the untutored Indian—from the soul of the ecstatic priest—"Mary!"

At that moment, came swelling from the prison house of the captive Hurons, the sound of a Christian hymn. From deep stern voices came it, but the melody was sad and plaintive, and varied with the varying measure of the rude, unpolished verse.

Hear mother, hear!
Hear, queen of the bright and blessed!
Now that death is near,
The prayer to thee addressed!
Hear, for the day is flying,
And thy poor children, sighing,
Beseech thy aid in dying.
Hear mother, hear!

Mother of mercy, hear!
The sun on earth is sinking;
With mingled hope and fear,
Thy children's hearts are shrinking;
Mother, heed the suffering child,
Beaten, wounded, bruised, reviled,
Tortured in the forest wild.
Mother, mother hear!

Mother, by his blood!
Mother, by thy tears and sorrow,
By the earth's redeeming wood,
Aid us in our strife to-morrow!
Win from thy all conquering Son,
By the triumph he has won,
Grace and strength to gain our own.
Mother, mother hear!

Softly hushed the sound of prayer, and the notes died away, but the still form of the Indian girl scarce moved—waiting for the deep-toned music to awake again. It came not, and she murmured in the air, "Mother, mother hear!"

The haughty bearing of Leloup had passed away; the keen eye, that had gazed unmoved upon the flashing tomahawk, was dimmed and softened; his head rested upon his breast. He was wrapt in prayer. He was the savage warrior no longer, but the Christian.

At length, from the council lodge came faintly swelling the voice of the young novice, and alternately responding the full chorus of the Hurons. They were reciting the litany. Sadly struck the tones of his young companion's voice upon the ear of the Jesuit. They were weak and tremulous. Morning Flower listened—was it the warrior's death song? Never before, in the villages of her tribe, had such chant been raised by those who were about to die. The Jesuit and Leloup joined in the responses, and the solemn "*Miserere nobis*" rose distinct and clear. The maiden hung in wrapt attention on the alternate sounds of many voices mingling in heartfelt prayer. Thus passed the autumn sunset.

Ahasistari sat alone in his rocky hiding place. Ever and anon he cast a meaning glance towards the west, where the sky was yet tinged with gold, although the orb of day had disappeared. Then he rested his head upon his knees and remained immovable. His rifle lay at his feet, and his remaining arms upon it, as if he had just been preparing them carefully for immediate use. Twilight came, still the chief moved not. At length he arose, and

approaching the entrance of the cavern, looked out upon the forest, listening intently for some welcome sound—nothing struck upon his ear save the rustling of the leaves and the low swinging of the overhanging branches. There was silence in the vast forest; the hum of the little insect, as it uttered its evening prayer, was the only sound of living thing that broke upon the solitude. For a moment it seemed that a shadow of doubt passed across the brow of the warrior. It occurred to him that his party might have been cut off. He could not doubt but that Watook had collected a force and followed in pursuit; and that Quickfoot, his first messenger, had fallen in with them, as otherwise the sagacious Huron would have returned days ago, to share the fortunes of his chief. Perhaps his last messenger had missed the trail in the forest, and for a time the chief almost regretted that he had not dared the risk consequent upon the concealment of so many men near the village, accompanied, as it was, with the advantage of their proximity in case a sudden opportunity of rescue presented itself. It was already time that the party should have reached the place of his concealment which he had designated as the point of rendezvous. But hours might yet elapse before the torture would begin, for although he did not know the exact result of the council's deliberations, he felt that there was little doubt of the condemnation of Father Laval, and the other prisoners; and that their lives hang upon a thread liable to be broken at any moment by the whim or caprice of the savages. As he cast his eye around, indistinctly it caught the radiance of a stream of light illuminating the mist that hung above the village. Taking up his arms he descended to the forest below, and a few moments' walk brought him to a place whence he could catch a glimpse of the lodges, and at the same time be near the path to the rendezvous. The glare of a large fire flashed up towards the darkening sky, and tinged with red the waving branches of the forest. Two figures were still bound to the stakes, and groups of boys and men were loitering about, seemingly awaiting some approaching event.

"The Hurons must speed on, or they will come too late," exclaimed Ahasistari bitterly, as he stretched himself upon the ground.

The fire flashed out more brightly now, for some hand had cast more fuel on it; and the light of the flame played around the mild face of the Jesuit as he stood bound to the stake. His high, bold forehead seemed to catch the floating beams, which lingered round it, like a saintly halo of coming glory. Ahasistari recognised the form of Father Laval, even at that distance, and, looking for a moment in silence, exclaimed:

"They will come too late! there will be one more stake and one more torture! My father, I swear to thee that Ahasistari will share thy fortunes, whether of death or life!" and he arose and turned towards the village. Suddenly he paused, and cast his eyes to the northeast as if he would penetrate the dark veil that stretched before him; then he laid his ear to the very ground and listened. At length, casting his rifle upon the sod, he sat down, and, shrouding his face in his hands, remained still and motionless as a statue.

It seemed as if the Mohawks were about to anticipate the hour of final torture. The prisoners were brought out, one by one, and bound to the stakes until the eight were occupied. The crowd began to increase, and new fires were raised. The women gathered the fagots nearer. Father Laval looked sadly upon these preparations; but the Huron, Leloup, perceiving what was passing in his mind, said in broken French:

"Not yet, my father, not yet. The Mohawk is not so merciful! he loves hours of torture!"

"Oh God! give us grace to die worthily!" exclaimed the Jesuit, and then resumed his silent prayer.

Darkness was deepening, but the lights of the blazing fires rushed up fitfully to heaven, casting a red gleam upon the scene around, and making the ferocious Mohawks, as they flitted about in their fell work, resemble so many fiends at their infernal orgies. The prisoners were stripped of their clothing, and the work of torture began. Snatching up burning pieces of wood, the savages held them close to the naked skin until its surface blistered with the slow heat; then, as the swollen part became dead and senseless to the lesser torture, they pressed the live coal into the raw flesh until it hissed, and fumed, and cracked, while the groan of intense agony arose from the lips of the white sufferers. The stern Indian endured in silence. Father Laval, as the red cinders pierced his flesh, elevated his soul to God, and dwelt upon the sufferings of him whose brow had borne a crown of thorns, whose hands and feet had been torn with nails, whose precious side had been opened with a spear. "Jesus, Mary, and Joseph," were ever on his lips, and his upraised spirit seemed at last to forsake and leave behind it the sorrow and sufferings of earth; and to float already upwards through a sea of ineffable delights.

René Bourdoise, reserved for future death, did not escape from present torture. His tormenters surrounded him, and forced into his tender skin small splinters of pitch pine, and, when a number had been pressed in thus, they applied blazing torches to the parts which obtruded, and the dark flame ran swiftly, from one to another, along the bristling surface, until it became a mass of fire. In vain the suffering youth struggled to escape; his bands only permitted him to wind round and round the stake; but, whichever way he turned, blows met him, or blazing knots of pine. Thus eight victims suffered—ten thousand deaths were they enduring, and yet so skilful is the Indian in his torture that death itself could not relieve them. The novice, weak from his long fatigues, yet sore from former wounds and sufferings, at length became exhausted, and hung supported by his bands alone. Father Laval, moaning in the midst of his torturers around the stake, began to pray aloud:

"The pale face warrior sings his death song," said Kiohba, "how many warriors hath he slain? How many scalps has he taken? He is a woman! a slave! a dog!" and the shouts of the infuriated mob drowned the voice of the priest.

In the tent of Kiodego, the chief, sat a wounded man, faint and weak; his form reclined against a pile of furs, his hands covered his face, his breathing was deep and stern, but there was no other mark of life about him. At his feet sat an Indian maiden—Morning Flower was weeping!

Still on rang the furious shout of the wild savage—on went the fearful torture—the fiendish dance went on. But loudest of all arose above the tumult the shrill voices of the beldames as they gathered around Leloup. The Indian heeded them not; he was preparing himself to die. Then for a time it seemed as if the frenzy of the Mohawks was dying away, but it soon broke out in renewed fury, and the various crowds drew off to hurl the tomahawk.

"See," said Kiohba, "how a brave can strike!" and he repeated the feat of skill he had before performed. With a laugh of scorn, another Mohawk stepped forth, and, brandishing his weapon, exclaimed:

"You have grazed his head, I will drive the ears of the blackgown into the stake."

The Mohawk aimed at Father Laval, who gazed upon him almost unconsciously. The moment was one of deep peril; no matter how skilful the aim, a sudden motion of the victim, an involuntary start would, instead of mutilation, bring death. It was a feat of nice and precise skill, and the Mohawk measured his distance carefully, and drew back his arm.

Suddenly the peal of a rifle broke upon the air, and then another and another, in quick succession, flashed from the forest, and a wild and exulting shout broke out.

Down came the fierce Mohawk—another and another fell—whilst the whole northern circle of the forest seemed blazing with continuous flashes. Hushed was the voice of the warrior—mute the shrill tongue of woman—terror-stricken, they clustered together. Their rifles, and bows and arrows were in their cabins; there was a scattering in wild affright to obtain their arms; one figure alone sprang towards the bound prisoners, tomahawk in hand.

Over the wild peal of battle rose the firm voice of Ahasistari, and the Hurons sprang out from their covers to the charge, to strike the effective blow before the Mohawks could rally. Out from the impenetrable darkness bounded these dusky figures, rushing on, with wild and exulting shouts, to cut off the entrance to the cabins; one, a lithe and youthful form, shaking fiercely over his head his small steel axe, leaped forward to the prisoners. Watook was rushing to the rescue.

Kiohba pressed on in his fell purpose. He reached the side of the novice, he wound his hand in his long hair, he bent back his head, and, glaring fiendishly into his face, he seemed to make him die by slow and fearful agony; then his weapon flashed above him, and came down with a sullen crash, and the form of the poor novice sank lifeless, supported by the withes that bound him to the stake. Kiohba unwound his hand from his locks, and tore the scalp from his mangled brow; then he turned towards the Jesuit. Leloup struggled to burst his bands, but his iron strength would not avail him; in helpless agony he had looked on. At that moment a well known voice was in his ear; a single heavy stroke severed the cord that bound him, and the tall Huron, tossing up his arms to heaven, as if glorying in the thought of freedom, once again sprang on to the rescue. The fierce Mohawk was already by the side of the priest; his arm was outstretched to aim the fatal blow, when Leloup, like a wolf upon his prey, bounded on him. Down came the two powerful savages—the armed and the unarmed—but life and retribution nerved the heart of the Huron, and strung his sinews. The weapon of Kiohba was dashed from his grasp as he fell to the earth, and he sought for the knife in his girdle. For a moment it seemed doubtful which would conquer. Over and over, the two rolled swiftly upon the ground. At length the hand of Leloup rested upon the knife of his foe; in a moment more it gleamed in the light, and was buried in the heart of the Mohawk. The strong grasp of Kiohba relaxed, and, casting off his nerveless hand, the Huron arose from the fearful struggle. So rapid had it been that the last prisoner was just released.

Father Laval cast himself upon his knees in prayer, while the Hurons caught up what arms they could find, and, headed by Leloup, dashed on towards the spot where Ahasistari and his followers were contending with superior numbers. The blaze of the fires cast a fearful light upon the battle scene, seeming to double the numbers of the combatants, and to swell their forms into gigantic size. Two powerful Mohawks were rushing towards their cabins for their arms; the chief of the Hurons intercepted them. The first attempted to close with him, but a single blow of the tomahawk stretched him lifeless at his feet: the second was upon him before he could recover from his effort, and aimed a stroke at his head. The Huron warded it skilfully, and they closed. The struggle was terrific, but was short, and Ahasistari, as he quitted the dead body of the Mohawk, cast a glance upon the scene of battle.

Fearful had been the first onslaught of the Hurons. They had met their foes; as in panic, they broke away towards their wigwams, and, by the fury of their assault, had driven them back to the open space. Here they began to rally and to fight with something of their accustomed bravery. An Indian, taken by surprise, can seldom recover, and the Mohawks waged an unequal battle with their fierce and determined assailants; but for their superior

numbers, the rout would have been instantaneous and terrific. They began to rally; the women, and children, and old men appeared upon the scene, the women bearing the rifles, and the bows and arrows of the warriors. With renewed energy the Mohawks fought, armed as they were, with tomahawks and clubs; scarcely a shot pealed upon the air, and, in the stern battle of man to man, no cry broke forth. Suddenly upon the stillness came the loud blast of a horn from the southern portion of the forest, echoing and re-echoing in the hills to the north; then a terrific shout, and, high above the rest, the battle cry—"Champlain a nous! Champlain!"

Sweeping down the sward rushed a band of dark figures that seemed, in the flickering light, of countless numbers, while the loud and deafening blast of the horn still rang on, and ever, as it paused, the battle cry, "Champlain! Champlain!" broke out.

The Mohawk warriors stood aghast. Had the dead really arisen? Had the great medicine accepted their challenge, and called the mighty warrior from his tomb to the rescue? Was it a ghastly troop, with horrible sounds of unearthly import, that came upon them? Their arms dropped nerveless, and they paused in their onslaught—whilst the Hurons renewed their exulting cries, and charged once more upon them. The fire now gleamed out fiercely, stirred by a passing breath of wind, and the fitful light discovered to the frightened Mohawks the face and form of a white man bounding forward, and waving his glistening blade above his head.

"Champlain! Champlain! Mohawk dogs!" shouted the figure in the Iroquois tongue, as he dashed into their midst, striking down the first he met with his long and curved knife.

"The dead! the dead! Champlain!" exclaimed the paralysed Mohawks, and broke away from the field of battle. Women and children, old men and warriors, mindful of the scenes of the council, fled wildly off, veiling their eyes from him whom they believed to have arisen from the tomb: still in their ears rang the cry of "Champlain! Champlain!" and the relentless Frenchman, with his band, smiting right and left, pursued them. Terror lent wings to their speed, and they scattered deep in the forest.

By the homes of their early years—by the council fire, where their fathers had sat—upon the turf where, in childhood's hours, they had sported—still gathered a stern band of veteran Mohawks. They were few in number—fewer than their foes—but they were true and unyielding braves. For a moment, when the rout began, the battle had ceased; and the two parties now stood gazing at one another in fierce defiance. The Mohawks were armed with no weapons but those of a hand-to-hand fight—and Ahasistari, casting aside his rifle with a noble generosity, sprang forward to meet his foe upon an equality of arms. Knife in hand he grappled with a warrior; his Hurons followed his example, and for a moment there was seen a struggling crowd of indistinguishable figures; here and there, with a convulsive spring, some form would cease its motion, and lie still and silent as the sod it pressed. The rest still struggled on. At length, from out the mèlè crept an unarmed savage, wounded, coiling himself slowly along the ground as if in dying agony. He reached the corner of the lodge, and passing behind its shadow, sprang quickly to his feet. His eye fell upon the kneeling figure of Father Laval as he bent him over a dying Huron, and tearing off a portion of his belt, he stole quietly behind him. In a moment he had gagged him—in another he was hurrying him rapidly, in spite of his resistance, from the spot. The priest attempted to cry out, but it was in vain; and casting a lingering look towards the group where his friends were fighting within reach of him—yet ignorant of his danger—resigned himself to his fate.

ON THE USE OF THE LATIN LANGUAGE IN THE SERVICE OF THE CHURCH.

WE ARE not surprised that persons unacquainted with the usages of our religion should feel at a loss to account for the preservation of the Latin language; but for this, as well as for other practices of the Catholic church, we have satisfactory and convincing motives. If Catholicity were confined to a few nations, no special necessity would exist for the use of a language different from the vernacular dialects of the people. But when from the narrow limits of a nation we extend our views to the whole earth, which the religion of the Saviour was to embrace—"for all nations of the earth were to rest beneath its bright canopy of light"—then the use of a written language and a dead language is the most appropriate depository of inspired truths, and the best medium of their communication. A written language has its defined and characteristic elements, is fixed in its structure, and, therefore, conveys whatever it is intended to make known with clearness and precision; but, should it long continue to be a language spoken by any very considerable portion of mankind, after it has been constituted the written medium of divine revelation, it would be liable to innovations and admixtures, to changes and corruptions which, if they did not endanger the integrity of the inspired pages, might yet involve them in an obscurity which would render them wholly unintelligible. A dead language, as the medium of plenary instruction, is greatly to be preferred to a living one. It is an incorruptible and immutable standard, and, disused among men, it becomes peculiarly and appropriately the language of God. Hence the church keeps the Latin in her public service, and this has given rise to the calumny that we preach in an unknown tongue. No scholar can call that an unknown tongue which is studied in every college in Europe and America, and which a countless multitude still know, speak, and write.

The language she uses in the sacrifice of the mass is the same that was used in the infancy of the church in the western world. At the time it was adopted, it was the common language of Rome and her provinces. The language of that empire survived its fall; it remains as a monument and attestation of its existence. The nascent church was doomed to death by her despotic rulers; but the milk-white hind was fated not to die. Despotism had its day. During the ten bloody persecutions the church was buried in the catacombs, but its deep foundations had remained unshaken, and, when the waters of persecution abated, she appeared alone amidst the ruin of a world that had passed away; and she preserves even now, as a proof of her antiquity, the language of that colossal empire. Rome fell, and hordes of savages from beyond the Danube took possession of her most fertile provinces, and, gradually, the sublimity and beauty of the Latin language yielded to the jargon of the invaders; but Christian Rome maintained the same language, thus showing to the world that her language and her faith were unchanged; so that the church did not introduce an unknown language, but the nations departed from that which was most general when the Gospel was preached. "Divine Providence," says Kenelm Digby, "caused the language of Rome to become, in a

certain sense, universal, in order to facilitate the propagation of the Gospel, and the maintenance of ecclesiastical unity; as, in the earlier ages, it had preserved the semetic languages in a state of immobility, 'in order,' says Walton, 'to render more easy the migrations and external relations of the patriarchs. The triumphs of the church have been told, and the Gospel preached, in languages that are now not extant; but, guided by the 'divinity that stirs within her,' she has saved from the wreck of time her undying liturgy and venerable doctrines, by affording them a safe and sacred asylum under the key of the ancient language. A change of language is too favorable to a change of religion; and, as the church was to preserve the same doctrines to the end of time, it is proper that our sacred service should be performed in that language which Sts. Peter and Paul heard in the court and camp of Cæsar, and which has been consecrated, in the eyes of Catholics, for nearly two thousand years. The church did not yield to the spirit of innovation, but, looking forward to her shining course through the great deep of ages, she preserved the old language of Europe. The Latin thus acquired a noble distinction which the eloquent lips of Cicero could not have won for it. It was the centre of human learning—the firm and vigorous trunk around which the perishing idioms of every civilized people, as well as of those who had lost their greatness, clung for preservation."*

Its connection with the church gave it a glory amongst men; they regarded it with gratitude as the medium through which they had derived the ever holy and consoling truths of the Gospel. The motives prevailing among Catholics for its use in the liturgy are, therefore, not indifferent. It takes us back in spirit to the days of old; it associates us with those heroes who fought and won the victory of faith in the earliest times; its words, hallowed by age and holy recollections, bring to our ears a mystic sound and meaning, which no eloquence of living tongues can impart, and we cherish it for the honor it has gained, and the good it has accomplished. "It is a noble relic which we will preserve for ever."

"I do not wonder," says Mr. Faber, "you should envy the Latin service books; for any thing more elevating and magnificent than the western ritual is not to be conceived. There is not such another glory upon the earth. It gives to men the tongues of angels; it images on its bosom the attitudes of heaven, and it catches glorious shreds of echo from the eternal worship of the Lamb. It has a language of symbols more luminous, more mystical, more widely spread, than any other language on earth. I do not wonder you should envy the Latin ritual."*

But it is objected that a *liturgy*, in a tongue unknown to the people, is an invention without precedent. For it never entered into the head of man or church, since the creation, except only the church of Rome."† Now this is historically false, and we shall prove it by the testimony of candid and enlightened Protestants. All the eastern Christians have a liturgy not understood by the common people. Dr. Malton,‡ in the Prolegomena to his Polyglot, confirms this assertion. "The common people," says he, "do not understand the liturgies of Basil and Chrysostom which are read publicly in the churches." This is also acknowledged by Mosheim, who writes, "that the language of the divine service is absolutely unintelligible to the multitude."

Mr. Brerewood,§ speaking of the Greek church, says: "The difference is become so great between the present and the ancient Greek, that their liturgy, yet read in the ancient Greek tongue, ... is not understood, or but little of it, by the vulgar people."

* Catholic Telegraph.

* Faber's Sights into Foreign churches, p. 614.
† Lesly's Case Stated, p. 191.
‡ Chap. v, sec. 1, 16. § Chap. ii, p. 12.

Mons. Farernier* tells us that the Nestorians employ the Chaldaic, although the Arabic is the vulgar tongue.

Dr. Heylin informs us, in his History of the Reformation, "that, in Queen Elizabeth's time, *the Irish parliament* passed an act for uniformity in common prayer, with permission of saying the same in Latin, when the minister had not the knowledge of the English tongue. But for translating it into Irish there was no care taken. And thus," he adds, "we have furnished the papists with an excellent argument against ourselves, for having the divine service celebrated in such a language as the people do not understand."†

Let us hear the author of the revolution of the sixteenth century. He grants, writing against Corlostadius, that the name of mass may still be kept, and that it is an indifferent thing whether it be said in a *foreign or the vulgar tongue*.‡ So that those who declaim against us for this discipline have the universal practice of Christendom against them.

But the common people do not understand the Latin, and, therefore, can not say *amen* to the prayers of the priest. Pray, what should hinder them? Do they fear he is cursing them? conjuring up some *evil spirit?* Do they not know that he is praying for them? And why then should they scruple to say *amen* to his prayers?§ The people have translations of the whole liturgy. Will any say that this is not enough? If it is not sufficient in the liturgy of the mass, how can it be sufficient in the translation of the Bible? Is not the Bible a translation of the ancient languages? Now, if any one asserts that our translation of the liturgy is not sufficient, then, to be consistent, he must say the same of the Bible. And, if we must reject the one, he must throw the other overboard.

* P. 69, on the Nestorians.
† Dr. Heylin's History of the Reformation, p. 128.
‡ Martin Luther, Apud Hospin. anno, 1525.
§ Dr. Manning, pp. 548-9.

Neither can it be suspected that it is in any manner necessary that the sacrifice should be offered in a language understood by the people. It becomes only requisite that they should completely apprehend the nature of the action performed, and unite their devotion with that of the priest. This they are enabled to do by the constant instructions given by their pastors, by the nature of the sacrifice so repeatedly explained, by the translation of the liturgy in the hands of the people, and by prayers corresponding to every part of the great action. The prayers said by the priest belong, professionally or ministerially, to his sacred character or office, and it becomes in no manner necessary, or even proper, that the laity should recite the same, and, consequently, that they should understand the language in which they are conveyed. Had the faithful Christians who assist at the sacrifice of the mass attended the crucifixion of their Redeemer, and witnessed his pure and disinterested love in the shedding of his blood for all mankind, it would have been wholly unnecessary to have understood his language, or the language of his bloody and unrelenting foes. And, if we have the same sacred tragedy acted repeatedly on millions of altars in an unbloody manner, is it necessary to understand the language in which the offering is made? Are not our minds sufficiently enlightened on the subject? Are not our wills animated and inflamed with love at the sight of that real and efficient token of divine benevolence? Do not our hearts glow with all the fire of devotion when we behold the Lord lying as a victim on the altar, the priest leaning over the sacrifice, and the people around praying in silent supplication? Do we then think of the language in which the offering is made? Do we not rather leave to the priest the care of reciting his own prayers, and performing all the rites connected with his office, while, with the most enraptured devotion, we endeavor to join the sacred action; while we labor to unite our mean efforts in offering our

best adoration to God, in making a just and natural return for all his favors, in arresting his anger, and in obtaining his blessing? All this, it is perfectly clear, may be accomplished without understanding the language of the priest, especially when we consider the perpetual injunctions given to the pastors to explain the nature of the sacrifice, and the sublime end for which it is offered.

The church uses one language that her children may find themselves united, by this great bond of communion, at the holy altar in the house of their common Father. If our church was limited by the valley of the Mississippi, or by the shadow of the Cumberland mountains; if it was confined to Hindostan or Pekin, we might adopt the dialects of these countries. But as the church is situated on a mountain, towards which all the nations of the earth turn in their yearnings after truth; as she is a bright beacon beaming down on time the light of eternity; in a word, as she is *Catholic*, it is highly proper that her liturgy should be every where the same. So that the Catholic in England, as in France, in China, as in the "far west," from the Shanon to where the Indus rolls its waters over sands of gold; whether roaming in the plains of Paraguay, or worshipping under the dome of St. Peter's, may offer up the pure oblation in one common language, in those glorious temples which every where rise "to catch the morning sun, and reflect his evening rays." It is the language of councils, the language in which our doctrines are defined, the language in which Rome speaks to the world. When we meet, we have a medium by which we can communicate with each other, thereby adding strength to the jewelled ties of fraternal charity. Thus do we find in the Latin tongue a bond of unity and chain of strength, binding, in unyielding firmness, to the centre the remotest part of the fold, like the keystone that crowns the arch.

Let us now turn our attention to the Bible, to see whether it sanctions or condemns our discipline. In every religion we find the office of the priest distinct from that of the people. Thus we read in Leviticus, "Let no man be in the tabernacle, when the high priest goeth into the sanctuary to pray for himself and his house, and for the whole congregation of Israel, until he cometh out."* Hence we find it recorded in St. Luke, that Zacharias, "according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord, and all the multitude of the people was praying without, at the hour of incense."† In these passages we find public prayers were made by the priest, for the people, by the command of God himself. They assisted without the *tabernacle*, while we see him at the altar offering the *sacrifice*. We are also certain that the Jewish people lost the knowledge of the Hebrew, during the Babylonish captivity. The language, on their return, was the Syriac. Yet all their public offices were taken from the Hebrew. Now this language had become unintelligible to the people; still it was approved of by the Saviour and his apostles. For he never raised his voice to condemn the service of the temple. Thus we have Scripture and the tacit approval of our Saviour for our liturgy.‡

But does not St. Paul object to the use of the Latin tongue in the public service? Now I answer, that there is not one word in that whole chapter that alludes to the public liturgy, which, at Corinth, was and still is performed in the old Greek. The whole scope of St. Paul is, to show the inutility of supernatural gifts, if not employed unto edification. He does not speak a single word about a public liturgy, or set form of prayers, but only of sudden extemporary prayers, which even lay persons uttered to the people in public assemblies. Let us suppose that, as soon as a clergyman has read the Gospel,

* Lev. xvi, 17. † Luke i, 9, 10.
‡ 1 Cor. xiv, 2.

one of his parishioners will arise, and, in the most impressive manner, harangue the audience in some foreign language, perhaps in high Dutch. The moment he is silent, a second preacher will succeed in Arabic; and he will be followed by a third, in Chinese, prophesying, who will close the service; and every man who can persuade himself that he feels the impulse of the Holy Spirit, will claim a right to groan out the yearnings of his soul into the ears of his brethren. This is a picture of the system of divine service which the imprudence of the converts compelled the apostle to sanction with his approbation. But it is evident, that both his approbation and his censure were confined to a temporary object, and that, at the cessation of miraculous gifts, they became a dead letter, the mere testimony of disorders which had once existed, and were never likely to be revived.*

Such are some of the reasons we advance to justify the wisdom of the church in preserving the Latin language in her sublime liturgy. It is admired by the whole world. No human genius can hope to attain its beauty and sublimity. If we examine each prayer separately, it is perfect; perfect in construction, perfect in thought, and perfect in expression. We are struck with the brevity of each, with the sudden but beautiful transitions, and the almost stanza-like effect with which they succeed each other, forming a lyrical composition of surpassing beauty. In it are combined all the powerful and the beautiful, the deep and the sublime, the holy and the poetical, which minds and hearts alone gifted by heaven, with little less than inspiration, could mingle together. The spirit of celestial harmony pervades its words, combines its phrases, and weaves them into sentences and strains of marvellous art. In them we admire a rich and mellow tone, an almost playful variety, now passing from the grave to the cheerful, as if by a sudden burst, then descending gradually, from the sublime to the familiar, with no loss of dignity. Every thing is heartfelt, soul-deep; the sob of contrition, the *De Profundis* of the spirit, comes from the innermost caverns of a hollow, sorrow-worn breast; the song of thanksgiving, its *Te Deum*, springs blithe and light from quivering lips, as if a carol among heavenly choirs. They lack the symmetry of the parterre; there seems to have been no line and compass used in laying them out; the flowers are not placed according to a rigid classification, but they have the grandeur and the boldness, and withal the freshness of a landscape; their very irregularities give them beauties, their sudden transitions effect, and their colors are blended in a luxurious richness with which no modern art can vie. "They partake of all the solemnity and all the stateliness of the places in which they were first recited; they retain the echoes of the gloomy catacombs, they still resound with the jubilee of gilded basilicas, they keep the harmonious reverberations of lofty-grained vaults. The church's sorrows and her joys, martyr's oblation and confessor's thanksgiving, anchorite's sighs, and virgin's breathings of love—all are registered here. He that would muse over a skull, hath his *Dies Iræ;* she that would stand at the foot of the holy rood, her *Stabat Mater;* and they that would adore in concert before the altar, their *Lauda Sion.*"*

Nor hath the church at any time lost her power of prayer, her mastery over the harp of David; but silent, and almost unstrung, as it may for a long space appear, she hath but to attune it when she lists, and strike it, and bring forth the same sweet soothing notes as at the beginning. Every new service or prayer which she has added to the pontifical or ritual, dissolves into the mass of more ancient compositions, so as to be undistinguishable, and blends with them, as a new ingredient,

* Dr. Lingard.

* Dublin Review.

in "the sweet confections of the apothecary," equal to the rest in savor as in virtue.

There is a fragrance, a true incense in those ancient prayers, which seems to rise from the lips, to wind upwards in soft balmy clouds, upon which angels may recline, and look down upon us as we utter them. They seem worthy to be caught up in a higher sphere, and to be heaped upon the altar above at which an angel ministers. J. M.

THE MONASTIC LIFE.

HAIL! loveliest fruit of a most lovely tree,
In all Christ's garden bounds there's none like thee;
The rose of burning love around thee blooms,
And the pure lily yields her sweet perfumes;
Where'er thy beauteous hue beams on the eye,
Want, ignorance, and vice, take wings and fly;
The wearied heart may look on thee, and feel
That thou hast wondrous power to soothe and heal;
And angels hover round, and see thee raise
Man, fallen man, to them, and turn to praise,
In wonder, awe, and love, the mighty Lord,
Who has on thee such benediction poured.
Beneath thy shelter every age has stood,
Ere yet the Dove blessed Jordan's sacred flood;
For him who stood therein, and bowed his head.
While at his word the great Precursor shed
Those mystic waters o'er his brow divine,
And Judah knew her Saviour at the sign,
Aye! for the Baptist once had tasted thee,
And with the taste enamored, could not see
In aught else beauty e'er surpassing thine,
With whom sweet peace abides and graces twine!
And Egypt knew thee as faith's earliest born,
Who blossomed 'mid her fresh and dewy morn,
And through the hours (like centuries) rolled away,
Still hast thou flourished, and the burning day,
The twilight, or the darkness have no sway
O'er thy eternal bloom, for thou wast planted
'Mid the world's desert garden, evil haunted,
By him who gave thee increase, and who said:
Thou should'st restore the spiritually dead;
Around thee soon flowers clustered in their ranks,
And order spread abroad, and hourly thanks
Rose from the exiles who, beneath thy shade,
Bowed down and blessed thee, that thou wast made
A refuge for the longing souls who sought,
With yearning love, their God, and thence, save him, knew nought.

V. S.

OUR MARTYRS, No. I.

LUIS CANCER DE BARBASTRO, AND DIEGO DE TOLOSA, O. S. D., 1549.*

FEW years only had elapsed, after the discovery of America, when the Europeans first entered the present territories of the United States, and foremost among them were priests, seeking to gain souls to Christ. Of these many received the crown of martyrdom, many were tortured, and many fell victims to the missionary toils, and exposure to the northern cold, and southern heat. To a Catholic, the narrative of their actions is scarcely accessible; the general histories give but a little space to them, and a few lives in Sparks' Biography, seem to be all the individual histories.

These writers are not Catholics, and, could they fling aside every prejudice of education, still it is not for them to describe the actions of our martyrs in such a manner as to reach the higher feelings of a Catholic. What they themselves possess not, they can not elicit. Is it not so in painting? Can we not look, all unmoved, on a crucifixion painted by a Protestant, marvellous though it be for its anatomical accuracy, its skill in coloring? It is but a fine picture, while the ruder tablet of a Catholic artist seems to portray alike the soul and the body, and fills our hearts with penance, hope, and love. These sketches will be given in this trust, that the unity of thought in the martyr, and in the reader and writer, will cover the faults of the latter in this almost untouched field.

* Authorities—The Inca, book 6, Ensayo Crono., p. 25, Gomara in Barcia, c. xlv. Herrera, dec. 8, book v, p. 1122.

The first who laid down their lives on the mission seem to have been the two fathers, Cancer and Tolosa.

Luis Cancer de Barbastro was a native of Zaragoza, and a Dominican, and had acquired the reputation of an apostolical man, and an eminent preacher. This is all the chronicles of Florida tell us of his early life. He was of the order of St Dominic, and what order more worthy to commence the labor of evangelizing the Indians and dying for them, than that whose name stands alone in its pre-eminence as *the* friend, the advocate of the red man; that order which enrols in its list of members Victoria, Soto, Julian, and Batanzos, those earnest denouncers of the cruelty of their countrymen, those able demanders of the rights of the Indians, and, above all, Las Casas, styled by Charles V, protector general of the Indians, a name which time but consecrates.

The order of St. Dominic espoused the cause of the Indian, and, as their countrymen had inflicted cruelties and death on the Americans, they were impelled to offer themselves as an atonement, to the savage tribes, willing to undergo all torments, death itself at their hands for Christ's sake, to bring them within his fold, and to avert, by the offering of their lives, the judgments of Heaven on their countrymen.

They triumphed; the Spaniard ceased, and took the Indian by the hand, a brother. In the Spanish republics the Indians and their descendants form the great mass of the people, and enjoy all the rights of their fellow citizens. And in Spanish America only. Spain found many to

follow her in guilt, but none in penance and works worthy of penance.*

Father Cancer was at first stationed at Vera Paz, and left that city for Mexico with Father Thomas de Cassillas, the provincial.

Here his attention was first attracted to the Florida mission, and on hearing of the fierceness of the tribes and the beauty of the country, grieved that the Gospel was not preached to them as to other Indian tribes; and, seeing that their fierceness was attributable in a great measure to the cruelty of his countrymen, upbraided them for justifying it on the ground of the vices or paganism of the natives, and determined to attempt their conversion and civilization, with the arms which the holy founder of his order used, "no other arms than patience, prayer and instruction." He communicated his desire to Father Gregory de Beteta, who had before proposed to enter Florida, by land, with Father John Garcia. He was rejoiced to find so zealous a companion as Cancer, and as he was convinced of the docility of the natives, from the conduct of some who had followed Alvar Nuñez, Cabeza de Vaca, they resolved to attempt it. Consulting some grave religious of their order, it was agreed that Father Cancer should, with the permission of his superiors, repair to Spain to get the assistance they needed, lest their plan might fail through the negligence of petty officials in America. He sailed from San Juan de Ulloa, early in 1547, in company with Las Casas, then bishop of Chiapa, and two other Dominicans.

After a pleasant voyage, they reached Seville, and repaired to the court at Valladolid. Las Casas, to whom Father Cancer had communicated his design, and with whom he had spent much time in arranging the method of his mission, aided him also in the means of forwarding it. When Father Cancer laid his plan before Prince Philip, and the council of the Indies, Las Casas so strongly advocated it that the king granted his request, directing the board of trade at Seville, or at the option of Father Cancer, any viceroy in America, to furnish him, and the religious who might accompany him, with all things necessary. Father Cancer determined to procure them from the zealous viceroy of New Spain, Don Antonio de Mendoza. He immediately took a last farewell of his native land, bearing also a royal decree dated December 28, 1547, commanding that all natives of Florida, taken by De Soto, and held as slaves in Chiapa and Guatemala, should be freed, and restored to their native country.

He soon reached Mexico, where he was joyfully received by Father de Beteta. They at once set about their preparations, meeting every encouragement and aid from Mendoza, and associating with them Fathers Diego de Tolosa, and John Garcia, soon set sail from Vera Cruz, in a vessel of peace, without arms of any description. The royal decree they were unable to enforce; many had been freed, and were mixed in the Mexican tribes; some were found, but none willing to go to Florida. Stopping at Havana, they found a Christian woman named Magdalen, a native of that country, whom they took as an interpreter. They reached the coast of Florida on Ascension day, and on the next day sent a boat to reconnoitre. Father Gregory wished to land, but the captain would not permit him; his destination was the Bay of Espiritu Santo, and he wasted some days in search of it. The fathers determined to land, to proceed on the mission to which they had devoted themselves; accordingly Father Diego de Tolosa went on shore, and being at once surrounded by Indians, was followed by Cancer, Magdalen, and one of the crew, Fuentes, the rest declining as

*It was in grateful remembrance of the labors of the Dominicans, for their ancestors, that the Mexican people invited the religious of that order to their shores, when the infidel government of Spain drove them from their monasteries. They came over at the public expense, in the vessels of the republic, and now conduct the missions of California.

they had to go unarmed, such being the plan of the expedition. A few presents gained the good will of the natives, when the Spaniards knelt, and reciting a litany, recommended their enterprise to God. They then explained to the Indians, some of whom also had knelt, the object of their coming. The mate who commanded the boat, having ascertained that Espiritu Santo Bay was but a day and a half's journey distant, insisted on returning to the vessel. As little time was left for deliberation, it was resolved to commence the mission here, on account of the mildness of the people, and Father Tolosa, with Magdalen, and Fuentes, remained on shore for that purpose; "in much peace, and with a great desire to serve God." The vessel did not reach land in the bay till Corpus Christi, on which day mass was said on shore, and soon after a Spaniard, who had belonged to De Soto's expedition, came out in a canoe; he had almost forgotten his native language, but he told them that Father Tolosa and Fuentes had been put to death immediately after the departure of the boat. This they could not credit, as the people seemed so peaceful, and as the natives of the bay, with whom they had commenced a trade, had just promised to bring them and Magdalen to the ship. So fully confident in the good faith of the natives was Father Cancer that he went on shore, was well treated, but advised to return to the ship, by the Indians who renewed their promise. He did so, determining to land next day and commence his missionary labors, as the sailors were clamorous for a return to Mexico, and the mission must be attempted or totally abandoned. His disbelief of the soldier's story was strengthened by the conduct of an Indian, who came out and solicited a cross, which he received and kissed with apparent reverence; and on reaching the land, handed it to a woman to kiss, whom those in the vessel now recognised as Magdalen, not having distinguished her before, as she was without the clothes she wore when she left them. She told them, when they asked for her companions, that they were in the hut of the cacique, deceiving them, no doubt, through fear of her countrymen.

On the next day, June 25th, 1549, Father Cancer took leave of his brethren, who endeavored to dissuade him, by showing him the danger; his only reply was, "this work is not to be accomplished without blood." A storm which suddenly arose drove the boat back to the ship, and he was again entreated to remain. But his resolution was taken, and with some presents for the natives he sprang into the boat; after he left the boat he found he had left his cross in it, and called to them to return, but they would not. He then proceeded up the hill, and in a few moments was surrounded by the Indians, who took off his hat, and with loud cries rushed on him, and having scalped him, killed him with many blows.

The scalps of the fathers and of Fuentes were hung up in the temple of the sun, and it was said that their bodies were eaten.

Thus fell these two followers of St. Dominic, the protomartyrs of the church in the United States, actuated by a zealous desire to preach the Gospel to barbarous tribes, which no fear could overcome.*

*The names of the martyrs are differently written. Garcilaso and Herrera have Cancer, Gomara Cancel de Balvastro; Bancroft calls him Cancello, and Father Lacordaire, Canceri. Tolosa is also written Penalosa. It is probable that Touron's Grandes Hommes de L'Ordre de St. Dominique, contains a fuller account of Father Cancer.

TO-MORROW.

BY LONGFELLOW.

(From the Spanish of Lope De Vega.)

Lord, what am I, that, with unceasing care,
Thou didst seek after me?—that thou didst wait,
Wet with unhealthy dews, before my gate,
And pass the gloomy nights of winter there?
O strange delusion!—that I did not greet
Thy blest approach; and O, to heaven how lost,
If my ingratitude's unkindly frost
Has chilled the bleeding wounds upon thy feet.
How oft my guardian angel gently cried,
Soul, from thy casement look, and thou shalt see
How he persists to knock and wait for thee!
And, O! how often to that voice of sorrow,
To-morrow we will open, I replied,
And when the morrow came, I answered still, To-morrow!

NEWMAN'S ESSAY ON THE DEVELOPMENT OF CHRISTIAN DOCTRINE.

Rev. and Dear Sir:

YOU were good enough to give place, in your number of May last, to an article, "THE TRACTARIAN MOVEMENT," collaterally in review of Mr. Newman's Essay on the Development of Christian Doctrine. In that paper no question was raised, or mooted, as to the theory being correct, that is, Catholic, for the reason that I apprehended the most able and intelligent divines, whose opinions in themselves carry the weight of authority, had approved of the view, as advocated by the essay, in every material point. Thus I had read the comments from abroad, and at home. A few were, indeed, inclined to question and doubt, but the very partial dissent was confined to the private expression of opinion, until the appearance of Brownson's Review for July inst. An article in that number, entitled "Newman's Development of Christian Doctrine," not only treats the "Essay" in an invidious spirit of faint praise, but even administers to the essayist, in a dogmatical tone and manner, no gentle rebuke. I would offer a few comments upon that critique, as I can not but deem it essentially unjust, although willing to admit the writer quite sincere in his very peculiar view. If right, he certainly enjoys the felicity of having seen farther into the meaning of the essayist than most readers and writers who preceded him on the subject. The animus of the article can not, certainly, be called commendable. Before any effort is made to examine the theory, the essayist is prejudged in a series of comments, based upon views and erroneous statements of fact, drawn

aliunde, calculated to prejudice the reader and convey extraneous and unfavorable impressions, although I am willing to presume quite unintentionally.

Justice required, certainly, that weight should be given to the starting principle and definitions, as well as the conclusions and applications, of a work under critical review. The writer, in the present case, more than reverses the process; he reviews the conclusions first, in his own way, but leaves Mr. Newman's preparatory explanations to take care of themselves. There is no assistance given to the reader in analysing *them*. He goes too far in saying, "the theory and the conclusions are necessarily, or at least legitimately connected." A connection we admit, but not to authorise almost exclusive attention to the applications, to the neglect of all else. We do not mean to imply that justice is done even to the conclusions or applications of the essay. In the second paragraph of the article the review says: "We felt, on reading the famous Tract 90, that the man who could write such a tract, would never want ingenious reasons to justify to himself any course he might choose to adopt." Subsequent remarks, in connection, do not deprive this accusation of its sting. If we are to believe the inference, obviously to be drawn, Mr. Newman was a man of truth only after he had become a Catholic. I take a higher view of the steps which led to that eminent conversion. One who has given more than a passing attention to Tract 90, need not be told of the grounds which amply account for the apparent disingenuousness of the interpretation put upon the "thirty nine articles of religion" in that tract. The Tractarian writers justly maintained that they had "*no duties towards the framers of the articles.*" The scope and bearing of Tract 90 then is to discover the meaning or meanings, for combinations of words convey different meanings to different minds, which, in honesty, and according to the usages of language, might be placed upon certain formulas of expression. The "articles," certainly, are not couched in very accurate or definite language, but, as history assures us, abound with intended ambiguities. The reviewer speaks of the essay "as the production of a strong, active, acute, and cultivated mind, enriched with various but not always *well digested* erudition. The Italics are mine. A new criticism surely upon the essay, not manifesting the greatest power of *comparison*. It may be esteemed, perhaps after all, but a question of taste. It seems to me, and I am certainly not alone in the conviction in opposition to the reviewer, that *many*, not merely the "enlightened and philosophic few," may read the Essay with profit, and great profit. I am astonished that he should confine the power to appreciate it to a few "fond of psychological researches, and of tracing the operations of sectarian or individual idiosyncrasies." It seems the view of one who habitually either under or over appreciates. I can have little doubt that the essayist is *yet* of opinion that his theory is "perfectly compatible with Catholic authority and infallibility;" that is, the theory fairly understood and as intended by the author.

The following, from the article, is unjust, to say the least, under the well known circumstances of the publication: "And so little suspicious was he of the unsoundness of his work, so orthodox does he hold it, that he does not scruple, even after his conversion, to publish it to the world." Thus, it seems, Mr. Newman's conversion, which we have innocently deemed honorable and sincere, according to the reviewer, is no true conversion, for the simple reason that he, Mr. Newman, did not scruple, even *after* he professed himself a Catholic, to publish to the world his *unsound* and *heterodox* work. Mr. Newman is then at present unsound, and no true Catholic, as he has not repudiated his "Essay!" Can the reviewer escape his own conclusion? But how far is it consistent with his remark on the very

next page? "In refusing to accept it as Catholic, we imply no distrust of the *sincerity* of his *conversion*, or of his present *orthodoxy*." My own italics again. The critic is, evidently, more dogmatical than accurate. He speaks, in another place, of the "*apparent* favor with which his essay has been received by the Catholic press in England." That "favor," to others, has been more a reality than an appearance.

The reviewer, in another place, remarks: "We embraced, and for years publicly advocated, a theory substantially identical with his own." This seems intended as a salvo, to take from the harshness of the critique, and place Mr. Newman in the same category with himself. But it will not do. The theory, "for years publicly advocated," may have been "essentially Anticatholic and Protestant," but I must claim for the Oxford divine a milder judgment, even from one who misunderstands so manifestly. I venture to assert that Mr. Newman's theory is not essentially Anticatholic and Protestant;" that it is not "utterly repugnant to her (the church's) claims to be the authoritative and infallible church of God." That is his true theory, not as the reviewer would have it. To show the animus of the article, I have presented the preceding running commentary on a few of its introductory statements, and intend them in all kindness. In the same spirit, I proceed briefly to designate the fallacy into which the reviewer has fallen, and upon which, as upon a sandy foundation, his elaborate structure has been erected. I would hazard the observation, that much in the article may be accounted for upon the hypothesis that the writer is perhaps rather inclined to assimilate the inquiries of all, finding their way into the bosom of faith, to *his* former wanderings with the same intent. His was a peculiar case, although honorable in all respects to his heart, intellect, and conscientious conviction of duty, but yet rather the exception than the rule. All others should not be judged by the same standard.

The fallacy of the review, then, consists in the undue assumption of a premiss, from which the writer deduces a conclusion, certainly not favorable to the theory of the essay as orthodox, and therefore Catholic. That result may, or may not, follow from his premises; with that I have little to do. I shall have accomplished *my* whole purpose by showing that an undue assumption has been made, and that, therefore, the elaborate argument built upon it is entirely inconclusive, and without force. The undue assumption does not imbody the theory of the essay, by any means; I can not take it upon me to say, how far it conveys the theory of the reviewer himself, which he "embraced, and for years publicly advocated." What then is the theory of Mr. Newman, and where has the reviewer failed in representing it truly? He requires the reader to rely too much on "his judgment and fidelity, in representing it." The extracts he presents are very partial, and not calculated at all to convey the gist of the essay. From them he concludes, however—"They prove clearly that Mr. Newman does not mean simply that there has been a growth in theological *science*, a variation or expansion of outward discipline, but that there have been in the teachings of the church herself, real variations of *doctrine*, an increase and expansion of the Christian creed." He further asserts: "Mr. Newman proceeds on the assumption that there have been real variations of Christian Doctrine;" that "the revelation committed to the charge of the church was not a distinct, formal revelation, but a vague, loose, obscure revelation, which she at first only imperfectly apprehended;" and that there have been important variations, not only in discipline, but also in doctrine." Also, that the essayist implies, in the illustration of the third test of a true development, "that the developed idea contains what was not in the idea as originally given." The reviewer sums up *his* version of Mr. Newman's theory

as follows: "The church had a vague, yet intense, feeling of the truth, but had not digested it into formal propositions or definite articles. She had a blind instinct, which, under secret supernatural guidance, enabled her to avoid errors, and to pursue the regular course of development. She had a secret feeling of the truth, as one may say, a natural taste for it, and a distaste for error; yet not that clear and distinct understanding which would have enabled her at any moment, on any given point, to define her faith. She only knew enough of truth to preserve the original idea, and to elaborate from her intense feelings, slowly and painfully, as time went on, now one dogma, and now another. What in our age is feeling, in a succeeding age becomes opinion, and an article of faith in a still later age." Are these extracts a fair statement of the theory of the essay? I apprehend not. The writer, unintentionally perhaps, commits great injustice; he seems so dazzled by the mania for metaphysical distinctions, that he infers more than the meaning, and puts sentiments and opinions in the mouth of the essayist, which are not even suggested throughout his elaborate work.

It is not the scope of the theory to "develop Protestantism into Catholicity," "the poisonous sumach into the cedar of Lebanon," according to the reviewer, but, in the words of the essay itself, it is directed towards a solution of the difficulty "which lies in the way of using the testimony of our most natural informant, concerning the doctrine and worship of Christianity, viz: the history of eighteen hundred years." That "difficulty," according to Mr. Newman, appertains to the historical inquiry, apart from the inspired testimony of an infallible guide, and is specially intended as applicable to those laboring in doubt of authority. Mr. Newman clearly and elaborately distinguishes the sense in which the term "development" is employed by him. This the reviewer lost sight of. I present here a few brief quotations from the essay, with comments, to illustrate the true meaning, and the bearing of the theory. By "development," is understood a "process of thought," by which a "habitual judgment," or idea, grows, "without losing its substantial unity and its identity." The essay presents a concise analysis, in section second, to prevent "confusion" and "exposure to criticism," of the processes of thought and various mental exercises, which come under the notice of development as defined. According to that analysis, by "metaphysical developments," are meant such as are a mere analysis of the idea contemplated, and terminate in its exact and complete delineation! Again, "Particular propositions, then, which are used to express portions of the great idea vouchsafed to us, can never really be compounded with the idea itself, which all such propositions taken together can but reach, and can not exceed." The word development, is also used, simply, in the sense of *exhibition*. It signifies as well the process, as the result. So much for the term; now for the process, or theory. Let some one great living idea, or "enunciation," about duty, or religion for example, whether true or false, draw attention, "It is," we quote from the essay, "not only passively admitted in this or that form, into the views of men, but it becomes a living principle within them, leading them to an ever-new contemplation of itself, an acting upon it, and a propagation of it." "Thus, in time, it has grown into an ethical code, or into a system of government, or into a theology, or into a ritual, according to its capabilities; and this system, or body of thought, theoretical and practical, thus laboriously gained, will, after all, be only the adequate representation of the original idea, being nothing else than what that very idea *meant* from the first—its exact image as seen in a combination of the most diversified aspects, with the suggestions and corrections of many minds, and the illustration of many trials."

"This process is called the development of an idea, being the germination, growth, and perfection of some living, that is, influential truth, or apparent truth, in the minds of men during a sufficient period." . . . . "Its development, then, is not like a mathematical theorem worked out on paper, in which each successive advance is a pure evolution from a foregoing, but it is carried on through individuals and bodies of men; it employs their minds as instruments, and depends upon them while it uses them." . . . . "It grows when it incorporates; and its purity consists, not in isolation, but in its continuity and sovereignty." . . . . Moreover, an idea not only modifies, but, as has been implied, is modified, or at least influenced by the state of things in which it is carried out, and depends in various ways on the circumstances around it." . . . . "In time it enters upon strange territory; points of controversy alter their bearing; parties rise and fall about; dangers and hopes appear in new relations, and old principles reappear under new forms; it changes with them in order to remain the same."

The extracts given, I think, present more accurately and clearly the outlines of Mr. Newman's theory of development, including both process and result, than those which the reviewer quotes in maintenance of his *view*. It would be difficult to find in them the "increase," "expansion," "growth," "variation," at the hazard, neglect, and sacrifice of identity and substantial unity, which the reviewer finds the essay to inculcate. In the application of his theory to the church, the author remarks: "A development, to be faithful, must retain both the doctrine and principle with which it started." Again, "Creeds and dogmas live in the one idea, which they are designed to express, and which alone is substantive," &c. "And thus the Catholic dogmas are, after all, but symbols of a divine fact, which, far from being compassed by those very propositions, would not be exhausted, not fathomed by a thousand." We need not adduce further evidence, that Mr. Newman's theory is not what the reviewer would induce his readers to believe it is.

The reviewer takes great exception to the expression, "growth of doctrine," but here also, I think, mistakes the sense in which the essay employs it. For example, the growth of the doctrine of purgatory is stated as "an instance of the mind of the church working out dogmatic truth from implicit feelings, under secret supernatural guidance." This paragraph from the essay is, in fact, a summary of Mr. Newman's theory. Christianity is a fact, and its doctrines, as originally announced, are facts. A doctrine may develop as a fact. A crime, say a murder committed, is a fact. By the testimony of witnesses its character, grade, relation to society and the laws, and all the circumstances attending it, are disclosed. The fact is developed, but not increased or altered. It is still a crime, *the* crime, and nothing more or less. Its unity or identity, are not altered. The development of doctrine, in the sense in which the essay employs it, may be illustrated also by physical expansion, as the growth of animal and vegetable nature. The tree, from the seed to a mature age, preserves its identity through years and centuries. The "secret supernatural guidance," or infallibility of the church, is expressed by the phrase "the church can not err." She is supplied by the indwelling power of the Divinity, guiding her, with the authority and right to decide, define, depose, condemn. As new emergencies require new action on her part, without precedent perhaps, the power and wisdom comes upon her from her Divine Spouse, as needed for unerring action. Without foreknowledge of what her course may be, she yet decides with an infallible certainty and precision. She is directed and overruled in discharge of her mission for the protection of faith and cure of souls, in her entire policy and conduct, invisibly, by "secret supernatural guidance," which

watched over her development. The church bears testimony to original revelation, but not in the light of a mere witness. She claims more than perfect veracity. The witness, in our courts of justice, states his knowledge of the bare matter of fact, but is allowed to draw no inference or conclusion. That duty rests with the tribunal. The reviewer would degrade the inspired authority of "the pillar and the ground of truth,"—as if she did not discharge as well the offices of judge and jury, as that of witness,—judge, in decision and construction, jury in her exercise of discretion and judgment. The promise of freedom from error implies more than *telling truth:* It permits and sanctions the exercise of judgment, in an enlarged sense, in the discrimination of wrong, and the discernment of right.

I have prolonged my comments upon the article of Brownson's Review for July last, in review of Mr. Newman's essay, much farther than at the outset intended. They are thrown rather hurriedly and loosely together, but may aid in correcting misapprehension.*

I remain yours, very truly.

New York, July 22d, 1846.

* As an evidence of the mischievous use which the review is susceptible of, I find in the *Churchman*, of July 11th, the following:

"Brownson's Quarterly Review, *for July*, contains articles on liberalism, the confessional, transcendentalism, &c. The most curious, however, is a review of Mr. Newman's Theory of Development, which is strongly deprecated as Anticatholic and Protestant. Mr. Brownson's dread of it is evidently sincere. He well remarks that Mr. Newman's object to account for doctrines and practices in the church of Rome which were not there at first. But this is as a problem which he himself does not attempt to solve."

GREGORY XVI AND PIUS IX.

To the Editors of the Magazine:—If the following odes—one on the death of Gregory XVI, the other on the election of Pius IX—be worth publishing, you are welcome to throw them into a corner of the "Magazine." Some years have elapsed since I have held converse with the Latin muse. The classic theme demands a classic tribute, and, with all their defects, perhaps these lines may supply the place, for the present, of something better.—C. C. P.
New York, *August* 18th, 1846.

In Mortem S. S. Patr. Gregorii XVI.

ODE.

I.

Eheu! Pontifices nuntia tristia
Advenêre obitûs: flebilis occidit
Multis ille bonus Pastor; oves dolent,
Orbatæ vigili Duce.

II.

Fulgebat meritis, vivus, honoribus;
Cinctus tergemino nam diademate,
Terrarum Dominus, claviger et poli,
Christi gesserat hìc vices.

III.

Abscissum est avido Christiadum Caput,
Tam carum atque sacrum, funere: Apostoli
Successorque Petri, cum Patribus suis,
In tristi tumulo jacet.

IV.

Nunc autem, exanimi quid superest, nisi
Sors cómmunis Adam mæsta propaginis?
Corpus exiguos in cineres redit,
Unde extraxit originem.

V.

Vivax, interea, Spiritus advolat
Coram sede sui Judicis et gregis;
Qui, sicut mereat, judicium feret
Æquæ Justitiæ tenax.

VI.

Nil prodest homini splendida dignitas
Post funus; tituli, divitiæ, nihil:
Virtus, prisca Fides, Relligio pia, et
Recti conscia mens, valent.

VII.

Ascendant, igitur, thura velut sacra,
Ante altare preces, ut maculis (manent
Si quæ fortè) piatis, spatio brevi,
Metam attengat Olympicam.

VIII.

Urbi orbique novum det Deus optimus,
Qui tot propitiam secla per ardua,
Vaticani habuit sollicitudinem,
Papam—utque Gregorius!

In Novum Pontif Pium IX.

ODE ALCHAICA.

I.

Audivit urbis sollicitas preces
Orbisque terrarum, omnipotens Deus:
Non, orphanorum more, liquit
Patre suos lacrymare dempto.

II.

Amisit almum Pontificem pia
Mærensque nuper Roma—Gregorium:
Colles videbantur dolere,
Et gemitu resonare Tibris.

III.

Verùm benignè tristitiam fugat
Pastor supremus, qui vigilat gregi
Nusquam relinquendæ, novumque
Orbe Pium dedit approbante.

IV.

Vinclum catenæ nectitur alterum
Illi sacratæ tempora quâ Petri
Nostris ligantur: traditurque
Visibilis capitis majestas.

V.

Fidele Christi, cis mare Atlanticum,
Agnoscit agmen officium Patris,
Et dignitatem spiritalem
A Domino veneratur ortam.

VI.

Non sæculari subjicitur tamen,
Regi, aut potestati obsequium dabit
Cuicunque—libertate nactâ—
Sive Italos regit aut Britannos.

VII.

Ast quid Ἀνάσσην mirificam vetat
Laudare, post tot secla superstitem?
Quam nec vetustas, omnium edax,
Vertere barbariesve posset.

VIII.

Dignas supremo reddere Numini
Grates per orbem Christicolas decet,
Cujus præsaga mens secrevit
Pontificem officii capacem.

IX.

Virtute clarum et laude scientiæ,
Pulchrisque mentis dotibus; ex quibus
Romana regnum plebs secundum
Augurat, et sibi faustitatem.

DEATH OF THE RT. REV. DR. FENWICK,

BISHOP OF BOSTON.

WITH sentiments of deep regret we announce to our readers the death of the Rt. Rev. Dr. Fenwick. He breathed his last on the 11th of August, at half past eleven o'clock, A. M., in the sixty-fifth year of his age. Though his health had been for some time very precarious, still we were not fully prepared for the mournful tidings of his demise. But a few weeks ago we had seen it announced that this zealous prelate had delivered a religious instruction in one of his churches in Boston. We looked upon this as a happy augury of returning health, and began to hope that his promise of visiting his native *Maryland* this fall would be surely realized. In this we were mistaken, and what we considered as an evidence of partial convalescence was only another manifestation of that untiring zeal which death alone could arrest. One of the fondest wishes of his heart was to see once more his beloved Maryland before he died. Throughout his sickness Maryland was continually on his lips. He loved her for the many pleasing associations which her soil brought back to his memory—the home of his childhood, the spot where he vowed himself to the service of his divine Master, the field of many of his religious labors, the cradle of Catholicity in America, the first foe to religious persecution. Well might he heave a pious sigh to return, ere death, once more to her bosom.

Moritur et moriens dulcis reminiscitur Argos.

Yet great as was his filial regard for Catholic Maryland, it was fully reciprocated by the unbounded esteem which her citizens felt for so good, so accomplished, and so learned a prelate. Maryland was proud to call him a son; never had she a worthier. We shall never forget the last time but one that we saw this distinguished prelate. It was amid the ruins of the ancient city of St. Mary's. Thither had he pilgrimed from his see at Boston to unite his heart with his brethren in Maryland in celebrating the virtues of the first settlers of this colony. Though at that time infirm, and unequal to the fatigue of the procession, still did we see him with a joyous spirit, though feeble step, partaking in all the ceremonies of the day. His last public appearance in Maryland was at the provincial council convened in Baltimore in May, 1843. On that occasion Dr. Fenwick was appointed to deliver the opening discourse, and his sermon was admitted, by all who heard it, to have been a most happy effort, edifying for its Christian fervor and profound learning, and worthy of the high reputation of its author.

The Rt. Rev. Dr. Fenwick was born in St. Mary's county, Maryland, in the month of September, 1782. Having determined in early manhood to devote himself to the service of God, and to embrace an ecclesiastical life, he sought admission into the Society of Jesus, and entered the noviciate of that distinguished order on the 10th of October, 1806. The scarcity of priests in the United States at that time made it necessary to shorten the course of preparatory study for the priesthood. This circumstance, and the great proficiency which Mr. Fenwick had made in his theological studies, caused his ordination in the year following. In the year 1808, Father Fenwick was stationed in New York, and, with Father Kohlman, attended the only Catholic church at that time in the city. In connection with his pastoral duties in New York, Father Fenwick had charge of a boarding school with seventy students, which was in tl cinity of the city, and known then as New York Literary Institution." He mained in New York, devoting himse. zealousy to the duties of his sacred office till the year 1817, when he was recalled by his superiors, and invested with the presidency of Georgetown college. Father Fenwick had not discharged the duties of this office more than a year when the Catholic church in Charleston, S. C., grew distracted by the dissensions of its members, and it became necessary to send thither some discreet and able pastor to check the unfortunate troubles which prevailed there. In the month of October, 1818, at the especial request of Archbishop Maréchal, he vacated the presidency of the college, and was sent to Charleston to quell, if possible, the unhappy differences which existed among the faithful. His success in this delicate mission exceeded the expectations of every one; he was there but a short while before harmony was perfectly restored, and all disputes happily reconciled. This was perhaps the most difficult situation in which Father Fenwick ever was placed during his missionary career, and the happy adjustment of the differences which, under the circumstances, he so speedily effected, must always reflect the greatest credit on his wisdom and discretion. Father Fenwick remained at Charleston till it was elevated to an episcopal see, when he was relieved from his charge by the arrival of the Rt. Rev. Dr. England. He remained a few months with Bishop England, and then returned to Georgetown college, and was again appointed president. After acting for a year in the capacity of president, he was sent to the Carmelite monastery in Charles county to take the situation vacated by the death of the venerable Father Charles Neale. He continued to discharge the duties of spiritual director of that order, until the mandates of the sovereign pontiff assigned to him a higher station in the church. On the 1st of November, 1825, in conformity

the bull of Leo XII, he was consecrated bishop of Boston.

Since the time he first entered upon the duties of his see, what changes have not occurred in the Catholic character of the diocess of Boston? On taking possession of his diocess, the Rt. Rev. Dr. Fenwick had under his spiritual jurisdiction but two churches and two priests. He has left behind him one of the most flourishing diocesses in the United States. About fifty churches, and as many clergymen, a flourishing college, an orphan asylum, numerous Catholic schools, besides establishing a new bishopric out of that portion of the diocess consisting of the states of Connecticut and Rhode Island. "These are in truth," in the language of the Boston Pilot, "imperishable monuments of the energy and greatness of his mind."

Bishop Fenwick was remarkable for the kindness of his heart, and the cheerfulness of his disposition. He was easily approached, and was proverbial for those social qualities which are the peculiar charm of private intercourse. As to his mental endowments we can not do better, in speaking of them, than to adopt the language of the Boston Post: "He was a profound theologian, a learned civilian, a powerful preacher, a thoroughly read historian, and a sagacious and prudent counsellor in all that related to the interests of his church, and what he deemed for the welfare of his people. His talents for administration were of the highest order, and the progress of his church in this section of the country may be given as evidence of it."

For the account of his last illness, we quote from the eloquent tribute to his memory which the Boston Pilot has furnished its readers:

"Bishop Fenwick was endowed with a vigorous and healthy constitution; and had enjoyed uninterrupted health until about the middle of last winter, when, to the alarm and grief of his devoted children, who truly regarded him as their father as well as pastor, he was pronounced by his physician to be affected with an incurable disease of the heart. He was promptly informed that he must die, and that there was need to set his affairs in order without delay."

"He received the communication without betraying the slightest agitation or alarm. Nor did he neglect the warning voice; but immediately prepared himself to obey the summons of his Master whenever it should be issued. From this time his habitual cheerfulness never abandoned him for a moment, his attention to affairs never flagged, his regard for the interests and happiness of the humblest of his flock never ceased, till on Sunday evening last, when a sudden and manifest change was observed in him, and, feeling that the hour of his dissolution was at hand, he demanded the rites of our holy religion, which he received at the hands of the Rt. Rev. Dr. Fitzpatrick, his coadjutor, with a serenity and fervor that deeply affected, while at the same time it edified the clergymen and others of his household that were kneeling around, praying and weeping. His strength gradually failed him till Tuesday at half past eleven o'clock, when, with scarce a groan or struggle, he sweetly breathed forth his happy spirit into the hands of his Creator and merciful Redeemer. It is a coincidence worthy of remark, that the day of his decease was the anniversary day of the burning of the convent on Mt. Benedict. Thus the Lord chose to grant his servant rest from his sorrows and labors on the very day on which he had drank the bitterest chalice of affliction during the whole course of his apostolic labors. He retained his faculties and full consciousness until the last moment, and was continually occupied in uttering pious ejaculations, such as these: Most loving Jesus, have mercy on me; Jesus, zealous lover of souls, have mercy on me; into thy hands, O Lord, I commend my spirit; and the sweet names of Jesus, Mary and Joseph, were often on his lips."

"In the evening of the same day the re-

mains of the illustrious dead, clothed in the episcopal robes, were conveyed to the cathedral of the Holy Cross, and there exposed during the night, and the following day, to gratify the filial piety of the thousands who eagerly pressed to obtain a last sight of their beloved father. A large number tarried in the church all night, praying for the peaceful repose of the soul of the departed prelate. Among the multitudes that visited the body, we observed large numbers of our Protestant fellow citizens, some perhaps led by motives of curiosity, but most of them anxious to manifest their respect to the memory of the deceased. The kindness and Christian urbanity of the city authorities will never be forgotten. No sooner were they informed of the extreme illness of the bishop than they ordered the bells in the neighborhood to cease ringing, and caused all the streets and avenues leading to his residence to be blockaded."

"On Tuesday and Wednesday evenings, the office of the dead was chanted by the clergy of the city and vicinity in choir, who on Wednesday morning offered masses in the cathedral for the deceased. Solemn mass for the dead was celebrated on Thursday morning at eight o'clock, after which the body was conveyed* to Worcester to be deposited in a spot o. selected by the late bishop himse the college of the Holy Cross."

"The worth of Bishop Fenwick n has been appreciated, as it will now appreciated by his bereaved people. W have lost a father who tenderly loved us —a counsellor who wisely directed us—a pastor who vigilantly watched over us. The Lord gave him to us; the Lord hath taken him away from us; blessed be the name of the Lord. Let us imitate his virtues, and we shall share his triumph."

*"*The Funeral of Bishop Fenwick.*—The funeral of our late bishop was an immense one. There could not have been less than ten thousand persons in and about the church, during the morning of Thursday. Half the people could not gain admission to the church. The various Catholic Temperance societies in the city and vicinity were in procession. The bell in the Unitarian church tolled its mournful sounds during the services. Indeed all, both Catholic and Protestant, seemed to vie with each other in paying respect to the remains of Bishop Fenwick."

"Bishop Hughes of New York arrived in season to be present. All the clergy in the New England states, who received information of the melancholy event in season, were likewise present."

"Mass was celebrated by the Right Rev. Bishop Fitzpatrick, and the sermon delivered by the Rev. Mr. O'Brien, of St. Nicholas' church, East Boston, who was very much affected during the delivery of his eloquent discourse."

"The procession moved in the following order: John C. Tucker, Chief Marshal, the Rev. Clergy, and the Rt. Rev. Bishops Hughes and Fitzpatrick; Ass't Pall Bearers, Rev. Messrs. Flood, Fitzimmons and O'Brien; side of Hearse, Sisters of Charity and Orphans; then followed, with their banners, the Roman Catholic Mutual Relief Society, Young Catholics' Friend Society, St. Mary's Total Abstinence Society, Charlestown Mutual Relief Society, Father Matthew Temperance Society, St. Nicholas Temperance Society, Hibernia Total Abstinence Society, St. John's Temperance Society, Strangers invited by the Marshal, Citizens at Large."

"The procession marched through Federal into Summer, through Summer into Washington, through Washington into Beach street, to the Worcester depot."

"The streets were crowded. The utmost order prevailed throughout."

"When the corpse reached Worcester the procession was again formed, with the addition of St. John's Mutual Relief Society, of Worcester, the students of the College, &c. Nearly all the societies who accompanied the corpse went to Worcester."—*B. Pilot.*

INTELLIGENCE.

FOREIGN.

ROME.—*The late Pope.*—A letter in the *Dublin Evening Post* thus speaks of his late holiness: "Your English and Irish journals, I perceive, have been transcribing a paragraph from one of the French journals to the effect that his late holiness bequeathed an enormous sum (which lay to his credit at the Banco del Sancto Spirito) to his nephews at Belluno. This statement, if it be not a malicious fabrication, is at least a gross and silly blunder, into which no person at all conversant with Rome could have been betrayed. The late pope possessed little or no personal property, and the disposition which he made of that little is, like every other act of his public and private life, most honorable to his piety and to his heart.

"1. He bequeathed to the college of Propaganda Fide (of which he had been cardinal prefect) fifteen thousand crowns.

"2. To the Rione Borgo (the ward in which the Vatican palace is situated) three thousand crowns, to be distributed in dowries of fifty crowns each, to the daughters of the poor. This, I should observe, is a favorite work of mercy in Rome, and in Italy generally.

"3. To the nuns of the convent of Saint Antonio (for charitable uses) three thousand crowns. He left to several other convents similar legacies which I shall not specify.

"4. To Signor Gætano Morone, his principal domestic, (an old and trusty follower, and a man of great merit and considerable reputation in the literary world,) four thousand crowns, with a small life annuity.

"5. His books, a large and valuable collection, he divided between the Vatican library and that of his own old convent, San Gregorio. And his sole bequest to his family was his own private collection of models, pictures, and other objects of vertu. This statement you may rely on as perfectly accurate."

The Propaganda.—Extract from a letter of a private correspondent of the Charleston Catholic Miscellany.

"There are few—perhaps no institution in Rome, that possesses to a new comer any thing like the interest felt in the college of the 'Propaganda Fide;' and this interest increases more and more, as you become better acquainted with it. It may be appropriately called the moral centre of the Catholic world; the most remote nations on its circumference have a regular communication with that centre, through the students they send—to imbibe the qualifications and spirit of the priesthood, and who return to spread around the knowledge and the virtues they acquired—either in their own respective countries, or among the most distant strangers on the globe. I was delighted to find America honorably represented, and to see her students "go ahead" up to the very summit of the "hill of science." At a late examination, several young gentlemen were honored with a doctor's degree. Among that distinguished number is Mr. Cummings, who is not yet of age to receive the holy order of priesthood, and who is destined for the diocess of New York: Mr. Elder, who has been lately ordained, and who will return in a few weeks to the archdiocess of Baltimore: Mr. —— ——, a Pole, who goes shortly to the diocess of Pittsburg; and Mr. Chisholm from Kingston, Upper Canada; all but Dr. Cummings will leave for the United States, and will soon "launch out into the deep," and "become fishers of men." May their nets be full, and none of their penitents and converts ever drop into the broad deep sea of sin and death! There are several others from different parts of the United States hard at work, who will, no doubt, distinguish themselves. Among them are two from Charleston, Messrs. Carr and Ryan."

Canonizations.—During the pontificate of Gregory XVI, there were five canonizations commenced and concluded. The canonized were: St. Alphonso de Liguori, bishop of St. Agatha, of the Goths, and founder of the Redemptorists or Liguorians; St. Francis of Jerome, Jesuit missionary at Naples; St. Pacificus of St. Severinus; St. John Joseph of the Cross, and St. Veronica of Giuliani. The three last named were Franciscans. All five have died during the last century, and were

canonized by Gregory XVI, the 26th of May, 1839.—*Melange Relig.*

The Pope.—"It has been said," says the Constitutional, "that the new pope was a handsome man. The Ami de la Religion publishes a letter from Rome which states indeed that he unites in his person 'all the external qualities which delight the eye, and all the eminent virtues that make great popes.'"

His holiness has confirmed in their titles and functions the different dignitaries who [illegible] the late pope's pontifical household.

"From Rome, of the 18th, says that [illegible] cardinal Falconnieri came to kiss the [illegible] new pope, his holiness said to him: [illegible] other is in exile for a political cause; [illegible] return."

[illegible] admit his singular amenity, amiability, [illegible] suavity, charity, firmness, and deter[illegible]tion. The Univers says that a letter [illegible] the 18th of June, from Rome, observes [illegible] that Pius IX is of middle size—his features [illegible] full of nobility; he recalls the graces of Pius VI."

"In all the churches of Rome a novena was celebrated in honor of SS. Peter and Paul. The holy father was pleased to take a part in these religious exercises. He assisted every evening at the benediction of the blessed sacrament given by one of the members of the sacred college, at the church of Santa Maria in *viâ latâ*. Beneath this church are yet seen the remains of the house in which St. Paul dwelt for two years under the guard of the centurion, as related in the Acts of the Apostles. On the eve of SS. Peter and Paul, he proceeded in semi-public procession to the church of St. Peter. The cortège was composed of the sacred college, of the prelacy, of the patriarchs, archbishops, and bishops, of the Roman senate, and the *Guarde Noble*. His holiness went first to pray in the chapel of the Blessed Sacrament, and from thence to the altar of the Confession of the two Apostles. After this, having taken his place on the pontifical throne, he received the homage of the cardinals, the patriarchs, archbishops, and bishops; he then intoned the vespers. After the office, he blessed separately the Palliums which are kept on the tomb of the Apostles, SS. Peter and Paul, until they are granted to those who are promoted to the dignity of patriarchs, or of archbishops. On the next day he celebrated high mass on the papal altar situated above the tomb of the glorious princes of the apostles. In the evening the [illegible] illumination of the cupola of St. Pet[illegible] the colonnade in front took place with [illegible] customed splendor.—*Diario di Roma.*

On the morning of July 2d, the holy fa[illegible] went on foot, and accompanied only by t[illegible] prelates and some few Swiss guards, to the church of the convent dell 'Unita, in which the feast of the visitation of our blessed Lady was celebrated. Few of the Romans remember to have seen a pope passing through the streets on foot; for the five popes who succeeded Clement IV never appeared in public except in carriages. The crowd, therefore, pressed eagerly around the holy father to receive his benediction. When he came out, on his return to the Quirinai, a burst of applause broke forth from all sides, and was redoubled on seeing his holiness take from the hands of a poor man a petition that he presented to him.—*Ibid.*

The pope continues to give, without the ordinary ceremonies, audiences to a great number of persons. His holiness passes even a portion of the evening in conversation with the various functionaries, whom he consults on the means of ameliorating the administrative situation of the pontifical states. Deputations are arriving every day from all parts with protestations of fidelity to the holy father.—*Augsburgh Gazette.*

His holiness, Gregory XVI, has bequeathed his rich collection of music to the Congregation and Academy of the Masters and Professors of Music of Santa Cecilia of Rome.—*Jour. de Bruxelles.*

The Abbess Macrina.—Two miraculous cures have been wrought during the last ten days by the prayers of the Minsk Abbess Macrina, Mr. Charles Weld and Mr. Stourton, which last miracle occurred two days ago. Both are attested in the most perfect manner, and are sufficiently marvellous to open the eyes of any doubting Protestant.—*Tablet.*

The Amnesty granted by Pope Pius IX.—"*Pope Pius IX to his most faithful subjects.*—Health and Apostolic Benediction: In the days wherein our heart has been profoundly moved by the public joy which our elevation to the sovereign pontificate has excited, we can not divest ourselves of a deep feeling of sorrow at the thought that not a few families among our subjects have been prevented from participating in the common joy, because, in the privation of domestic comfort, they en-

In [illegible]at part of the punishment that some [illegible] of their families were deservedly [illegible]g for having offended against the laws [illegible]al order and the sacred rights of their Au[illegible]al prince. On the other hand, we have [illegible]ked with compassion on many inexperi[illegible]nced young men who, although led away by deceitful fallacies into the midst of political tumults, appear to us to have been rather seduced than seducers. For this reason we have had it in our mind to stretch out our hand and offer peace of heart to those of our erring children who are willing to show themselves sincerely penitent. And now the affection which our good people have shown towards us, and those proofs of constant veneration which the holy see has in our own person received from them, have persuaded us that we may pardon without public peril. We do, therefore, ordain and decree that the early days of our pontificate be solemnized with the following acts of sovereign grace:

"I. To all our subjects who are at the present moment in any place of punishment for political offences, we condone the remnant of their sentence, provided that they make a solemn declaration in writing, and on their honor, not only that they will not in any manner, or at any time, abuse this favor, but also that they will henceforth faithfully fulfil all the duties of good subjects.*

"II. Upon the same condition shall be admitted anew within our states all those of our subjects who have been exiled for political reasons, who shall, within one year after the publication of the present decree, manifest in a becoming manner, through the mediation of the nuncios apostolic, or other representatives of the holy see, a desire to profit by this act of clemency.

"III. We equally absolve all those who, for having taken part in any plot against the state, now lie under the surveillance of the police, or are declared incapable of holding any municipal office.

"IV. We will that all criminal proceedings for offences purely political be curtailed or suppressed where a formal judgment has not already been delivered, and that the accused shall be freely discharged, unless, indeed, any of them should themselves demand the continuation of the trial in order that he may set forth clearly his own innocence, and recover his rights.

"V. We do not intend, however, that in the disposition of the preceding articles should be comprehended those very few ecclesiastics, military officers, and *employées* of the government who have been already condemned, or have fled, or are still under trial for political crimes, and concerning whom we reserve [illegible] to ourselves to take other resolutions [illegible]ing as the knowledge of their respecti[illegible] may enable us to do.

"VI. Neither do we intend that this [illegible] shall comprehend any ordinary offence [illegible] may have been committed by per[illegible] demned, imprisoned, or exiled f[illegible] crimes. For such offences we d[illegible] common law should be fully ex[illegible]

"We desire to believe tha[illegible] avail themselves of our me[illegible] be care[illegible] in all coming time to re[illegible]ect our rights [illegible] their own honor. We also hope that spirits, soothed by our pardon, will endeavor to set aside the civil hatred which is always the cause or the effect of political passions; that thus may be truly united that chain of peace by which God wills that all the children of one father should be straitly bound together. If, however, we should be deceived in any of these, our hopes, in spite of the bitter grief which our heart would experience, we should always remember that if mercy be the sweetest attribute of sovereignty, justice is its first duty.

"Given at Rome, at St. Maria Major, on the 16th day of July, in the year 1846, the first year of our pontificate.

"PIUS, P. P., IX."

Effects of the Amnesty.—The following extract from the *Univers* will show the enthusiasm with which this act of grace has been received in Rome:

"Paris, July 25.—We have received the following in a letter from Rome, dated July 18th. Yesterday, from eight o'clock in the evening until midnight, Rome presented a spectacle the most magnificent, the most consoling, and the most novel. The eternal city, always so calm, so peaceable, and so unaccustomed to popular emotions, abandoned

* The following is the form of the required declaration: I, the undersigned, acknowledge the receipt of a singular favor in the generous and spontaneous pardon which the indulgence of the sovereign pontiff, Pope Pius IX, and my lawful sovereign, has accorded me for the part which I may have taken in any manner soever in the attempts which have disturbed public order and attacked the lawfully constituted authority in his temporal dominions, promise upon my word of honor not to abuse in any way, nor at any time, this act of his sovereign clemency, and pledge myself besides to fulfil faithfully all the duties of a loyal subject.

THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

OCTOBER, 1846.

CRITICS ON MEXICO.*

over the Table Lands and Cordil- of Mexico during the years 1843 844. By Albert M. Gilliam, late U. consul to California; with Maps and Plates. Philadelphia: John W. Moore, 138 Chesnut street. London: Wiley & Putnam. 1846. 8vo. pp. 455.

Recollections of Mexico. By Waddy Thompson, Esq., late envoy extraordinary and minister plenipotentiary of the United States at Mexico. New York and London: Wiley & Putnam. 8vo. pp. 304.

EXICO seems to be a favorite topic for tourists and book-making travellers. Scarcely two years have elapsed since the publication of Mr. Mayer's travels in that interesting country, and we are now favored with other works on the same subject, which differ in merit as well as in bulk. The readers of the Catholic Magazine probably remember that the production of our esteemed townsman was then noticed in the tone of rebuke, which the historical and religious views of the author seemed imperatively to call for. Mr. Mayer, however, is far from endorsing the many absurd and foolish statements which require notice in the work of Mr. Gilliam; nay, to confute them, we might confidently appeal to the testimony of the former, which we think to be fully equal in worth to that of the late U. S. consul in California. But we do not wish to institute any comparison between the two performances. The only point of resemblance between them is, that both are the efforts of Protestant pens on Catholic subjects, and that their authors have been strangely influenced at times by their religious predilections. It is scarcely possible for one who, from his youth, has had sounded in his ears the puritanical cant about popery, to witness or discuss with becoming gravity and impartiality those Catholic dogmas, rites and practices, which the reformers urged as a subject of reproach against the ancient church. But

* The article on Mexico, which commences this number of the Magazine, was written before the declaration of hostilities between that country and the United States, and aims only at the vindication of Catholicity and of our national literature. The remarks of the writer contain no allusion to the political relations actually existing between the two republics. We therefore publish the review independently of these circumstances, as the proper objects of the Magazine are, at all times, the defence of religion, and the exposure of those scribblers who presumptuously aspire to literary fame.—Ed.

with the exception of this *Protestant tone*, there is no similarity between the two works: their literary and philosophic merits do not admit of comparison. In point of erudition, general accuracy, useful and pleasing information, style, and even mere typographical merit, we must, without hesitation, give the preference to our townsman. Judging from the work of Mr. Gilliam, it would seem that the world had retrograded several centuries, despite the favorite theory of the indefinite perfectibility of the human species. His views and thoughts are of the most common and even vulgar order; and when he wishes to rise above this level, he falls either into an unintelligible jargon or a ridiculous bombast. We have seldom met with a style so remarkable for obscurity, inversions and transpositions. It abounds with foreign words, but so disfigured, that it would often require an Œdipus or a wizard to interpret them. In short, the book is deficient throughout in etymology, grammar, and, strange to say, in simple orthography. As to Mr. Waddy Thompson's work, we shall devote a few remarks to it, after having disposed of Mr. Gilliam.

It is something of a mystery to us that books should flow from the press so copiously in certain quarters, when we are already surfeited with them. There seems to be a real mania in this superfluity of publication, which it may not be uninteresting to examine. If a journey is undertaken for purposes of research and discovery, or is remarkable by its unusual incidents, in which the feelings and sympathies of our nature are enlisted, we easily conceive that the traveller should present an account of his observations to the public, and that we would find interest and pleasure in the narrative. But if a writer has nothing more to say than what his predecessors have said hundreds of times before him—if he has to entertain us only with the kind of dust found upon the roads, the fare in the taverns, the number of days spent in some coach, the chit-chat of travellers, the baggage he had with him, and his own thoughts about men, animals, plants and stones, which are already well known, it is passing strange that he should consent to appear before the public with such a meagre recommendation. Were we allowed to offer a conjecture upon this point, we would place the reason of this anomaly in the self-sufficiency which the favorite dogma of the "sovereignty of the people," falsely understood, and the pretended emancipation of the human mind by the reformation, create among our Protestant friends. Every man in his own fancy, and at the bar of his own judgment, is a little hero, a genius, a monarch. He imagines that every body will take the liveliest interest in knowing his sentiments, in listening to his conversation, and in witnessing his mode of acting. Hence he puts himself to the trouble of registering all his thoughts, words and steps, thus forming a complete meteorological table of his soul and body, which he sends in due time to the printer for the edification of the public.

It is by no means our intention to make a personal application of the foregoing remarks to Mr. G., who informs us that he gives his travels to the public only at the urgent solicitations of his friends: and we positively disclaim any intention of wounding the feelings of our traveller, though we may have some very unpalatable charges to bring against him. In vindicating the truth boldly, we will but follow the suggestions of Mr. G. himself, who never fails to protest, before he utters any grave accusation against Catholic Mexico, that he considers it his duty to tell the whole truth, unsophisticated and ungarbled, and gives himself great credit for his frankness and courage. We agree with him in the principle, but widely differ from him in its application, as the sequel will show. We know absolutely nothing of Mr. G. but what he says of himself in his book, and we judge him only from his book, which has be-

come the property of the public. Mr. Gilliam informs us that he is a Virginian, from Lynchburg, and we must admit that, on that score, his book bears many internal evidences of authenticity. He informs us that he received from President Tyler the commission of consul at the port of San Francisco, Upper California; that he sailed from New Orleans for Vera Cruz in November, 1843, visited the city of Mexico, then travelled northwards more than a thousand miles, and returned through Tampico to New Orleans in the month of August, 1844. The incidents of that voyage, together with the thoughts that occurred to Mr. Gilliam during the course of it, form the subject of the volume before us.

We shall chiefly consider the remarks of our author on religious matters, and on Catholic topics, which will afford ample field for criticism. Mexico is a Catholic country. We do not say that the practice of the Christian and ecclesiastical virtues flourishes there in all its perfection; but we do say that Mexico, having been settled by a nation whose monarch bears the title of "most Catholic," its customs, manners, ceremonies and practices, must necessarily possess much of a Catholic tone and spirit, and, as this tone is diametrically opposite to that which is Protestant, we may be assured that Mr. Gilliam has found in Mexico much to excite his ire, and to call forth a display of Protestant enthusiasm and eloquence. But that he has been rash and unhappy in his attacks, will appear evident from the fact that he shows an absolute and complete ignorance of every thing Catholic, as much so as if the Catholic worship were confined to some obscure district of China or Japan, and not avowed by the largest civilized portion of Europe and America. He informs us that he had never seen a Catholic church before he went to Mexico, and the manner in which he speaks of many Catholic practices shows the truth of his assertion, while it affords a subject of considerable merriment to the better informed. The first time he entered a Catholic church, he saw a statue which he at once declared to be the Virginian statesman, Thos. Jefferson. He must have been profoundly edified in seeing this strange personage in a Catholic church of Mexico. The statue, however, proved to be that of St. Joseph, the guardian of the divine Infant, and the husband of Mary. Speaking of the morning service, in a certain chapel, he says: "The ceremonies were long and solemn, during which *mass was taken*." The process of "taking mass" may perhaps be known to our Protestant friends, but it is a complete mystery for us. On hearing the bell ring three times a day, Mr. Gilliam concluded that Catholics salute the sun at his rising, setting, and culmination. This might indeed have been well said of the Mexican Indians or the Persians who adored the sun; but it is passing strange that a man who undertakes to write for the information of others should commit so palpable a blunder as to impute this practice to Catholics. He should have known that the bell is rung in the morning, at noon, and in the evening, for the purpose of calling public attention to the greatest event ever accomplished on earth, the incarnation of the Son of God, an event which the chronology and calendar of civilized nations keep continually in view. The following is truly amusing. Mr. Gilliam describes in glowing colors the rare merit, the consummate virtues, and the fervent piety of the bishop of Durango, and he then adds in confirmation of all the praise bestowed on him: "His father confessor accompanied him on every occasion, and regularly, *three times a day, he made confession*." This is the first time we ever heard of a Catholic going to confession three times a day, and, as confession is an accusation of our sins, one would suppose that the bishop was all the time committing sin in order to have matter for his confession. But the most surprising part of the story is, that the bishop should have told Mr. Gilliam or his friends of his uncommonly

frequent confessions. It is a capital joke on the bishop of Durango, and we should be glad to have some way of acquainting him with the high compliments paid him by our traveller.

Mr. Gilliam went to Mexico a perfect stranger to Catholic doctrines and practices, and absolutely unprepared to appreciate what came under his observation. Besides this he had no means of acquiring correct information on the subject by conversing with the people, or interrogating the most intelligent among them in reference to what he considered so strange. For he was unacquainted with the Spanish language; he frankly confesses the fact in his preface, and gives abundant proof of it in the course of his book. Thus, in the stage-coach, he often met with Mexicans who showed him every possible attention and politeness, and seemed anxious to converse with him; but neither Spanish or French being at his command, no conversation could be carried on except by signs and gestures. The consequence was that Mr. Gilliam travelled through Mexico like a deaf and dumb man, and all his information upon the manners and customs of the people he was obliged to derive from Englishmen or Americans; that is, from Protestants like himself. Hence it was out of his power to adopt the maxim of all liberal and enlightened tribunals, never to condemn a man before you have heard from him a statement of his own case. Mr. Gilliam was reduced to the necessity of recording in his journal all the tales, calumnies, and absurdities circulated by Protestants and infidels against the Catholic church. His book, so far as it is offensive to Catholics, is a mere repetition of what he heard from his Protestant friends; it merely re-echoes what is written in English Protestant books. He is, if we may make use of the expression, a faithful recorder of Protestant *traditions* against Mexico; for some Protestants, though they appear to reject *tradition*, transmit, with wonderful care, certain absurd tales which have originated nobody knows where. As an example of this, we may mention the following stories about the virgin of Remedios, a statue of Mary which, it is supposed, was brought to America by the first conquerors. The number of Protestant tales about this is incredible. The statue sometimes takes a notion to travel, and, even on foot through the mud; it is old, and crumbling to pieces, but it can not be repaired by any human ingenuity or skill; those who try to repair it are suddenly taken ill and die. Mr. Gilliam adds another circumstance which he learned, he says, from a *young American*. The statue is without a nose, and the padre who keeps it is without a nose too, "and, *for that reason*, it had been entrusted to his care." We are really ashamed of our countrymen when they stoop to pick up such vile trash, and throw it in the face of their Catholic brethren. There must be something true in that religion which can be successfully assailed only by such mean expedients. It should be remembered, however, that this forging of tales and slanders was the chief evolution in the impious tactics of Voltaire against the Bible.

The preceding remarks, which abundantly show that Mr. Gilliam is not qualified to speak of church matters, and that Protestant gossip was the only source of information opened to him on Catholic subjects, might perhaps dispense us from entering any further into the religious portion of his book; for these two considerations cover the whole ground of the discussion, and completely nullify the charges of our author. We will follow him, however, on the various topics which have most contributed to excite his bile, to show at least that we have a due regard for the lectures which he is willing to give us. To begin at once: we must transport ourselves to the city of Puebla which Mr. Gilliam met on his way from Vera Cruz to Mexico. Here he was not at all pleased; but our readers shall enjoy the luxury of listening to our critic in his own inimitable style:

"This place has also the distinguished appellation of *Puebla de los Anglos*, "the town of the angels," acquiring this heavenly cognomen from the belief of the natives, which no doubt was the working of an ingenious and wily priestcraft, to wit: the angels of heaven *condescended* to quit the throne of God, and *descended* to the town of Puebla, there to work in vile stone and mortar, in the erection of a truly large and costly cathedral of that place. It is certainly a great misfortune, resulting in the over-anxiousness or weak-mindedness of the clergy of any country, to thus impose upon the superstitious credulity of an ignorant people. As for myself, I had just as soon believe in the fabled legends of the Aztecs' sanguinary war god, as in the absurdities believed by the Mexicans of the town of the angels. I say that it is to be regretted that a religion originally pure should have been so wickedly and falsely perverted by those professing to be the heralds of Christ, as to impose on a willing people. *The impossibilities of truth are but in the disgust of the minds of the intelligent to throw doubt and disbelief upon the whole fabricated institution, which results in atheism, or else, in after times, in the progress of man's enlightenment, to raise up enemies to the church, who will uproot and overthrow the whole system, and, on its ruined foundation, erect a plan of pristine pureness, upon the truth as it is. I do not think it my duty slurringly to garble the truth, but to speak it entire, in whatever I may have been impressed, of men and things, religion and politics.*"—*P. 72.*

The first remark we have to make on this characteristic passage is, that Mr. Gilliam is very much like those angels whom he supposes to have been unwilling to "work in vile stone and mortar." He looks upon etymology, grammar and spelling, as matters too vile to attract his attention, and consequently he does not *condescend* to speak either grammatically or intelligibly. Puebla de los *Anglos* is not the town of the angels; if it be any thing, it is the town of *Englishmen*. Mr. Gilliam will allege that he does not lay claim to any knowledge of Spanish, but he pretends to know Latin, and Latin analogies should have suggested to him the right orthography. The wrong one could not have been a fault of print, for it is continued throughout. But enough for the grammatical question. What shall we say of the harsh lecture to which he treats us against the frauds of the Catholic clergy of Mexico, and the blind credulity of the Catholic people in that country? He says that he can not believe that angels will ever build a church. But in this he is fundamentally wrong. The building of a church by supernatural power, if real, would be a fact, like other facts, and would have to be admitted upon sufficient testimony; otherwise we should have no means of establishing the truth of Christianity against infidels. Say that miracles are impossible, and you sweep Christianity from the earth. But Mr. Gilliam believes in the Bible, and if he is but willing to open that sacred volume, at random, he can scarcely fail to meet with some miraculous display of divine power even through the instrumentality of angels. We would not consider it more unbecoming for angels to build a house to the glory of the Almighty, than to announce to poor shepherds the birth of the Messiah, or to deliver Peter from prison, or to do a variety of other things recorded in Scripture.

But who has said that angels actually erected the cathedral of Puebla? Some Protestant tourists suppose indeed that this is the belief of Mexicans, but what proof do they give of it? None that we can see. Do they infer this belief from the name of *Puebla de los Angelos?* If so, Mr. Gilliam should also admit that the place for which he was appointed consul, is called San Francisco because the city is believed to have been built by St. Francis, a conclusion which he himself would probably admit to be false and ridiculous. Mr. Gilliam then has no other ground than Protestant gossip for attributing this strange opinion to the Mexicans. To set him right upon this matter we will refer him to the large geographical dictionary of Bruget de la Martinière, which is a faithful digest of universal geography, in six huge folios, and

is the more entitled to confidence on Spanish affairs, as the author was appointed geographer to his most Catholic majesty. This author, whose erudition, it will be readily admitted, was at least equal to that of Mr. Gilliam, informs us, in his article on Puebla, that this place was called *Puebla de los Angelos*, because, at the time of its erection, Queen Isabella saw, in a *dream*, angels occupied in building it. This too he states only as a rumor. Now this author was a Catholic, and we not only readily admit what he says, but we confidently believe that the Mexicans themselves believe nothing more on the subject. If Mr. Gilliam had spoken the Spanish language, and had consulted some intelligent man in Puebla, he would have probably learned the true origin of the name "Puebla de los Angelos." From all this we are led to conclude, that the erection of the cathedral of Puebla by angels is not a belief of the Mexicans, but a story manufactured for them by Protestants, who have transformed a dream into a reality, and a rumor or probability into a settled conviction. Now, we ask, on which side do credulity, superstition and folly betray themselves, on the part of the Mexicans, or that of Protestant travellers? But what shall we say of the malicious insinuations of Mr. G. against the Mexican clergy? He did not exchange one word on the subject with a Catholic priest of Mexico, and yet he tells us that all the clergy are active in deceiving an artless population. It would be much more reasonable to suppose that Mr. Gilliam himself has been acting the part of a *weak-minded* teacher, in attempting to palm so much nonsense upon the community. For, certain it is, that they are most sadly imposed on, who are credulous enough to believe such tales as are put forth by writers of this description.

We shall pass no comment on the concluding remarks of Mr. Gilliam concerning the "impossibilities of truth." Our mind is incapable of soaring to the elevation of thought implied in this phrase. Mr. Gilliam, in his flight towards the airy regions of metaphysics, must have become giddy and entirely lost his balance. But be that as it may, if Mr. Gilliam means to assert that a Catholic, on account of the difficulties to which his faith must submit, turns atheist and then becomes a Protestant, we can easily put him straight on the subject, by assuring him, in the first place, that, if he wish to join the Catholic church, he will not be required to believe that the cathedral of Puebla was built by angels, nor even that Isabella ever dreamed of angels; and, secondly, that we never heard of a Catholic who went over to Protestantism by the way of infidelity, but we know many who have gone over to infidelity by the way of Protestantism, and many also who, having travelled through the mazes of both, enjoyed no peace of mind until they discovered the cheering light of Catholic truth.

The outcry against the credulity and superstition of foreign people appears to us to come with a very bad grace from our American tourists, when we witness at home so frequent and such frightful exhibitions of the blindest fanaticism and most absurd infatuation. Has Mr. Gilliam led so secluded a life as not to have heard of the doings of Miller and his compeers? Let him compare the credulity of the Mexicans of Puebla with that which is found in almost every city of our union; let him consider the wiles of Catholic priests on the one side, and those of Protestant Millerite doctors on the other; it will be easy to see who are entitled to the palm. Let it be supposed that the inhabitants of Puebla believe their cathedral to have been built by angels. Can they be charged with the folly of watching whole nights in the agonizing expectation of the supreme Judge? Have they ever thought of supplying themselves with *ascension robes*, or of standing for hours in the attitude of pilgrims bound for heaven? Does Mr. Gilliam imagine that the Mexicans would be so credulous and stupid as to become the disciples even of *padres* who would attempt, in opposition to the con-

stant belief of Christians and the clearest testimony of Scripture, to assign the very hour and minute when the last trumpet is to be heard, and the last judgment to *come off*? Did Mr. Gilliam meet with any Mexicans who had run mad, and been thrown into a lunatic asylum, in consequence of their *pretended* belief that angels had built their cathedral? Did he hear of any Pueblans having committed suicide from the terrible agitation of mind caused by the conviction that the angels had built their church? Did he ever see a priest who had designated a certain day for the final judgment, and, after a first and second failure, as manifest as the noonday, still had the assurance to show himself in public? Did he ever hear of a padre in Mexico who, after having wound the feelings of his hearers to the highest pitch of excitement, suddenly eloped with the money which he had extorted from his terror-stricken victims? All this we have heard of in our own country, and witnessed with our own eyes. Shall we speak of the Mormons? Where shall we find credulity to match theirs? If Mr. Gilliam had visited Nauvoo, would he have discovered that the *Latter Day Saints* are Mexicans, or the countrymen of brother Jonathan? We suggest this to our author as a useful subject of meditation, advising him hereafter never to discourse of the credulity of Mexicans or the impositions of Catholic clergymen.

We will now call the attention of the reader to the following passage, which shows what Mr. Gilliam thought of a procession, and other religious ceremonies that took place in Mexico on the 12th of December, the festival of the virgin of Guadaloupe:

"As I followed on after the crowd, and arrived opposite the gate of San Francisco, I discovered there a priest holding in his arms the wooden child, the same which I had seen Joseph bear. The eager multitude around were vieing with one another in their embraces of the infant. In my own profession, in acknowledging my obedience to God and his Son, as known to mankind, through the means of the Old and New Testaments, not considering it necessary, in keeping the commandments and precepts inculcated therein, to declare homage or fealty to any Christian denomination,—the scenes of that day impressed my mind with the folly and superstition of mankind in their attempt to worship with pomp and show the supreme Head of the universe, instead of giving unto him that reasonable service which he requires at the hands of his creatures."—*Pp.* 104, 105.

In this passage our author makes his profession of faith. He is not a Catholic: this is a matter of course. But neither is he an Episcopalian, a Presbyterian, a Methodist, a Baptist, a Mormon, or a Millerite. He hails from no Christian denomination. Perhaps he intends to introduce a new one. This, however, is rather improbable, and we therefore presume that he has the bump of *veneration* in as moderate a degree as any body in the United States. But Mr. Gilliam being nothing, in a religious point of view, will he have the goodness to inform us whether it was Catholicity or Protestantism that has thrown him into this state of negative religion, which we consider the next akin to infidelity? Unfortunately Mr. Gilliam is not the only one in the United States who patronizes this sort of Protean Christianity or indifferentism. But he would do well to reflect that this result is brought about only by the jarring sects of Protestantism, which beget a skeptical disposition, and cause many to live and die without any professed principles of religion; for *he* has no religion who believes in the Bible in general, but not in particular; who discards all creeds, and holds to no denomination, although he assiduously reads the Bible. Mr. Gilliam tells us that he confines himself to the adoption of the Bible as a standard of orthodoxy. But must it not have appeared strange to him that, during the eighteen centuries that have elapsed since the time of Christ, no one should have broached this new form of Christianity, which consists in believing nothing but the Bible in general? Must

he not perceive that another generation, improving upon this, will discard all belief, even that of the Bible itself, and confine itself to the truth in general, be that where it may? As Mr. Gilliam has read the Bible, he must have met with the passage which says, that he who does not hear the church is to be considered as a heathen and a publican. How does he understand this positive declaration of the Bible? How does he understand so many other passages which denounce the teachers of unsound doctrine? Can any doctrine be unsound according to the views of those who reject all denominations? Is not every one in this case at full liberty to admit or reject whatever he thinks proper?

Mr. G. seems to rate his power of judgment far above the ordinary level of the human mind; for he puts forth his sentiments with great confidence, though they are at variance with the views of all mankind. Here is another of his wonderful discoveries. He has discovered in the Bible, not only that there should be no Christian denominations, but also that no display should be admitted in the worship of the Almighty, and that men are laboring under an awful delusion in this respect. "The scenes of that day impressed my mind with the folly and superstition of mankind in their attempt to worship with pomp and show the supreme Head of the universe." Hence the grave conclusion that the Mexicans are a set of fools and fanatics, because they practise religious processions, and venerate a wooden image of the divine Infant. And as Catholics throughout the world do precisely the same thing that has been observed among their brethren in Mexico, we are driven to the conclusion, that the whole Catholic world is guilty of folly and superstition. We must observe, however, that this conclusion of Mr. Gilliam, after having witnessed the scenes of a religious festival, is not perhaps as firmly established in his own mind as his language might lead us to suppose: or, in other words, Mr. Gilliam forgets his own theory. On one occasion, he says, a Mexican presented him a picture of Christ bearing the cross, which at first he declined accepting. The Mexican "said that the picture was *Christo nuestro Salvador* (Christ our Master and Saviour). My American friend at that gave me to understand that I was in a difficulty. I took the picture, looked at it, made the sign of the cross, and threw the man a *clacko*, which seemed to please him, and I departed." On this occasion Mr. G. certainly displayed very little of the spirit of a martyr, and we judge from this that, deep as his convictions might be, he was willing to surrender them in the moment of danger. The same theorist who so bitterly denounces the Mexicans for holding processions, and kissing an image of the infant Saviour, consents to take a picture, and look at it, and *make the sign of the cross*. After all Mr. Gilliam is inexcusable in talking of the folly and superstition of mankind, who pay a due reverence to images in consideration of the subjects they represent; for a Protestant who, through fear, makes the sign of the cross before a picture, believing it to be folly and superstition, stands in a much worse light than the pious worshipper who makes use of external signs as a means of awakening feelings of devotion. After this the reader will not be surprised to learn that Mr. Gilliam consented, on some occasions, to be taken for a foreign *padre*, or Catholic priest, as this seemed to protect him more effectually against the attacks of robbers. But what will, perhaps, appear truly surprising is, that, in spite of his theory about the folly and superstition of religious pomp, Mr. Gilliam, during a midnight mass in the cathedral of Mexico, was considerably impressed by the solemnity of the occasion:

"The place, indeed, appeared to be a solemn one to me; and who could look with indifference or disrespect over so vast a multitude, all kneeling in adoration of that Being whom I, from my first impressions, was taught to reverence. And, as the sacred chant and solemn peal of the

organ ascended the high vaults of the cathedral, my thoughts, *for the time*, were turned within, and my secret aspirations were *involuntarily* raised to him who had sustained my being at home, and in the midst of people of a strange land.

"I have always had a respect for those who worshipped God in any form; and, it is true, that I have never beheld the great Maker of the universe worshipped in so magnificent a manner. Notwithstanding it was contrary, agreeable to my education, to the simplicity of that worship required of his beings, as exemplified by Christ and his apostles, yet the scene amidst the blaze of a thousand candles, shining with resplendent brilliancy in that vast edifice, could not fail to impress my mind with the solemnity of the occasion." —*Pp.* 132, 133.

It is true these sentiments lasted but a short time. It was not the fault of the ceremony, however, that they did not sink more deeply into the heart of the spectator. We will conclude this subject by observing that man is composed of a body and a soul, and that whatever makes an impression upon the senses, never fails to produce a corresponding effect upon the mind, and consequently religious ceremonies performed with pomp and solemnity, will always awaken those religious feelings which even Mr. Gilliam experienced. The naked worship which he advocates would be fit only for spirits or angels, but can never be adapted to man whose nature is corporal as well as spiritual. We can scarcely believe that Mr. Gilliam ever read the Old Testament, notwithstanding his assertion to the contrary: for certain books of the Old Testament are almost wholly devoted to a description of religious ceremonies, and external rites of every kind, far more numerous and complicated than any thing he saw in Mexico. Witness the grand procession described in the 6th chapter of the second Book of Kings, and also in the 15th and 16th chapters of the first Book of Paralipomenon or Chronicles, which far surpassed in splendor and magnificence the ceremonial of the church in Mexico.

Mr. Gilliam has preferred a charge against the archbishop of Mexico, which in some of its features applies not only to the head of the Mexican hierarchy, but also to nearly all Catholic countries in which a pecuniary contribution is sometimes required from the wealthy, in proportion to their means, in order to give stability to their marriage contract, which would otherwise be null and void. We are pleased to find that Mr. Gilliam has noticed this subject, as it will afford us an opportunity of explaining a point of discipline which Protestants and infidels denounce because they do not understand it. The church has established various impediments to matrimony, unknown among Protestants, with the view of enhancing the sanctity of the matrimonial alliance, and promoting the good of society; for instance, consanguinity among Catholics renders a marriage null when the parties are related to each other within the fourth degree, or the fourth generation from the common stock. In some circumstances, however, there are reasons of propriety, certain temporal or spiritual considerations, which render it expedient to mitigate the severity of the law, and to allow the parties to marry even within the degree of kindred which, by the *ecclesiastical*, and not by the *natural* law, renders the marriage null. A dispensation is then granted by the ecclesiastical authority, and, if the parties are able, a pecuniary contribution is required of them in proportion to their means. If they are poor, and there exist good reasons for a dispensation, it is issued gratuitously. We have known cases in which the clergymen who exercised this faculty, not only received no compensation, but actually gave money to the parties to assist them in obtaining the dispensation. It must be observed, moreover, that when a contribution is levied from the parties dispensed, it is never appropriated to the personal use of the bishop or pope, nor is it a fee for any clergyman. This money is used only for religious or charitable purposes of a public nature. It is sent to Rome, for instance, and is

there appropriated to the support of foreign missions. The relaxation of discipline is thus, in some measure, compensated by a pecuniary offering applied to the wants of those who are laboring in foreign lands for the conversion of sinners and infidels. In all this we see nothing but the dictate of a sound and disinterested policy, and a wise administration of the law in justice and mercy. But what does our blustering critic say on this subject? After passing a high encomium on himself for his boldness and impartiality in telling the truth, he concludes with the following remarks in which philosophy and grammar are striving for the pre-eminence:

"I therefore say that there are mammon discrepancies, in church as well as in state, emanating from the very throne of their earthly divinity. The British government, having neglected to insert an article in their treaty with Mexico, requiring of that government to make valid the marriages of British Protestants performed in that country; and, also, to give power to her consuls to administer the matrimonial ceremony,—Englishmen are subject to the inconvenience and expense of visiting the city of Mexico, and there, by bribery, to obtain the nuptial tie of the archbishop; the marriage being null and void otherwise, both by the religious canons and the laws of the land. Of what avail are the high fiats of heaven, or the positive statutes of a country, if money is to set aside the one and cover the other? Verily, the god of mammon is supreme over heaven and earth—the dictator, too, perhaps. An instance of the above described state of things came under my own knowledge, as the parties I became acquainted with, and a happy couple they were, where it cost the gentleman two thousand dollars to *illegally* marry his wife."—*Pp.* 168, 169.

The reader will no doubt perceive a wide difference between Mr. Gilliam's statement and ours in relation to marriage dispensations. Whence comes this difference? It arises from a want of *discrimination* on his part between a tax and a bribe, between an immutable natural law, and a salutary though not immutable ecclesiastical regulation. We readily admit that our author's powers of discrimination are not very remarkable; otherwise he would assuredly have selected some better theme for criticism than his "mammon discrepancies."

Whatever may be his views upon the subject, we can assure him that the conduct alluded to in the paragraph quoted above, is no "mammon partiality," or "mammon favoritism," or "mammon discrimination." The worst construction that could be given to this peculiar legislation of Mexico is, that marriages in which both parties are Protestants, or mixed marriages in which one is a Protestant and the other a Catholic, are not recognised by the civil law of that country. Now, let us suppose for a moment that such a law exists; what has Mr. G. to complain of? Does not the law in several of our states forbid the contracting of marriage between persons of a different *color*? Why should it not prohibit marriage between people of a different *religion*? If Mr. G. is in favor of reform, let him commence operations at home. But is it advisable, in general, that persons of a different religion should intermarry? This is a grave question which the constitution of the Presbyterian church in the United States of America decides at once. (Confes. of Faith, ch. 24.) "Such as profess the true reformed religion should not marry with infidels, papists, or other idolaters." If Mr. Gilliam objects to this discipline of a numerous Protestant denomination in America, why not forthwith prepare a petition to be laid before the next general assembly of Presbyterian divines to obtain a dispensation? He would oblige us at the same time by presenting our compliments to the assembly for the honorable epithet which they apply to us, with a special request to inforce the law in reference to all Catholics, who would do much better to remain idolaters, *such as they are*, than to run the risk of perversion by an alliance with "devout" Presbyterians.

In the United States, therefore, we have laws precisely similar to those which Mr.

Gilliam supposes to exist in Mexico. But in Mexico the law is mitigated in all cases in which expediency or an evident utility requires this modification. If a Protestant and a Catholic were determined to marry, notwithstanding the prohibition, would it be better to leave them in a criminal relation, than to relax the severity of the law? We think not, at least, in all cases; the tax on such marriages is a judicious regulation, and we have no doubt, that a due regard is paid to the circumstances of those from whom it is required. But it is an intolerable abuse of language to call this impost a bribe, as Mr. Gilliam does. A bribe is always received clandestinely while the contribution alluded to is openly demanded. A bribe is intended to make an individual deviate from the line of duty: in the case before us the archbishop, for good reasons, wishes to legalize an act, (which is not bad in itself, though generally dangerous,) without altogether destroying the sanction of the law. In a word, a bribe is converted to the personal use of the individual who receives it; but we emphatically assert that the money levied on dispensations is used by the archbishop, not for his own purposes, but for objects of public utility. We will conclude our observations on this head with the remark that Mr. Gilliam seems to have lost sight of a practice not very uncommon amongst us, by which money invariably turns the scale in favor of the rich. We have before us the decision of an honorable magistrate, who having four individuals arraigned before him, discharged two of them upon bail, and committed the other two, to appear at the next court. Would not a foreigner find this peculiarity of our laws still more odious than that referred to by Mr. Gilliam? Had he found such a state of things in Mexico, he would most probably have branded it as corrupt and infamous. Amongst ourselves we have frequent and manifest instances of what Mr. Gilliam, in his idiocratic style, calls a *mammon discrepancy:* but as this takes place in the United States, it deserves no censure. In Mexico a far more innocent practice is quite sufficient, according to Mr. Gilliam, to prove that money has there a sovereign influence, and will cause an archbishop to trample under foot, without hesitation, the *fiat* of heaven. It is but too plain that Mr. Gilliam looks at objects through colored glasses.

We will add another case of distorted vision in our author, chiefly in relation to Catholic rites. Mr. Gilliam is in Calaya, a town not far from Mexico.

"It seemed, from the crowds of people I saw in the streets and plaza, that it was a feast-day at Calaya, and as I left the city I was convinced of the fact; for, as the diligencia passed over the bridge near the town, I discovered a large body of Mexicans, dressed as Indians, dancing before a saint, on an altar thickly adorned with flowers, and I had an opportunity of witnessing a ceremony of Indian rites as incorporated in the Roman Catholic religion of Mexico. I was impressed with the opinion that if Saint Paul could have beheld the barbarous show, he would have blushed for the name of the Christian religion; and I am astonished that in this enlightened day of the church, pious priests do not petition the pope to purge the Catholic religion in Mexico of heathen and heretical doctrines and festivities."—*P.* 181.

We are really at a loss to comprehend what could have stirred the bile and inflamed the ire of our traveller to such a pitch. What has so shocked the delicacy of Mr. Gilliam? He saw somewhere in the street the statue of a saint, adorned with flowers, and Mexicans dressed like Indians dancing before it. Could Mr. Gilliam point out to us the impropriety of such a performance, and what commandment of God was violated by it? All this he witnessed through the window of a stage-coach, and this perhaps may account for the hasty character of his reflections on the subject. A philosophic observer would examine things more leisurely and minutely before coming to a conclusion. From the meagre account which Mr. Gilliam has given of the affair, we are

led to suppose that it was the festival of some saint, a particular patron of the place, and we may inform him, that an occasion like this in Catholic countries is both a civil and a religious holiday, and, consequently, that the dancing which he saw was rather a civil than a religious ceremony. As Mr. Gilliam does not state that these rejoicings were conducted under the direction of the clergy, we will add that if, on such days, after the religious service, the people wish to amuse themselves, there is nothing in the above mentioned practice which would draw down the thunderbolts of the Vatican. On that occasion Mr. Gilliam beheld a specimen, not of Catholic incorporated worship, as he calls it, but of Mexican hilarity, which always possesses more or less of religious feeling. A traveller, of an impartial and liberal spirit, would make due allowance for the character, manners and customs of every nation, and not imagine that his own standard of propriety is binding upon the whole world. We never see boys and girls, in our own country, dancing before a statue of Washington: but even if they did so, the American people would certainly be nothing the worse for it. We should merely conclude that they are keeping pace with the age, and are shaking off the ponderous sternness of the English character, to adopt the more cheerful sprightliness of France and Italy. But it is passing strange, that our author should have taken occasion from this merry exhibition, a mere popular amusement, and but incidentally connected with the Catholic worship, to declaim so fiercely against the church in Mexico. How does he know that St. Paul would have condemned this dancing? Has the mantle of the apostle fallen upon Mr. Gilliam, and unfolded to him his views upon this subject? Did St. Paul ever blush at the conduct of David, who threw aside his garments, and danced with all his might before the ark?* It is true David's wife reproached him for it, but she only drew upon herself the rebuke which her intemperate language deserved.

As Mr. Gilliam was so agitated by the harmless exhibitions of civil and religious merriment among the Mexicans, we would not advise him to assist at certain demonstrations of religion in our own country. The spectacle would not only excite his ire; it might lead to far more disastrous consequences. What would he do were he to witness a scene like the following, for the truth of which we can vouch.

A young girl, probably under twelve years of age, was lying on the ground during several hours, in an attitude of intense anxiety, and a melancholy gloom pervaded her whole frame. Our patience was almost exhausted, in contemplating her in this position, when she suddenly rose from the straw, her countenance greatly inflamed, and her eyes darting the excitement of her mind. She then began to jump and dance, with astonishing agility, exclaiming: "I see, I see, the glory of my Jesus!" A goodly number of old women had assembled on the spot, who commenced struggling among themselves for the privilege of embracing the girl. No sooner had they succeeded in this, than they caught the inspiration, and vociferated together with the young female, that they too beheld the glory of Jesus. All this occurred under the eyes of preachers, who hailed this display as a mighty working of the Spirit. But in the crowd of disinterested spectators there was but a common feeling of indignant disgust, and, we doubt not, that a few exciting scenes of that nature, would have been more than sufficient to exhaust the frame of the tender youth, whose nervous sensibility had been raised to such a pitch. But what would Mr. Gilliam have said of such an exhibition? He could not have invoked the authority of the pope; for every good Protestant is his own pope. Mr. Gilliam may have heard perhaps of some other religious preachers, lately in-

* 2 Kings vi, 14.

troduced among us, such as holy rolling, holy kissing, and washing of feet. Does he consider all this more dignified than the dancing in Mexico? It would certainly be a source of great edification, if the brethren, who indulge in these practices, would confine their washing of feet and kissing to beggars and negroes: but when their devotion prompts them to select only young girls for this religious ceremony, and to practice holy kissing, even when the latter positively refuse, it is rather an awkard operation, which, we think, would really throw the honest Mr. Gilliam into convulsions.

Mr. Gilliam has commented upon the conduct and deportment of the Mexican clergy. We readily grant that there may be some ground for complaint on this head; although the circumstance implies nothing derogatory to the principles of the Catholic church, for she never declared that her priests were impeccable. It were to be wished that all were of a pure and unblemished character, here and elsewhere; at the same time we can not deny that there have been instances of glaring prevarication even among those who have occupied the highest ranks of the priesthood. We have, also, frequently read that Mexico exhibited a worse state of things in this respect than any other part of the Christian world; but we must confess that these statements have not produced conviction in our mind, having never been free from that prejudice, ignorance and ill will which render them unworthy of credit. Protestants who travel in Mexico, with few exceptions, take it for granted that the grossest vices prevail among its clergy; but their statements, in general, will not bear the test of investigation: it is easy, upon examination, to discover the insufficiency of the reasons upon which they found their assertions. Mr. Gilliam, as a matter of course, has only imitated his predecessors, and added the weight of his own authority to the statements published before. Accordingly we find at the conclusion of his volume the following decisive declaration: "The Catholic church has no where so corrupt a priesthood"—an asseveration which will somewhat startle the reader who remembers that Mr. G., according to his own avowal, had never been in a Catholic country, and had never set his foot in a Catholic church before he went to Mexico. On one occasion our author gives full vent to his pious indignation, and treats the clergy of Mexico to the following lecture: "The terrible fate that overtook the priesthood of Montezuma should be a monument of warning to those of the present day of the true God's displeasure with wickedness and abominations."—P. 46. The specific charges preferred against the clergy by Mr. G. are, that they are addicted to gambling, loafing, haunting *restaurants*, besides a general violation of their vow of chastity. But it must be admitted that these statements, formal and solemn as they appear, are not supported by any collateral evidence; and we may here make a remark, which we think will force itself upon the conviction even of our author himself, if he ever look into ecclesiastical history. A corrupt Catholic clergy have strong propensities for Protestantism: this is a fact which the history of the rise of Protestantism, and its establishment in the various parts of Europe, clearly attests. Wherever it found priests and friars such as our travellers describe the Mexican clergy, it thrived prodigiously. Hence Germany apostatized from the ancient church, chiefly from this cause, and the new clergy was composed of priests and monks who, having become weary of celibacy, found in the new religion an easy way of throwing off its restraints. Luther was not the last to set an example of those sacrilegious marriages which are denounced by our tourists in Mexico, and it is well known that he did not restrict himself much in the way of eating and drinking. Cranmer, the great patriarch of the English reformation, kept a pretended wife, while yet in out-

ward communion with Rome, and bound by the same vow as the clergy of Mexico; and he it was who laid the foundation of Anglicanism. Knox was an apostate monk, who became very zealous in the advocacy of the new Gospel, because he ardently longed to shake off the restraints of a salutary discipline and marry a wife; and all historians remark that the reformation succeeded very well in Scotland, precisely because the general corruption of the clergy had prepared the way for it. What occurred at the birth of the reformation has been occasionally witnessed in later times. If any bishop suspend a Catholic priest for the secret indulgence of his passions, the first intelligence we hear of him is his having become a Protestant. The list of such cases is unfortunately too numerous, and we hope that it may end with Ronge and his associates. But, setting aside history, the thing speaks for itself. If a priest wishes to live as he is represented to do in Mexico, he has only to embrace Protestantism; his concubine will then become his wife, and having thrown aside the gown, he may *loaf* and gamble to his heart's content, without being noticed by any one. These remarks, in connection with the fact that the Mexican clergy are as far as they possibly can be from Protestantism, and display on all occasions the utmost repugnance and opposition to it, afford some reason, we think, for doubting the statements of certain travellers in regard to the immorality of their lives.

We are the more confirmed in this opinion by the fact, that the assertions of our travellers are based upon mere suspicion, or supported by proofs that carry with them their own refutation. We grant that the common *tradition* among Protestants represents the clergy of Mexico as corrupt, but this is no proof of the fact; because Protestant travellers have no adequate means of ascertaining these matters. Mr. G., for instance, tells us of an interpreter in his service, who had lived in the United States, and who informed him that "he did not believe there was a God, and that if he had had faith he might not have been with him on that day. He added that, as a matter of course, he had joined the church of Mexico; but the clergy proving to be the most immoral people he had ever known, he felt confirmed in his original opinions."—P. 300. Now this interpreter, as Mr. G. informs us, was a refugee from justice; a man who had escaped from some American penitentiary, and even attempted Mr. G's life, in order to rob him of his property. This is a creditable witness, forsooth, of the immorality of the Mexican clergy! Mr. G's own assertions will show that this pretended immorality is little more than a vague and foolish report, concocted by Protestant prejudice. The reader has not forgotten the high encomium which our author awards to the bishop of Durango. He tells us that, "sacred to his vow, he never had a female to enter his house, and that all his servants were men;" moreover, that "regularly three times a-day he makes confession." Now, strange to say, a few lines below we find the following illustration of the preceding remarks: "The pious man is much respected and feared by his clergy and laity. The priests, on the other hand, take good care *to buy indulgences* to live with their *unmarried wives*." Of all the instances of palpable contradiction we ever met with, this is certainly the most glaring. Here is a pious bishop feared by his clergy, himself a model of sacerdotal purity, and of such a tender and delicate conscience as always to be accompanied by his father confessor, and to make his confession three times a day, who, nevertheless, sells indulgences to his clergy, to quiet their consciences in the continual commission of adultery and sacrilege!! Truly Mr. Gilliam overrates the credulity of his readers.

Mr. Gilliam mentions but one instance in which he had satisfactory evidence of immoral deportment among the Mexican

clergy; and this occurred in the remotest part of the republic, where bishops are seldom seen, and impropriety of conduct may escape with comparative impunity. But what he witnessed in the city of Mexico, will not warrant the unfavorable idea of the clergy which he seems to have formed. Travellers form their opinion of the clergy, from what they see in the streets. In their rambles through the city they are sure to find some priest or friar who may be easily recognised by his dress, and they immediately set to watching his conduct with an invidious eye, and, whatever blame may attach to him, is at once imputed to the whole clerical body. It is unnecessary to dwell upon the injustice of such an inference. If a priest or friar in the streets comports himself in an unbecoming or unworthy manner, the blame should rest upon him alone, and not fall upon the clergy in general; for it may happen that a priest, having been censured by his superiors, may be an object of compassion for his colleagues, who deplore his levity, indiscretion, or other irregularities; and it would be a crying injustice to judge of all from this one individual. To form an opinion upon data of this description, is evidently running the risk of being deceived, and can never justify a writer in putting forth his declarations, as entitled to public belief. He would act far more reasonably, if, in witnessing the disedifying conduct of a clergyman, he admired the moral influence of a religion which prescribes for all the clergy a peculiar costume which exposes them to the public eye, and serves as a continual, though silent admonition of that gravity and propriety which become their sacred character. Travellers in Protestant countries find nothing to censure on this head, because Protestant clergymen, in general, are not distinguished from the people by their dress. Were they obliged to wear the cassock, we should probably read many more accounts of their scandalous deportment, though, as it is, we have quite enough. Certain it is, that, on more than one occasion, individuals whom we believed to be fops or dandies, proved afterwards to be members of the clerical profession.

The following argument, based upon Mr. Gilliam's own movements, will show how fallacious are the views that are formed of a foreign clergy, from hasty observation. He informs us that he travelled as a foreign padre, or priest, this being a trick of the postillion, to obtain for him and his companion a greater respect from the crowd, and a greater security against robbers. "We were foreign *padres* (priests), and with courteous smiles, and great reverence, did the ragged and motley crowd let us pass to our rooms." Imagine, gentle reader, the gravity of visage and solemnity of gait which Mr. Gilliam had recourse to on this occasion in order to sustain his new character. In the garb which he assumed, he was no doubt supposed by the Mexicans to be a foreign padre; but did he inspire them with a very exalted idea of the profession? Would they not have been most strangely deluded, if they had formed an estimate of clerical character abroad from the illustration of it in his person? We are far from suspecting that he gave utterance to any of those words which are so commonly used in Virginia, by way of seasoning a conversation; but he tells us that he went to the opera in the very place where he was taken for a foreign priest! What idea was this calculated to give the people of padres from abroad? But if any one had examined the trappings of Mr. Gilliam, he would have felt no increased admiration of the charity and meekness practised by foreign clergymen, nor would he have been likely to consider them as lambs sent among wolves.

"To my belt," says Mr. Gilliam, "was a powder flask, a bag of bullets, two six and one single barrel pistols, a bowie knife, and a sword, while hooped to the horn of my saddle was a double-barrel gun, holster with two pistols, and my nine inch barrel rifle pistol hanging to my right."(!!)—*P.* 289.

But Mr. G. himself has unsuspectingly informed us that the clergy of Mexico are not all chargeable with loose morals and doubtful piety. Besides the bishop of Durango already mentioned, the chaplain of the *School of Mines* possessed a zeal and piety which may appear extraordinary in such a place as a college of young men.

"It was a pleasing sight to behold, in a youth so tender in years, as he opened the door of the chapel, with reverence and respect for the holy place, take off his hat, before entering the consecrated prayer-room. He seemed to take a pleasure in informing us where the students knelt, and described the watchfulness of the old chaplain that they should perform their devotions with decorum."—*P.* 124.

In another place (p. 110), Mr. Gilliam says:

"I have been respectably informed, however, that tippling, gambling, and lewdness of habits, though they would appear to a stranger to be general, are not prevalent among all the clergy of Mexico. For, perhaps, there exists as much piety in some few of them as in any of those of other denominations, and the Mexicans, of all other nations, are peculiarly subservient and constant, in their own way, to their religious rulers, and devoted to their worship."

Mr. Mayer informs us that he only saw one friar at a gambling table in Mexico, and it may well be presumed that this individual acted in defiance of all authority. No one denies that the Mexicans entertain the highest respect for their clergy; and this is to us no insignificant argument in favor of their regular deportment; it proves at least that it is not as discreditable as some writers have supposed. The people would long since have lost all respect for their religious teachers, if they had witnessed among them those depraved and licentious habits which Protestant travellers impute to them. They are certainly not so devoid of discernment and ingenuity as not to discover the failings of their spiritual guides, particularly if they are sufficiently obvious to be matters of public observation even for travellers. Yet it is well known that the Mexicans manifest a high regard for their pastors; and so powerful is the influence of this respect for the clerical character, that robbers themselves dare not offer violence to the person of a clergyman. An individual in Mexico, who would display against the clergy but a small degree of that hostility which they receive from American tourists, would be treated with unsparing severity. This attachment of the Mexican people to their clergy should have its due weight in the minds of the judicious and conscientious Protestant. We can not contrast this influence of the Catholic clergy over the people, with the insignificant part which Protestant ministers act in a similar position, without being tempted to admit that there is something more than human in the mission of the Catholic clergy.

So far we have been considering the theological views of Mr. G. himself, but not content with putting forth the result of his own researches in reference to Catholic institutions, he borrows from Mr. Prescott two of the most bigoted passages that disfigure his history of the Conquest of Mexico. One of these passages compares the proceedings of the inquisition to the human sacrifices of the Aztecs; the other charges the first archbishop of Mexico with vandalism and fanaticism in destroying the early manuscripts of the country. In quoting them, Mr. G. has not failed to present them in his peculiar style, intermingling a few faults of spelling and grammar, according to custom. But these charges, having been already refuted in a review of Mr. Prescott's work, we shall now merely state, for the particular information of Mr. G., that to compare the capital punishment of the inquisition with the human sacrifices practised by the Mexicans, is as gross an absurdity as could possibly be engendered by the rankest bigotry. In the Mexican sacrifices human life was destroyed, not in consequence of any alleged crime in the victim, but through motives of superstition, while the penalties of the inquisition were employed

only for the punishment of crimes which were proved to have been committed; such as blasphemy, sacrilege, &c. Even at the present day crimes of this nature are visited in most countries with the inflictions of human justice. But the inquisition never pursued those convicts who repented of their faults, and were willing to abjure their errors. During the whole period of its existence, the tribunal of the inquisition did not execute as many persons as were sacrificed by the Mexicans in one single year. The charge of Mr. Prescott on this subject is as revolting and absurd, as the imputation of cannibalism which he casts upon the pacific rite of the eucharist, as understood by the Catholic world and set forth in the New Testament by Christ himself: "Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you."

As to the second charge, in which Mr. Prescott brands the first archbishop of Mexico for burning the literary monuments of the country, we beg the writer's attention to the following plain statements: 1. These monuments were destroyed, not from any hostility to learning, but merely on account of their being in the hands of the inhabitants occasions of superstition and idolatry, as the golden calf among the Israelites. The archbishop and his clergy were certainly far better qualified to judge of the ends to which these monuments were applied, and of their pernicious influence upon the natives, than the critics of modern times, who, more than three hundred years after the event, pretend to say that those monuments, which they never saw, were harmless historical paintings. If these monuments served to cherish among the Mexicans an attachment for their old superstition, was it not the duty of their pastors to remove from them such occasions of spiritual ruin? "If thy right eye cause thee to offend, pluck it out."* 2. Antiquarianism has lost nothing by the destruction of these paintings and pretended manuscripts; for, judging from what remains of them, they were nothing more than unmeaning and uncouth figures of the gods which the Aztecs worshipped. Many of the manuscripts are still extant, and no clue to their meaning has ever been found, no progress in deciphering them has yet been made, and most probably a greater number of them would only produce among the learned a greater perplexity. 3. Mr. Prescott, Mr. Gilliam, and a host of others who charge the Catholic clergy with the above mentioned destruction of the Aztec monuments, have, no doubt, a certain respect for the Bible and the Christian religion. But if their charges against the Catholic clergy in Mexico have a real foundation, they are equally condemnatory of St. Paul himself; nay, they cast a stronger censure on the apostle than on those who have followed his example. The Scripture relates the following effects of the preaching of Paul in Ephesus: "Many of those who had followed curious things, brought their books together, and burnt them before all; and the price of them being computed, they found the money to be fifty thousand pieces of silver; so mightily increased the word of God, and was confirmed."* These books that contained curious things are understood by commentators to have been works on magic, witchcraft, and astrology, and books of this description will never benefit mankind; on the contrary, they have caused the ruin of thousands, both in this life and in the next. But works of real utility the church does not burn; far from it; we are indebted to her for the preservation of nearly all the books that have come down to us from ancient times. For this reason the Catholic world has always denounced the fanaticism and consummate bigotry of the caliph Omar, who ordered the great Alexandrian library to be burned, under the pretence that the Alcoran was the only useful book in existence. Mr. Prescott has ranked, in the same category with Omar, the celebrated

* Matt. v, 29.

* Acts xix, 19.

Cardinal Ximenes and the first archbishop of Mexico, because the former destroyed several Arabic, and the latter several Mexican manuscripts. But in this comparison the historian of the conquest has by no means displayed an impartial or reflecting judgment. Ximenes, it must be admitted, was one of the most ardent votaries of science and literature, as his polyglot edition of the Bible, the first ever published, sufficiently proves, and the Arabic manuscripts which he burned were nothing more than some copies of the Koran that had been laid aside by Moors converted to the Christian religion. The cardinal was well aware that, by doing this, he would not destroy the Koran itself, though, if it were to be destroyed, the lovers of truth would consider it no great loss to mankind. The archbishop of Mexico likewise knew, when he burnt a useless pile of Indian articles, that history would transmit all that was interesting concerning that people. 4. This is not mere assertion, but a matter of fact; as is manifest from the zeal of the first Catholic missionaries in ascertaining and recording all the traditions, customs, and ceremonies of the people. They, indeed, appear to have had a true zeal for antiquarian learning, while their critics at the present day, with all their loud boasting, have as yet accomplished nothing. Father Sahagaun in particular, immediately after the conquest, labored indefatigably in the investigation of these curious matters, and enjoyed every facility in his researches, by daily interviews with the Indians recently converted to Christianity. Father Toribio evinced the same zeal, as well as many others who wrote upon these subjects, but whose books have never been published. When these copious sources of information relative to Aztec antiquities are lying unheeded amongst us, is it probable that the addition of a few obscure and unmeaning manuscripts would form an object of special interest in the scientific world? We think not. The zeal of Spanish Catholics in registering useful facts and events, and thus promoting the interests of literature, presents a remarkable contrast with the barrenness of English Protestant documents in reference to the history of early times. The missionaries of the Catholic church have transmitted to us such abundant information on Mexican subjects, that Mr. Prescott, in his history of the Conquest, obtained the use of more than eight thousand pages of manuscript. Let Mr. Bancroft say whether he could obtain any thing like this mass of records in relation to the early settlements of America. The comparative scarcity of materials on this subject is clearly exhibited by the dissertations and episodes which he is obliged to give us in the place of facts; and had not the Jesuit missionaries recorded the result of their observations, we should possess but very few documents concerning the early history of our country. With facts like these staring us in the face, it argues a consummate ignorance or dishonesty in a writer to charge the Catholic clergy with hostility to the cause of science and literature. It would be just as true to accuse the sun of keeping us in the dark. If Mr. Gilliam and Mr. Prescott have really no sympathy with the authors or abettors of vandalic acts, they will find enough in our own country to awaken their philanthropic and literary zeal. Let them denounce, with all the warmth of which they are capable, the spirit of barbarism that consigned to the flames the convent of Mt. Benedict, with its excellent library and other extensive means for the diffusion of learning. Let them declaim, in the loudest tones of a just indignation, against the madness which destroyed the valuable collection of books at St. Augustine's church, after the sacred edifice itself had become a pile of ruins. We do not wish to shock the delicacy of Mr. Gilliam, but as he seems to notice the crime of burglary in Mexico as something unheard of, we will refer him again to the memorable events which we have just mentioned, and beg him to recollect that the graves of

pious females and the tombs of the devoted missionary and his flock, were ransacked and plundered without opposition in the midst of an enlightened population.

We have nothing more to say of Mr. Gilliam's book, in a theological point of view; but as the author might perhaps complain of us, did we exhibit him only in the character of a divine, we will place his merits more fully before the readers of the Magazine. He has discussed so many topics in his work, that he might be considered in various capacities, as a moralist, an antiquarian, an architect, an historian, a diplomatist, an economist, a chemist, a philosopher, a sentimentalist, a linguist, or a grammarian. As these qualifications, however, are too numerous to claim each a special notice, we will limit ourselves to a few remarks on those last mentioned. His invectives against the Mexicans as a people, we can not consider at length; but it may suffice to observe, in general, that although he charges them with meanness, stupidity, cruelty, treachery, injustice, perjury, &c., there are facts in his own book which would lead us to the very opposite conclusions. For, his pages present many instances of a polite, kind hearted, sincere and chivairous diposition, which perhaps would seldom be met with in other countries, and which certainly would reflect credit upon any nation.

Mr. Gilliam, from the following remarks in his preface, would seem to lay claim to the acquirements of a philosopher and scientific man:

"The ignorance of the geography of Mexico, has resulted from the fact, that no scientific individual has ever traversed its extended territories, which would enable him to locate rivers and cities, or to describe mountains, valleys and lakes,—it is from a want of this knowledge that a map has never been taken of Mexico; and the only one bearing the name that can be relied on is that of Baron Humboldt, which was in the main sketched from the imagination. I have taken care to draw as accurate a map of my travels, as my time and observation permitted." *Pref. p.* vi.

This passage led us to suppose that Mr. Gilliam had set out upon a kind of exploring expedition, with the sextant, chronometer, compass, barometer, and thermometer in hand, to reform the geography of Mexico, and impart all the information which scientific men are accustomed to give us on these topics. We soon found, however, that we were mistaken; for, he not only omits the mention of these instruments as a part of his effects, though very particular in stating the details of his baggage, but he at length observes:

"I could find no one who could give me the height of any of the northern mountains above the sea, or their latitude and longitude. For the want of instruments I was unable to ascertain these important scientific observations."—*P.* 314.

Why then, we ask, has Mr. Gilliam published his maps? He certainly could not expect, while travelling post haste, in a stage-coach, to delineate the map of a country; he must, therefore, have republished the old maps with their defects; or if, with his limited means of research, he attempted any improvement, he must necessarily have run the risk of creating additional inaccuracies. His maps, moreover, are something of a riddle, from the peculiar orthography which he has adopted. For instance, the map representing the environs of the city of Mexico, is studded with the word *carmino*, which completely puzzled us; for our Spanish and English dictionaries gave no clue to its explanation. In the Latin we found a word something like it, and signifying *verse* or *poetry;* whence we concluded, at first, that the environs of Mexico were very poetical, a conclusion which every one will admit who has read the adventures of Cortez; but a gleam of light soon made its way into our bewildered intellect, and we recollected that our friends of Virginia often tamper with the letter *r*, and know how to thrust it into words that do not recognise it. All at once the poetry of *carmino* disappeared, and being transformed into *camino*, presented no-

thing more than the idea of a road, which is no doubt a very common thing in the vicinity of Mexico.

According to us, Mr. Gilliam holds a very gloomy theory on the necessarily existing affinity between civilization on the one side, and pestilence and bile on the other. We will allow him to speak for himself, that the reader may the better appreciate his philosophy.

"The sickness of Vera Cruz is attributed to the increased intensity of the sun's heat, reflected from the high white sand-hills, that overlook the town, as also from the poisonous vapor which arises from the stagnant waters of the lakes and swamps which surround the city. The venomous insects that infest that hot region add likewise in no small degree, by never leaving the inhabitants to repose, and constantly causing feverish excitement and irritation, to promote disease; yet, it is asserted in history that, previous to the discovery of Mexico, and long after its settlement, the mortality as now known at Vera Cruz had not its existence; and thus, but in another instance, exhibiting the fact that, wherever the white man erects his habitation and plants civilization, pestilence and bilious maladies are his consequent accompaniments."—*Pp.* 38, 39.

The following passage will be read with considerable interest by the amateurs of a proper chemical nomenclature, and a correct mineralogy. Mr. Gilliam was on a visit to the mines of Zacatecas.

"The sulphate of iron pyrites is often mistaken by the ignorant for gold. There were also some iron pyrites containing sulphurate of silver. . . . . These specimens were contained in what the officer called slate rock, but a gentleman, more scientific, told me that the proper appellation of it was green stone, the abundance of which covered the mountain in many places."

The last specimen of Mr. Gilliam's philosophy that we shall present to our readers is the new theory which he gives in relation to the growth of the Maguey, which by the way he calls *Maqueg*, even in a quotation from Mr. Prescott:

"The Maqueg was meat, drink, clothing, and writing materials for the Aztec! Surely never did nature enclose in so compact a compass so many elements of human comfort and civilization."

This plant, the botanical name of which is *Agave Americana*, is remarkable for its growing in a dry soil. Mr. Gilliam saw it grow on stone walls, and he thus continues his remarks:

"How then does this plant sustain itself? The regions of the upper table lands are arid and dry; for no moisture can be detected in the atmosphere, day or night, during the dry season, apart from the lakes and rivers. How then does it exist? Is it possible that, without earth, clinging only to the rocks to hold its upright position, it must receive its nourishment from the gases of the atmosphere? Doubtless nature, in its economy, designed that the periodical southwest winds that sweep over the plains and mountains during the dry season, from the Pacific, brings with it moisture from the ocean, and thus supplies vegetation with hydrogen, although the human eye and feeling cannot perceive it."—*P.* 268.

From this passage it is plain that Mr. G. went through a course of chemistry, at least in his early days. His views of hydrogen gas, however, are rather obscure. Does Mr. G. suppose that hydrogen comes naturally from the sea? If so, he may also recollect that this gas, when mixed in a certain quantity with air, and placed in contact with a lighted candle, produces an explosion! Mr. G. might have found, on consulting his books, that water exists in a comparatively dry atmosphere, and that water and carbonic acid are contained in the air in sufficient quantity to account for the growth of such plants.

Mr. G. is occasionally very sentimental and poetical. The following extracts will exhibit some of his happiest inspirations. Speaking of the scenery, on entering Mexico, he says:

"To realize the grandeur of the view, would oblige any one to see it for himself. I solicit the reader to picture to his mind two lovely villages, in sight at the same time—one in the plain beneath him, the other sitting, like the queen of cities; on the slope of a towering height; while the silvery tide of a pure, foaming and bound-

ing stream waters the valley beneath. At the same time, the tolling of the bells, from the many cupolas of the villa in the valley, came sweetly echoed back by those of the village on the mountain in the distance, in tones just heard—like the scarcely audible melodious strains of the Æolian harp, to charm the weary to sleep, and the sleeping to dreams of elysium, and the traveller from the bosom of his family and home."—*P.* 66.

The following comparison appears to us to be a great effort of poetical genius:

"The Madre Monte is a vast mountain, having hundreds of smaller ones piled upon her broad bosom. By a perception of the imagination she seems in sportive magnificence to fondle and cherish her nestlings at the bleached and pure white nipple of her breast.—*P.* 307.

It may not be uninteresting to give a brief illustration of Mr. Gilliam's attainments as a linguist. Of the Spanish and French we should perhaps say nothing, as he frequently apologizes for his limited knowledge of those languages. But by way of diverting the reader, we will present here two passages, one containing a Spanish, and the other a French word. Our author was enjoying a dinner, after a long ride in the public stage.

"There was also a bowl of chili on the table, which my friend intimated to me not to touch—but I had no idea of letting an opportunity slip of tasting every food used by the Mexicans; so I helped myself to a couple of spoonsfull of the stewed red pepper, and having *walloped* a piece of my meat in the chili, with the hope of taking the goat flavor from it, I then applied it to my mouth. But a hard time I had of it, for my tongue felt as if it had been seared by a red hot iron, yet I continued to nibble and turn over the sauced meat, from side to side, with the hopes of finally conquering the fiery portion, and of making a quick swallow of it; as the tears trickled down my cheeks the diet refused to go to my stomach, and fell back again into my plate. (!!)

"My friend, convulsed with laughter, held his hand between myself and the vessel of water, and shouted—*bina! bina!* Not understanding what he meant, I began to think that he intended to insult me, by eating of what he intended to be a private dish; but I was not kept long in suspense, for a bottle of claret wine was introduced, and a Mexican girl popping the cork out in no time, filled a large glass and offered it to me to drink; and as the astringent draught passed down my throat, I not only thought that it was the best wine I had ever drank, but felt as if a brand had been snatched from the eternal burning."—*Pp.* 175–6.

Mr. G. having seen Gen. Canalizo, president of the republic pro tem., in his coach of state, observes:

"Gen. Canalizo had his coach literally fringed and covered with gold; and I hardly knew which the most to admire, the splendid uniforms of his coachmen, or that of his own. But for the fact that the dictator, instead of the driver, wore the *shapo*, and was seated within, I would have mistaken that Yankee, mounted on his seat like a golden throne, for the dictator pro tem. of the republic of Mexico."

The reader must have been greatly amused, in these passages, by Mr. Gilliam's substitutes for the words *vino* and *chapeau*.

The Latin language appears to have engaged the early attention of Mr. G., for he tells us of

"A farm of vast extent, covered with green verdure, having multitudes of stock feeding upon it, and attended by herdsmen and shepherds, which would forcibly recal to the mind of any individual the days of the Latins, so poetically described by Virgil in his Georgics."—*P.* 68.

He seems to have delighted in reading the prince of Latin poets; but we fear that he has grown rather rusty in his knowledge of Latin, and would do well to review his grammar. In the passage just cited, he is enchanted with the *green verdure* of the fields. Has he forgotten that *verdure* (from the Latin *viridis*) is always green? Green verdure sounds to us like *dark darkness*, or *white whiteness*. On another occasion, Mr. G. quotes us the following Latin sentence: "*Non fecit taliter omnia* (!) *natione*," which, he says, he read in some church of Mexico. Had the clergy placed this inscription on the walls of any church, we should have more reason to blush at their ignorance than at the

pretended immorality which is imputed to them. If Mr. Gilliam had examined the inscription more carefully, he would have found it thus: "Non fecit taliter omni nationi;" "He hath not done in like manner to every nation." The conjugation of Latin verbs seems also to have escaped the memory of our author. On arriving in Mexico, he says:

"My first care was to find Gen. Thompson's residence, and deliver to him my despatch from Judge Upsher, secretary of state, U. S., and my commission for the usual *exequator* from the Mexican government."

Mr. G. tenaciously adheres to his peculiar orthography of *exequator*, and we should infer from this that the letter *u* is rather obnoxious to him, as he has discarded it alike from the name of Judge Upshur, and from the last syllable of the Latin verb. The following is also an appropriate illustration of his proficiency in the Latin grammar. He is speaking of an occasion on which he was introduced to two young ladies by a Mexican fellow-traveller. Mr. G., it will be remembered, did not speak Spanish:

"All having become seated, and tranquillity restored, my friend turned again to me, and in his manner inquired if the ladies were "good." To which he did not seem satisfied with my general assent to his interrogation, but wished me to particularize which was the best; and accordingly thus understanding him, I rose from my chair, and, crossing the room, took my seat by one of the three, at the same time declining the Latin degrees of comparison, "*Bonus, major, maximus*," (!!) which appeared to divert and please the whole party."—*P.* 185.

We were not a little diverted at this outburst of Latin erudition. We would, however, humbly suggest to Mr. G. that the degrees of comparison for *bonus* (good) are *melior, optimus*, and not those which he applied to the ladies, which signify, *bigger, biggest!!* We would hint, moreover, that Latin adjectives should agree in gender with the person to which they relate. Thus, in applying the preceding degrees of comparison to ladies, we would say, *bona, melior, optima.*

The reader need scarcely be informed of Mr. Gilliam's peculiar style in English, as the preceding quotations afford ample evidence of his thorough acquaintance with grammatical rules. It would be an endless task to sum up all the singular beauties of elocution in the work before us. Mr. G. is very fond of using the word *position* as a verb. Thus we read of a lady *positioned* between two interesting Mexicans. In another place, he says:

"This cathedral is also the tomb of Iturbide, whose remains are deposited in a box, and *positioned* against the walls of the cathedral."

The following graceful inversions are worthy of notice; "as I progressed, I was soon brought in bold view, by my close contact, with the lake region;" and again, speaking of a Spanish Jesuit, he says: "He was interred at Santa Cruz, where he had died, in a vault of one of the churches;" and, finally, "food and sleep were my next wants, and, in their turns, I happily devoted myself."

We shall add but one extract more from Mr. Gilliam's work before we take leave of him. One of the concluding remarks of his book is this:

"The Catholic church has no where so corrupt a priesthood; it is the policy of this class and the rich to keep the lower orders in ignorance, in order that they may prostitute them to subserve their selfish and unworthy purposes. There are probably not five thousand females out of the population of eight millions who can read and write."

Such being the case, we are naturally led to ask whether Mr. G. himself was not educated by Catholic priests; for he seems to have been kept in a wanton ignorance of spelling, grammar, syntax, English, Latin, French, Spanish, and every thing in point of language. When *men* in the U. States write like Mr. Gilliam, there should be some indulgence for Mexican females who can not read or write.

ve dwelt too long upon Mr. G's nce to have much space left for w of the second work which is article, "The Recollections o, by Waddy Thompson, Esq., oy extraordinary and minister ntiary." Fortunately, it is un- to say much on the subject, as mpson has written nothing on that had not already been said of times before him. The only rthy of notice in his volume, and nders it superior to other works co, is the *superior* title of the who was an "envoy extraordi- minister plenipotentiary" of the tates. In consequence of his high id his attention to official duties, mpson had no time, or at least no when in Mexico, to collect docu- d gather materials for the com- of his work, as he himself informs s preface; and hence he now e public merely with his recol- f the country, whilst Mr. Mayer, only a secretary of legation, and who filled the modest office of provided themselves with copious l documents for the works which templated publishing. Mr. T., reason, often quotes Mr. Mayer, over he gives his full sanction to am's narrative, to judge from the ts being dedicated to him. In style and literary merit, Mr. W. n ranks far below our townsman, yer, and very little above our om Virginia.

ompson could not resist the temp- renching upon theological ground ring the field as a religious con- ist. It seems to us that in the he had to settle between the two ents, and within his sphere, he ve found matter enough for his without introducing theological subjects which are equally foreign to both governments. We readily concede to Mr. Thompson the title of "envoy extraordinary and minister plenipotentiary" in political affairs, but we must assure him and the public that in the religious arena, where he pretends to rise up as a champion of truth, he cuts a very ridiculous figure indeed: we have not read more vulgar declamation against Catholicity than that which has been employed by our "envoy extraordinary;" we know of no weaker and more *impotent* arguments than those alleged by the "minister plenipotentiary." We can not resist the temptation of citing one or two instances. On the subject of indulgences, Mr. W. Thompson consulted his washerwoman (!) in Mexico, and from the answer of this female divine, he managed to derive a vast deal of theological knowledge, which he presents to his readers as a rich discourse on Catholic superstition. We would think it beneath us to follow him in the absurd, vulgar, and so often refuted charges which he has preferred on this topic. Speaking of the eucharist, Mr. T. uses an argument against the real presence which he considers unanswerable, namely, that *rats on one occasion ate the consecrated bread.* We are really surprised and pained to witness so much ignorance in such elevated rank. If Mr. T. were to see a church struck and consumed by lightning, he would, no doubt, conclude forthwith that there is no God, because on the one hand the Scripture tells us that a church is the house of God, and on the other, experience would prove that God does not protect his own house. There are blasphemers in the world; but according to Mr. T's reasoning, if there is a God, he should not allow them to insult him. What nonsense will men utter when they undertake to speak or write on subjects in reference to which they have never taken the pains to inform themselves.

THE DEPARTED.

"If to golden harps ye're singing
Songs of home above,
One sweet branch, a token bringing,
Let the heavenly dove
Show me that your upward winging
Broke no tie of love."—*Miss H. F. Gould.*

PLAINTIVE MINSTREL! fondly yearning
For the spirits flown
To the land whence a returning
Earth hath never known,
Sweetly dost thou crave a token
From that world of light,
Telling that no link was broken
In their upward flight.

Cold philosophy would teach us
Friendship ends with time,
That no love-sought boon can reach us
From that radiant clime.
Sombre were the hues of mourning
Lonely hearts might wear,
If the incense on them burning
Could not enter there!

Shall we deem their pow'r no stronger
Now that sin is o'er?
When the clay weighs down no longer
Can they love no more?
If their smiles with goodness teeming,
Blest us while they stayed,
Doubly tender *now* th're beaming
When in light arrayed.

To the Christian soul descending
Comes the heavenly dove,
Bringing peace, divinely blending
Faith, and hope, and love:
Faith, the healing word hath spoken,
To the aching heart,
That no sacred ties are broken
When the loved depart!

CECILIA.

CLARION, *Pa.*

PÉRE JEAN, OR THE JESUIT MISSIONARY.

A CATHOLIC STORY FOUNDED ON FACTS.

(Concluded from page 490.)

CHAPTER XI.

Wreath of Wild Flowers.

HASISTARI and his foes were struggling; the combat was fierce; but, one by one, the Mohawks were overpowered or slain, urons were left undisputed mase village. The noise of battle l; only the moan of pain broke ss of the scene. Few but the and the dead were there besides s. Their chief looked around or the Jesuit and the novice. out their names; they did not They searched the village; re there but the feeble, and o were unable to fly. They sorrow to the fires of torture. his stake, supported almost upis bands, like life but for the id bleeding brow, was the dead he gentle novice. Softly they the cords; softly as if, even in y would not ruffle the placid those pale and delicate features. him down upon the turf, and ain for the Jesuit. He was not atching up a burning brand, examined the edge of the forenly he uttered a low exclamadarted into its depths. The the torch, as its flame tossed his swift course flitting past the ts of trees, looked like a red mecourse.

rons silently gathered their dead ield, and laid them down by the the young novice. Then they stood around them solemnly. A few moments passed thus in stern meditation; when, gliding noiselessly into the group, and pressing aside the rest, two figures approached close beside the body of the novice. A low but joyful exclamation welcomed them. Father Laval heeded it not. The steel axe, which Ahasistari bore, was yet dripping with warm blood; it told the Hurons the story of the rescue. One by one came back the scattered warriors from the pursuit, and, last of all, Leloup and Daring Scout. Father Laval knelt beside the body of his young companion; tears dimmed his eyes, and the voice of prayer, which arose from his lips for the departed spirit, came broken with sighs and indistinct with grief. Torches of blazing pine, placed by the silent Hurons at the head and feet of the dead, were sending up their bright flame, capped with dark clouds of smoke—fit emblem of the life of man. Around knelt the Christian warriors, mingling their prayers with those of the priest of God. The countenances of the Huron braves were stern and solemn; no other mark of grief appeared upon them. Kneeling at the feet of the departed were Leloup and Watook, and behind them the stern scout. As he looked upon the pale features of the novice, a tear stole silently down his hard and weather-beaten face, and clung amid the scarred wrinkles until it mingled with the air, and arose to heaven, carrying with it, like perfume, to the skies the unspoken prayer of the melting heart. L'Espion Hardi was thinking of the gallant son whom he had thus buried in the forest. A hand touched him lightly upon the shoulder; when he looked up Ahasistari

stood beside him, and beckoned him to follow him. After they had gone some distance from the spot, the chief paused, and, pointing to the group, said:

"L'Espion Hardi is of the race of the pale face. It becomes him to look to the burial of his dead. See! the good black-gown is wrapt in sorrow! the words of the chief would disturb his spirit. The braves will bury their brothers!"

"Huron, I am but a rude forester. I have lived in the woods till I am like the Indian rather than my own blood and race"——

"Good!" said the chief, nodding his head approvingly; "Daring Scout is the brother of the Hurons!"

"Chief," continued Pierre, "the youth must be buried like a Christian white man."

"The Hurons are Christians," said the Indian slowly.

"True," replied the scout; "your brothers must not be turned into the earth like the heathen Mohawk!" The Indian assented, and the scout continued: "We must bury them side by side with the youth!"

"Huron and pale face—all the same in the ground—all the same before God!" said the chief earnestly.

"Not the same here on the earth though!" said the scout, clinging to the idea of the superiority of his race.

"No? Indian tell truth! Indian don't steal; he loves God and prays to him; what more pale face?"

For a moment the scout was silent; at length he said: "True, Huron, but the pale face is richer and stronger; he builds splendid cities, makes fine houses, wears rich clothes, drinks costly wines." The scout ceased as he caught the meaning glance of the Huron's eye. But that look passed away in a moment, and Ahasistari said solemnly:

"What good all that—there and *there?*" as he pointed to the earth, and then to the sky. The scout was silent, and the chief, turning away, said: "Let us go!"

"Yes, it is time to dig their graves;" and the two entered the forest.

"It shall be," said Ahasistari, "where the foot of the Mohawk shall not tread upon them."

Selecting a suitable spot, the Huron and the Frenchman turned up the sod with their hatchets, and, in a short time, had scooped a resting place for the dead. Then they retraced their steps to the village, and joined the group. Rude biers were made of the branches of trees strewed with the softest foliage, that the lifeless corpse might repose gently there. In one of the lodges had been found the sacks in which, slung upon their shoulders, the missionaries carried their vestments and the sacred vessels in their journeys through the boundless forests.

In his white surplice they robed the gentle novice; in that pure garment in which he had so often served at the holy sacrifice they wrapped him for the solemn burial. His hands were meekly crossed upon his breast. They raised him sadly, and laid him on his bier; they lifted it and strode forward.

At that instant a slight female figure pierced through the group, and gazed for a moment on the face of the dead. Then she placed a wreath of wild flowers upon his brow, and, starting away, the wail of the Indian girl arose for the departed.

Bearing torches in their hands, the procession wound solemnly into the forest, and paused beside the new made grave. Slowly and carefully they laid him in his silent resting place, while the light of the torches beamed upon his angelic face, and, reflected from the glowing colors of the wild flowers on his brow, his cheek seemed to bloom with a tinge of life. He had passed into death suddenly, in the midst of prayer; its heavenly radiance still hovered around the chiselled features. Beautiful in death, crowned with the wreath of flowers, and robed in unspotted white, the young martyr lay, a halo of unearthly glory seeming to the wrapt beholders already to glow around his brow. By the side of the gentle novice they

stretched the scarred forms of the two Huron warriors. In silence their brothers laid them down to mingle their dust with one of another race, yet one in faith, and hope, and charity; one by the bond of that church which gathers alike all souls within her fold.

"De profundis clamavi ad te, Domine!" arose in the deep voice of the priest, and the Hurons responded.

O! how solemn was the burial ceremony there, in the hour of midnight, by the wild gleam of torches, under the forest trees, with the dusky forms of the Hurons grouped around the grave.

It was done. Upon the cold bosom of the dead fell the clodded earth, which was to be the dwelling place and home of the body until its mouldering dust should mingle with it. Carefully they replaced each sod, and, above the whole, strewed the fallen leaves again so skilfully that it might never more be found save by those who now looked upon it. As they finished, a figure flitted from the spot; the Indian maiden had been gazing on the scene. In silence they wended their way back to the village, Ahasistari and Leloup in the rear, covering every footstep, and removing every trace of their passage. When they had reached the centre of the village, the chief addressed the priest:

"Father, there is little time to spare; the routed Mohawks may reach the nearest villages of their tribe by daybreak, and we have many days' march before us!"

"I am ready, my son," said the Jesuit sadly, for the death of his young companion weighed heavily upon him. As he spoke, Morning Flower stood before him, and, in a low tone, mentioned the name of Kiskepila, and pointed to his lodge. The Jesuit followed her thither, while the Hurons made their preparations for departure, gathering all the arms at the village, and destroying them, and loading themselves with a supply of corn for the march. Father Laval found the young Indian stretched upon his couch, his face covered with his hands.

"My son," he said, "be not cast down!" The Indian looked up proudly; but the glow of spirit passed in a moment from his cheek, and he said:

"The home of Kiskepila is destroyed; his people are slain, and he must lie upon his bed helpless as a woman! Bid the Hurons come; Kiskepila would die!"

At this moment Ahasistari entered, and stood behind the Jesuit; all was ready for departure, and time was pressing; but he waited patiently till Father Laval should conclude his conversation. As soon as the Mohawk saw him, he raised himself, and, with a look of proud defiance, said:

"Kiskepila is the young eagle of his tribe! the triumph of the Huron is but little without his scalp."

Ahasistari did not move; but the Jesuit replied: "My son, do not entertain such thoughts; the Huron does not desire to shed your blood. It is our sincerest wish to be your friends, and the friends of all men rather than their foes." The Huron chief assented.

After a pause, the Mohawk continued: "My people are routed; but they fled, not from the living, but from the dead! The blackgown called the great white warrior from the spirit land to rescue him."

Father Laval listened in wonder, and replied: "My son, this is some wild mistake."

"Champlain!" said the other; "Kiskepila heard the cry, and saw the warriors of his tribe turn like women from the face of the white man. Who could fight the dead?"

In a moment, the whole matter became apparent to the mind of the Jesuit. The division of opinion in the village, in regard to the policy of condemning so great a medicine as they considered Father Laval, had made the taunt of Kiohba remembered; and, when they heard the cry "Champlain!" and saw the assault led on by a white man, they believed that the challenge of Kiohba had been accepted, and that the great Frenchman had arisen from the tomb to the rescue. Whilst the

priest was endeavoring to explain this to the Mohawk, Ahasistari left the lodge, and in a few moments returned with Pierre.

"L'Espion Hardi," he said. The Mohawk looked upon the scout for a moment; then hiding his head in his hands, remained in imperturbable silence.

"Yes! L'Espion Hardi," said the scout, "that's the name the Hurons call me, and, if I had not been delayed in the swamp ground in getting to my station according to the plan of the chief; or, if he had held his fire a little longer until I gave the signal, not a Mohawk would have escaped."

"It is well," said the chief. "But L'Espion Hardi was delayed in the forest too."

"Ah, your Huron nearly missed the trail, but we came in time."

"Yes. Ahasistari was about to fulfil his oath, and go to die with his father at the torture fire, when the sounds of the coming braves struck upon his ear."

Father Laval addressed a few kind words to the Mohawk, and left the lodge. The Hurons bound all those who were left at the village; and, having heaped a mass of fuel upon the fires to impress any returning stragglers with the idea that a strong force was still there, leaving a broad trail to the edge of the forest on the south, then doubling and striking into its depth towards the northeast, hastened rapidly on their return.

The time which must elapse before any pursuit could begin would enable them to escape, provided Father Laval held out. The party under Watook had, in order to be sure of the route of the Mohawks, proceeded to the scene of the first encounter, and had there found the canoes which had been concealed in readiness for another foray. With fortunate precaution Watook, after observing the direction of the trail, had sent these barks up a stream which flowed into the St. Lawrence from the Mohawk country. Several days' rapid journeying, in which they sought little sleep or rest, brought them to the spot where the boats were concealed. Here they embarked, and, descending quickly to the St. Lawrence, turned their course once more with saddened and chastened hearts towards the Huron missions.

CHAPTER XII.

The Conclusion.

Years passed. Twice had the snows of winter fallen; twice the blossoms of spring had bloomed: summer was upon the land; and the fields and waters laughed in glad sunshine.

It was at the close of day that a group of idlers, resting upon the quay at Quebec, gazed out listlessly upon the waters, observing the motions of the boats passing to and from the few vessels lying in the river. Occasionally a canoe, paddled by Indians, would shoot out from the shore, and pass gracefully along the waters, as its occupants bent their course towards their settlements; for the Christian Indians had formed themselves into communities, and lived around their churches and their priests—the flock around the shepherd—within the borders of the province.

"The Indians are returning to their homes," said one of the group. "I thought they would have remained in town to-night; to-morrow is the festival of the Assumption."

"True," said another; "but they are returning to celebrate it at their own villages."

"They are very pious and devout," continued the first. "Their example is enough to shame the better instructed white."

"Better instructed!" said the second speaker with a laugh; "but that depends upon the sense in which you use the phrase. They are unsophisticated, it is true; and their pastors, the Jesuits, have succeeded in preserving them from the contamination which so often follows in the path of the white man in his contact with the Indians. They are untaught in

the world's learning, perhaps, and undervalue it; but I warrant thee, neighbor, they will repeat the Pater and the Ave, and the creed and the decalogue, with thee, and explain them too, as well as thou canst; and what is better still, neighbor, they practise what they have learned; a thing which you and I, and many more of the 'better instructed,' sometimes do not consider as necessary as we ought."

"Yes, I admit they are good and practical Christians—thanks to the zeal and energy and purity of life of their pastors."

"Is it not admirable, this courage and daring of the Jesuits, that led them into the forest to bring these wanderers to God?"

"They tell me," said another, "that in France there are some who begin to rail against the order as proud, intriguing—as seeking after wealth and power."

"Oh, doubtless! Yes, I have heard so, neighbor. They seek wealth in strange places; here in the forest, in China, in England on the scaffold. Yes, it is the wealth of heaven they are seeking! Ah, it would be a glorious thing to place one of these silken-robed revilers by the side of an humble Jesuit in the forest, beyond the great lakes, among the wild Indians, who have never yet seen the face of a white man. Give them both staff and scrip, and a wooden cross——"

"Aye, or bind them both to the stake, with the savage Iroquois around them, tearing their flesh and torturing them to death, as I have seen the Jesuit die, with a prayer upon his lips"—said a voice abruptly, and the speaker rose from a seat which he had occupied near the party, but concealed from them by some bales of goods, and turned his steps towards the town. A pause for a moment ensued.

"Who is that man?" asked one of the group.

"Ah, that is *L'Espion Hardi!*" said the defender of the Jesuits, whose name was Paul. "I have heard it said that he was out some years ago with a party of Hurons, who endeavored to rescue two missionaries from the Mohawks. It is a sad tale; but it so often happens thus in this wild land, that one can scarcely recall all the facts to mind. Yes, one they saved, Father Jean Laval; the other, a novice, was already dead at the torture fire when they became master of the village. The Daring Scout is right; bind the Jesuit and his reviler to the stake, and see who will die with the sweetest conscience and the most placid smile—see whose soul will best befit a martyr. Ah! it is the hour of death which proves the value of the past life—which tries its motives, and explains and illustrates them. That is the hour when cunning is of no avail; when wrong will weigh upon the conscience, and wring out the cry of horror from the soul. The death of one Jesuit is worth the whole lives of a thousand of their revilers. The dying of the one, and the living of the other, alike, are irresistible arguments in behalf of the assailed and the reviled.*

"The blood-prints of their martyrs have already rendered holy the borders of new France, and sanctified and dedicated to God the great valley beyond the western lakes. They have bought it with their toils and sufferings!"

"And this *L'Espion Hardi*—I have never seen him before—does he come often to Quebec?"

"It is very plain that you are not long of new France. Of late he comes frequently for ammunition, as he says: but he always calls at the house of the Jesuits: for during that event he formed a reverential affection towards the patient and enduring priest, which the rude hunter can not conquer."

"Then Father Laval is still here?"

"Yes," said M. Paul; "he returned from the Huron missions some months

* Compare the dying scene of the Jesuit martyr in China, in Japan, amongst the Mohawks, or with Abenakis—even upon the scaffold in the realm of Britain—suffering in the dissemination of religion, in the teaching of morality, with the life of an enemy of theirs, such as *Sue*, spent in sowing broadcast the seed of immorality and licentiousness, in spreading infidelity, in assailing Christianity, and battening upon sin and sorrow. Ah, it is glorious to have *such* enemies; they are their own refutation, their own condemnation, with all rational Christians.

since, and is recruiting his health, which was much shattered by the incessant toils and labors of a two years' mission among the wandering tribes, added to the effects of the sufferings he endured while in captivity among the Mohawks. But see! yonder come two canoes down the river towards the city; all that we have hitherto observed were leaving it."

The rest of the group directed their eyes up the river upon the objects indicated. Sweeping majestically around that point from which Father Laval had bid adieu to Quebec two years before, came two canoes, each urged by several rowers. Aided by the current they rapidly neared the town, until it was possible to distinguish the faces of the occupants. In the first canoe stood a young Indian of powerful frame. His head was ornamented with eagle feathers; his dress was a rich robe of skins, bound round his waist with a finely worked belt; his face was free from paint, and he was totally unarmed. Behind him rowed another Indian, the cross around whose neck proclaimed him to be a Christian. The second canoe contained a single male and two females; one youthful and beautiful, in whom the freshness of girlhood had ripened into fuller bloom. The other was older, and the hand of time had already scattered a few white hairs among her thick locks. At the bow of each canoe was fastened a green branch, the Indian symbol of peace and amity. The young warrior paused for a moment to gaze upon the growing city, and then bending again to his paddle, sent the light bark on more fleetly. The evening sun was still casting his glory upon the waters, when the bow of the first canoe grated on the sand of the quay below the lookers-on. The Indian warrior leaped ashore, and his companion drew the light bark upon the beach. In another moment the whole party stood together. Then the Christian Indian taking the lead, at a quick pace turned towards the town. It was too common a sight in Quebec to attract any extraordinary attention, and the party passed on unheeded. The young brave of the eagle feathers trod on in silence, scarce deigning to notice what to him must have been wondrous wealth and opulence, but regardless of all around he followed in the lead of his guide. At length the Christian Indian, a Huron, paused before a house of some size, and after looking about, as if to recognise the landmarks of the place, advanced to the door and knocked. In a few moments it was opened.

"A Huron captive from the Mohawks," he said to the janitor, "would see his father of the blackgown." The door was cast open, and they entered. After a little delay the superior came to them.

"My son, what is it that you wish?" he said to the Huron.

"My father," he replied, pointing to the young brave, "a Mohawk neophyte."

Long did the good old Jesuit gaze upon the powerful young Mohawk, one of that terrible race of Iroquois who had hitherto resisted the efforts of the missionary, and now heaven had sent one to his door demanding admission to the church.

"Yes; there is but one," he said, speaking half aloud, "who can speak the Mohawk and Huron tongue; and though in ill health, he is full of zeal. Stay," he continued aloud, "my children. I will send one to you who can speak your own language," and left the room.

The Mohawk remained cold and imperturbable, evincing no curiosity as to what had been said, or anxiety for the result, though he had closely watched the face of the speaker. The females of the party were not as impassive, but examined with wonder the simple decorations of the reception-room, looking with astonishment upon the few plain pictures which adorned the walls. At length a step was heard without; and, through the opened door, entered a Jesuit. His face was averted as he came in, but when he had closed the door he advanced towards them. It was Father Laval. His coun-

tenance was very pale and attenuated, and his hair was gray: for the toils of a few such years as his had been will touch with white as surely as the placid flow of many. Suddenly the impassive face of the Mohawk warrior lit up with a bright smile; a low exclamation of surprise broke from his lips, and he stepped forward to a spot where, from a window, the light fell full upon his manly form, and said:

"Blackgown!—Kiskepila!—Morning Flower!

The Jesuit clasped his hands, and looked towards heaven, for the memory of sad scenes came over his soul; but in a moment the cloud passed, and joyously he stretched out his hands:

"Welcome, Young Eagle! Welcome, gentle maiden. Sad were the scenes in which we parted; joyful is this hour in which you come back to me, like the fruit of my captivity."

The Indian maiden wept as she took the hand of the priest, and she said: "In spring-time and in summer, Morning-Flower has strewed fresh flowers over the grave of the young pale-face; and she has prayed there that the God of the pale-face would hear her. She has said, often—often: "Mary! Mary!"

"And heaven has heard your prayer!" exclaimed the priest.

"Kiskepila has thought many times upon the words of the blackgown," said the young Mohawk; and pointing to the Huron captive, he continued: "Kiskepila took the Huron captive; and he told him over and over the teaching of the good father, that he might not forget it. The Mohawks are at war with the French; but the Mohawk brave has come hither to be baptized. Kiodego has gone to the spirit-land, and Kiskepila is a chief in his village. Morning Flower often talked of the teaching of the blackgown, and would seek the father of the pale face. She has come with the mother of Kiskepila."

Father Laval learned that the Indian maiden, cherishing his instructions in her memory, and gaining further knowledge from the Huron captive, had refused to become the wife of the chief, except through the Christian sacrament: and to be received into the church the party had undertaken the long journey to Quebec. Kiskepila informed the priest that, after the surprise at the village and the departure of the victors, the Mohawks had not reassembled until late the next day; that then a strong party, with reinforcements from the other villages, had set out in pursuit, but that after an ineffectual chase had returned, having lost the trail upon the banks of a stream of water that flowed into the St. Lawrence; that he had explained away to them the cause of their panic, and had ever after maintained an ascendency among them, and led them on as their favorite war chief.

Father Laval then began to question the two neophytes upon the subject of religion. He found their dispositions good, and their instruction, so far as it had gone, solid and well understood. And after consulting with his superior, determined that they should be baptized on the morrow, as an offering to God, through the Virgin, on the feast of the Assumption, and as a dedication of the nation of the Iroquois to Christ under her invocation. Accordingly he placed the two females under the protection of the nuns of the Ursuline convent, with directions that the maiden should be further instructed and prepared, by means of an interpreter, for the reception of baptism and the sacrament of penance. In their own house Kiskepila and his two companions were sheltered—Father Laval that same evening attending the necessary preparations on the part of the young chief.

With the dawn of morning rang out the joyous peals of the church bells for the festival of the Assumption. The city was thronged; many of the colonists from the country had assembled to celebrate the festival in the capital. Crowds of strangers and Indians filled the streets. The military, in all the pomp and circumstance of war, were drawn out in

long array, preparatory to marching to the cathedral to assist at the holy sacrifice. At length the pealing bells again rang out, the solemn chant arose in the holy temple, the deep-toned organ swelled up its lengthened aisles. All Quebec had gathered there, for the rumor had gone forth that an interesting ceremony was to be performed at the conclusion of the bishop's solemn mass. The hour came. Kneeling at the baptistery, before the sacred font, were two figures, an Indian warrior and a female. Over the head of the latter was thrown a light veil of muslin, through which her jet black hair showed its glossy hue. She was clothed in a neat dress of spotless white. Beyond them knelt a crowd of mingled colonists and natives. Beside the sacred font stood up the Jesuit, Father Laval enrobed, and holding his missal in his hands. On either side were acolytes, with lighted tapers in their hands. The ceremony proceeded; it was finished; and with extended hands the priest bestowed upon them his blessing. The neophytes arose. In solemn procession they moved towards the altar. The priest entered within the sanctuary, and they stood before him. He joined their hands; he placed the sacred ring upon the finger of the maiden; he uttered the final blessing of the church upon those who worthily enter into the holy bonds of matrimony, and the affecting scene was ended. Tears gathered in the eyes of Father Laval as he uttered the last prayer. Two years ago that very day, upon the feast of the Assumption, he had run the gauntlet in the villages of the Mohawk. These two young souls were now before him, the first fruits of his toils and sufferings, through the merits of Christ, and he returned thanks to God for his goodness in sending him so abundant consolation. At this moment a Huron pressed through the kneeling crowd, advanced towards the Mohawk, and stretching out his hands, exclaimed:

"Kiskepila! there has been war between thy people and my people. Let the hatchet be buried. Let the tree of peace spring up, and the Mohawk and the Huron will rest together, like brothers, under its shade. It is the spirit of the religion which thou hast embraced."

"The words of the chief of the Hurons are good! Kiskepila loveth peace! He has come unarmed into the fortress of his brothers. The blackgown has taught Kiskepila that they are the lovers of peace, the merciful, and the forgiving, who are to be happy!" and the young Mohawk grasped the hand of Ahasistari.

"The lion and the lamb shall lie down together—it is true; the Mohawk and the Huron are friends," said a voice, and the figure of L'Espion Hardi was seen passing down the aisle of the cathedral with a sad and pensive step.

Together the two chiefs knelt before the altar, and with uplifted hands the priest besought blessings from heaven on the union, and peace thus made and cemented by the solemnities of his holy church.

"O God! I thank thee for thy ineffable goodness to thy unworthy servant!" exclaimed the Jesuit as he departed from the church with a happy heart. "Thou didst turn my steps from the beaten path to those who had already heard thy Gospel, to tread in sorrow and captivity the way to the darkened heathen; and thou didst there make me plant in sadness and suffering the seed which has this day, through thy grace, borne fruit in peace and joy. Thou guidest our steps and directest our energies. Truly out of evil thou dost bring forth good."

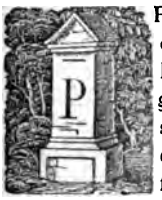
In that year a solemn treaty of peace was formed between the French and the Iroquois, and a mission was founded in the Mohawk valley. And although interrupted by outbreaks of the savages, and interrupted by wars, it constantly revived, until at a period of ten years later, "there, in the heart of New York, the solemn services of the Roman Catholic church were chanted as securely as in any part of Christendom."*

*Bancroft iii, page 113.

RITE OF ORDINATION.

(From the Dublin Review.)

The Rite of Administration of Holy Orders in the Catholic church. In English and Latin. Extracted from the Roman Pontifical. Published by lawful authority. Derby: Richardson and Son.



PRECIOUS to Catholic eyes, and dear to Catholic hearts, should be that glorious and time-honored series, of which this rich contribution is but the fragment of a specimen—the office-books of our holy church! The "Breviarium," with its ever-varying round of social and commemorative devotions, the bond of charity and intercommunion among the saints; the "Missale," with its right of ineffable mystery, the centre and cardinal point of all; the "Rituale," with its more private personal, domestic solemnities, hallowing our Christian pilgrimage from the cradle to the tomb; and, not least, the "Pontificale," wherein the church seems to speak as from her throne, clad in her glorious apparel, and wielding the ensigns of her royal power, but none the less the mother, because "every inch the queen"—what a repository is it, of holy words and august traditions, the records of saintly experience, the remnants of apostolic testimony, the offerings, rich, beyond the wealth "of Ormus and of Ind," which the tide of centuries has deposited on the shores of our favored mother-land, and those centuries, "the ages of faith!" And when from the amazement which follows on so vast an idea, we pass to a closer, yet withal reverent and loving, scrutiny of the contents of this richly furnished casket, that we may not rather say, this priceless reliquary; what thoughts must not the search suggest, of wondering delight, and deep entranced devotion! In the Lections, what treasures of heavenly wisdom; in the Antiphons, what a sounding of the depths of inspired writ: in the very Rubricks, what shrinking awe, what anxious forethought, what affectionate punctiliousness! Nay, even before any examination of details, is there not something significant and impressive in the very material bulk of this wonderful series? reaching as it does to nine or ten goodly volumes, and this without taking accessories into the account, in the shape of "Gradualia," "Antiphonaria," "Cæremonialia," and all those numerous adjuncts, hardly less authoritative than the office-books themselves, which illustrate in subordination to them, the mind of the church, or embody her interpretative counsels. It is in facts like these, more than even in the arguments of theologians, or the attestations of history, that some minds find the most persuasive answer to Protestant cavils. It is here that they recognise the fulfilment of those promises of stability by which the church stands guaranteed against the shocks of time, and the gates of hell. In the rites of divine worship it is that the creed, from a mere form of profession, becomes a breathing reality; in them the great dogmatic system of the church is no longer a record or a document, but lives in action. Hence it is, that they who wished to strike a deadly blow at the faith were, in their generation, wise enough to remodel the offices of worship according to the rule of what they speciously termed "the simplicity of primitive usage." But Catholics, on the contrary, discern, in the multiplicity of ceremonial provisions, one of the most impregnable defences of the faith, the evidence of their church's greatness, the secret of her strength, the pledge of her indefectibility. The creation of nature is not, like the work of the miscalled "reformers," loose and slovenly; majestically simple indeed is it in its results, calm and orderly in its movements;

but in its structure most curiously exact, most elaborately complicated. Philosophers and naturalists count it not below their dignity to write dissertations upon the circulation of the juices in a flower, or of the blood in an insect. Yet, as is the natural universe, such also is the world of grace and truth; sublime in its order, but complex in its machinery; and in both cases alike it is this wondrous intricacy which bespeaks a mystery, and seems to baffle the hope of substantial change or lasting impression. We may devastate districts, but we can not annihilate countries; we may lop branches, or even fell woods, but they grow again; or at any rate we destroy individuals without making any approach to the dissolution of the species. "Uno avúlso non deficit alter Aureus," is perhaps the most serviceable of all trite quotations for the observer of nature; but no less familiar is it to the student of church history and the eyewitness of Catholic life. Some Christians solace themselves in passing moments of despondency, or fortify themselves against popular objections, with the remembrance of the church's triumphs, or the survey of her dominion; with the memorials of her age, or the tokens of her youth; ("jam senior, sed cruda Tibi, viridisque senectus;") some delight to think of her conquests among the heathen, some glory in her subjugation of the pride of kings; the heart of one beats high at the annals of her missions; the flame of another's devotion is fanned by the examples of her saints; and all these alike find in such congenial contemplations, among other and more directly spiritual effects, their answer to the sophistries of the age, or their solution of the perplexities of the moment. We, on the other hand, should be for recommending to those who might be tempted to doubt about the church's fixedness, the study of Gavanti or Merati, or of the Acts of the Congregation of Sacred Rites; and we can only say that, if our patient, after submitting faithfully to such prescription, should still retain any fears or any hopes, of the eventual triumph of Protestantism, we must set him down for either a very determined hypochondriac, a very desperate enthusiast, or a very shallow reasoner. He will conclude very differently from ourselves, if he think it either maintainable in philosophy, or consistent with experience, that the same church should be at once tenacious of a gesture, and negligent of a dogma.

The publication which has given rise to these reflections is, we believe, the first instance of an attempt to familiarize the less educated of the Catholic laity with some of the magnificent offices of the pontifical. We hail it, not merely for its own sake, but as it may be taken as the harbinger of bright and palmy days for the church of England. Sanctioned as it is by the "imprimatur" of our ecclesiastical superiors, it seems to betoken the prospect of a time when the celebration of those wonderful and soul-stirring rites which it discloses to English eyes, shall be no longer limited, as heretofore, to our collegiate chapels, where it is of course comparatively private, but introduced also, on fitting occasions, and with suitable accompaniments, into some of those large and beautiful edifices, worthy of the name of cathedrals, which have arisen, or are arising, in the different districts of the island, St. Chad's, or St. Barnabas', or St. George's. It will be a happy day for our poor country, when large bodies of devout persons, (and we should be far from desiring to exclude from the number *reverent and inquiring* Protestants,) shall have the opportunity of witnessing the magnificent and touching solemnities by which the Catholic church first admits within her sanctuary, and then raises step by step to her chief dignities, those whom she counts worthy of such her posts of honor. It is surely meet that the people, "whose servants they are for Christ's sake," should know under what solemn circumstances their clergy contract those high obligations which are, in a most real

and momentous sense, for their benefit; and we are glad to think that, awaiting the time when it shall seem fit to our bishops to hold their ordinations in some of the larger churches, the publication which we have now the pleasure of announcing, will furnish to all the means of that valuable knowledge.

In the mean time we do not forget, and we are far from wishing to underrate, the advantages which, in their turn, must accrue from the celebration of the rites of ordination within the precincts of our ecclesiastical colleges: advantages which, as we quite feel, are of a very rare and special kind. We refer, of course, to the edification of the younger students. Those indeed who have never enjoyed the real pleasure of assisting at this solemnity, at least with their prayers, in one of our college chapels, can form but an indistinct conception, we do not say merely how solemn, but how beautiful and affecting it is. These communities, as is well known, consist of those whom our bishops regard as in a peculiar manner the lambs of their flock and the children of their family—"filii sicut novellæ olivarum." They consist of youths of all ages, from eleven or twelve, perhaps, to two or three and twenty. A considerable, in some cases even the greater portion, of this interesting charge is destined for the especial service of the altar; and even those who are to be called to secular duties have an interest in the church, of which ordinary Protestants can form no idea whatever, and even the more religious members of the establishment but a very faint one. To take such humble part as may be allowed them in the offices of God's beautiful house, to help at the decoration of the altar on some high festival, or to strew the path of the blessed sacrament on the solemnity of its anniversary with the fresh flowers of early summer, or to bear the bishop's train, or serve the priest at mass: these, and the like, are the choice "treats" of a Catholic boy—the promise of which lights up his eyes, and the prospect of which mingles itself with his dreams; how different from the subjects which engross the thoughts of his Protestant coeval—the new pony, or the new shooting-jacket! Not that we mean to question our young Catholic's interest in such terrestrial pastimes as befit his age; for who so light-hearted as he at recreation time? who so nimble and adroit at hand-ball or cricket, at "cat" or bandy? But *his* highest, as well as purest, pleasures have their sphere in the sanctuary of God: "Domine dilexi decorem domûs tuæ," is the language of a Catholic heart even from childhood upwards—how often checked by the rude shocks of the world, or marred by the defects of education, it is not for us to say; but still native to him, so far forth as he is a child of holy church, and under the systems of instruction with which we happen to be conversant in England, encouraged to the utmost by the wise conduct of superiors, the sympathy of associates, and the "genius loci." In the Catholic church it is that the words come home, "Mallem esse abjectus in domo Domini, quam habitare in tabernaculis peccatorum." But if the prevalence of this spirit in the minds of our youth in general be a guarantee for their deep, breathless interest in all the holy functions of the church, what shall we say of the effects of an ordination upon those who behold in it the consummation of all their religious hopes, the best reward of their studious exertions, the crisis by far the most absorbing and eventful of their holy and happy career? How different the estimate which a Catholic youth forms of that solemn ceremony, or rather series of ceremonies, which is to plant him on the topmost step of the altar, from the idea which "ordination" commonly suggests to a student at one of our Protestant universities! With *his* most awful, and yet in one sense most consoling, anticipations, there are blended no fond dreams of earthly rest and bright domestic joy. For him are no visions of pleasant dwelling-places, sunny landscapes, and social cir-

cles; the poorly furnished attic, the simple and often solitary meal, the "burden and heat of the day," the quiet of the evening, and even the repose of the night, not secured against the visit of the penitent, or the summons to the bed of death—such are the concomitants of the Catholic priesthood, to which the college life of our students is the road, and the sacrament of holy orders the gate. These associations it is which shed so awful a beauty around the path of the Catholic priest: and the preparation is in keeping with the end. While the future guide of souls in the communion which usurps our titles, has despoiled us of our rights, and still enjoys the largest share of popular consideration in this island, is spending the first precious years of his life at a public school, or at one of the universities, distinguished from the candidates for a secular profession by no peculiar strictness of habits, simplicity of living, severity of dress, sacredness of study, or religiousness of occupation; encompassed by snares at the most critical of ages, without certain shelter and ordained safeguard; the companion of the wealthy, at least in their sports, possibly even in their debaucheries, and this from first to last; at school, at "the private tutor's," as the under graduate, as the "resident bachelor," and so on almost up to the very eve of his initiation into responsibilities, the very thought of which makes serious men tremble: the Catholic priest, on the other hand, has his course chalked out in definite lines from the moment when aptness of disposition, or habits of devotion, or any other special token of "vocation" shall point him out to the eyes of his director as one whom his Saviour delights to honor. This crisis may be earlier or later in life; it is seldom so late as to leave fewer than four or five years for direct training, and for the most part it is so early as to allow even twice that number of years for the work of holy preparation. During this interval, how many and how powerful are the aids which this sworn liegeman of the cross enjoys towards the due cultivation of what divines call the "ecclesiastical spirit;" a phrase which to the ears of a thoughtful Catholic imports whatever is high in name, reverent in temper, chaste in affection, or devoted in action! For instance, between one and two hours of every morning of his collegiate life are consecrated to religious acts in common: prayers, meditations, and the holy sacrifice, with the regular opportunity of communion, of which all those in training for the church are found to avail themselves, not only on Sundays and feasts of obligation, but on feasts of devotion, feasts of patron saints, all feasts of our Lord and his blessed Mother, all days and anniversaries of domestic interest, amounting, as a general rule, to more than one besides the Sunday in every week, (and in some of the colleges the average is still greater;) besides this, the frequent use of the holy communion implies, of course, a corresponding recourse to the sacrament of penance. Nor is it easy, again, to appreciate the effect arising from daily and constant access to the house of God at other times than those of stated prayer; more especially of visits to the adorable sacrament, a devotion which is found, along with that of which our blessed Lady is the object, to lay extraordinary hold of the pure and affectionate mind of youth. When to this sum of regular, and, as it may be called, ostensible religion, we add exercises of a more private kind; when we recollect, also, that acts of study are usually preceded by prayer, and again, that the most anxious pains are taken on the part of superiors to regulate the amusements, and fill up the vacant time, of the students, as well as to block up every avenue of sin, and forestall every dangerous occasion—shall we not be supposed to have been rather sketching all the while an ideal picture of a right godly education, than describing facts of which every Englishman may become cognizant, who will be at the trouble of a visit to our chief collegiate institutions?

Such, then, is the moral training of a Catholic priest; and, as he approaches the goal of his ecclesiastical course, he becomes more and more intimately involved in the direct ministrations of the choir and the sanctuary. His first introduction to the awful vicinity of the altar is in the capacity of a server of the mass, an office anciently and properly confined to clerics of the order of acolyte, but now by general custom extended also to towardly, well-conducted, and "handy" boys. Our young ecclesiastic, again, will have been already initiated into his future ministrations by some experience in the duties of "ceroferarius" and "thurifer," offices which are sufficiently explained by their names. In colleges, too, where the bishop is a resident, or even, as must always be the case, a frequent visiter, one or more of the boys will be selected for immediate attendance upon his sacred person. Those of them, moreover, who have musical capacities and tastes (which are extraordinarily rife in the Catholic colleges), will be in request for the service of the choir. The older students will become eligible, in their turn, to the responsible posts of sacristan and master of ceremonies. The care of the sacristy is an especial object of youthful ambition. It involves the contiguity, though not always the contact, of those various treasures, often of most costly material and elaborate design, but deriving, of course, their principal value from their relation in various degrees to the altar on which our blessed Redeemer vouchsafes to repose in the august sacrament; the richly wrought vestments, the linen, of finest texture, and often curious work, and, more than all, the vessels, differing in sacredness according to their proximity to the adorable. Those articles, whether of linen or plate, which come in contact with the blessed sacrament, can not be directly touched, except as matter of necessity, or through express permission, by any who are not in sacred orders. It is the privilege of the subdeacon to brighten the chalice, and wash the linen which is used in the more solemn parts of the mass. The moral effect of such provisions upon the minds of those who are brought under their influence, can hardly be appreciated without experience. Those alone, whose high privilege it is to be conversant with the *routine* of a Catholic college, (for an occasional visit could convey no just impression of facts,) can attest how deep and instinctive a sense of reverence for holy things is cherished in the minds of our youth by their subjection (O yoke of sweetness! O bondage more blessed than empire!) to this gracious and subduing rule. Who that has witnessed it, can forget the gentle and loving care with which our students discharge these pious ministries? The light and noiseless step—so full of recollection, so significant of tenderness, cautious as in the chamber of the dead, yet cheerful as in the company of angels; the easy yet guarded gait, staid without stiffness, solemn without effort, free without negligence; the orderly movement, the delicate touch, the unstraying eye, the leisurely genuflection:—to suggest such images, is to give the opportunity of filling up a picture in the mind, to which every well-regulated place of Catholic education will furnish the original; and if natives perchance do not recognise its correctness so vividly as strangers, the reason is, we suspect, to be found in their greater interior devotion, which leaves them less opportunity, as well as less need, to look out in church for exterior incentives to edification.

The glimpse we have thus given, transient and superficial as it is, into the interior of one of our colleges, is almost necessary to the understanding of the offices of which we are about to present a brief analysis, for the sake of those, whether members of the church, or others, who may never have enjoyed the opportunity of witnessing their celebration, and have regarded them as exclusively the property and concern of ecclesiastics.

To be continued.

DEATH-BED OF TOM PAINE, 1809.

EXTRACT FROM A LETTER OF BISHOP FENWICK TO HIS BROTHER AT GEORGETOWN COLLEGE.

(Communicated for the U. S. C. Magazine.)

A SHORT time before Paine died, I was sent for by him. He was prompted to this by a poor Catholic woman, who went to see him in his sickness; and who told him, among other things, that in his wretched condition, if any body could do him good, it would be a Roman Catholic priest. This woman was an American convert (formerly a Shaking Quakeress) whom I had received into the church but a few weeks before. She was the bearer of the message to me from Paine. I stated this circumstance to F. Kohlmann at breakfast, and requested him to accompany me. After some solicitation on my part, he agreed to do so: at which I was greatly rejoiced, because I was at the time quite young and inexperienced in the ministry, and was glad to have his assistance, as I knew, from the great reputation of Paine, that I should have to do with one of the most impious as well as infamous of men.

We shortly after set out for the house at Greenwich, where Paine lodged, and on the way agreed upon a mode of proceeding with him.

We arrived at the house; a decent looking, elderly woman (probably his house-keeper), came to the door, and inquired whether we were the Catholic priests; "for," said she, "Mr. Paine has been so much annoyed of late by ministers of different other denominations calling upon him, that he has left express orders with me to admit no one to-day but the clergymen of the Catholic church." Upon assuring her that we were Catholic clergymen, she opened the door, and showed us into the parlor. She then left the room, and shortly after returned to inform us that Paine was asleep; and at the same time expressed a wish that we would not disturb him; "for," said she, "he is always in a bad humor when roused out of his sleep—'tis better to wait a little till he be awake." We accordingly sat down and resolved to await the more favorable moment. "Gentlemen," said the lady, after having taken her seat also, "I really wish you may succeed with Mr. Paine; for he is laboring under great distress of mind ever since he was informed by his physicians that he can not possibly live, and must die shortly. He sent for you to-day, because he was told that if any one could do him good you might. Possibly he may think that you know of some remedy, which his physicians are ignorant of. He is truly to be pitied. His cries, when he is left alone, are heart-rending. *O Lord help me!* he will exclaim during his paroxysms of distress, *God help me! Jesus Christ help me!* repeating the same expressions without any, the least variation, in a tone of voice that would alarm the house. Sometimes he will say: *O God! what have I done to suffer so much!* Then shortly after: *But there is no God!* And again, a little after: *Yet if there should be, what will become of me hereafter?* Thus he will continue for some time, when on a sudden he will scream as if in terror and agony, and call out for me by name. On one of these occasions, which are very frequent, I went to him, and inquired what he wanted? *Stay with me,* he replied, *for God's sake: for I can not bear to be left alone.* I then observed that I could not always be with

as I had much to attend to in
ıouse. *Then*, said he, *send even a
to stay with me; for it is a hell to
lone.* I never saw," she concluded,
more unhappy—a more forsaken
; it seems he can not reconcile him-
:o die."

.ch was the conversation of the wo-
who had received us, and who pro-
r had been employed to nurse and
care of him during his illness. She
a Protestant, yet seemed very desir-
hat we should afford him some re-
ı his state of abandonment, bordering
ımplete despair. Having remained
some time in the parlor, we at length
l a noise in the adjoining room across
passage-way, which induced us to
re that Mr. Paine, who was sick in
:oom, had awoke. We accordingly
ɔsed to proceed thither, which was
ted to by the woman; and she open-
ıe door for us. On entering we
l him just getting out of his slumber.
ɔre wretched being in appearance I
: before beheld. He was lying in a
ıufficiently decent of itself, but at
nt besmeared with filth: his look
that of a man greatly tortured in
; his eyes haggard; his countenance
lding—and his whole appearance
ɔf one whose better days had been
ne continued scene of debauch. His
nourishment at this time, as we
informed, was nothing more than
punch, in which he indulged to the
extent of his weak state. He had
ken undoubtedly but very recently
as the sides and corners of his mouth
ited very unequivocal traces of it,
ell as of blood, which had also flow-
the track, and left its marks on the
v. His face to a certain extent had
been besmeared with it. The head
ı bed was against the side of the
through which the door opened.
ɔhlmann having entered first, took a
ın the side, near the foot of his bed.
: my seat on the same side near the
Thus, in the posture in which
Paine lay, his eyes could easily bear on
F. Kohlmann, but not on me easily, with-
out turning his head.

As soon as we had seated ourselves, F.
Kohlmann, in a very mild tone of voice,
informed him that we were Catholic
priests, and were come, on his invitation,
to see him. Paine made no reply. After
a short pause F. Kohlmann proceeded
thus, addressing himself to Paine in the
French language, thinking, that as Paine
had been in France, he was probably ac-
quainted with that language, (which,
however, was not the fact) and might un-
derstand better what he said, as he had at
that time a greater facility, and could ex-
press his thoughts better in it than in the
English.

"Mons. Paine, j'ai lu votre livre inti-
tulé, *L'Age de la Raison*, ou vous avez at-
taqué l'ecriture sainte avec une violence,
sans bornes, et d'autres de vos écrits pub-
liés en France: et je suis persuadé que"—
Paine here interrupted him abruptly, and
in a sharp tone of voice, ordering him to
speak English, thus: "Speak English,
man, speak English." F. Kohlmann,
without showing the least embarrassment,
resumed his discourse, and expressed
himself nearly as follows, after his inter-
ruption, in English: "Mr. Paine, I have
read your book entitled the Age of Rea-
son, as well as other of your writings
against the Christian religion; and I am
at a loss to imagine how a man of your
good sense could have employed his tal-
ents in attempting to undermine what, to
say nothing of its divine establishment,
the wisdom of ages has deemed most con-
ducive to the happiness of man. The
Christian religion, sir"—

"That's enough, sir, that's enough,"
said Paine, again interrupting him; "I
see what you would be about—I wish to
hear no more from you, sir. My mind is
made up on that subject. I look upon the
whole of the Christian scheme to be a
tissue of absurdities and lies, and J. C. to
be nothing more than a cunning knave
and an impostor."

F. Kohlmann here attempted to speak again, when Paine, with a lowering countenance, ordered him instantly to be silent and to trouble him no more. "I have told you already that I wish to hear nothing more from you."

"The Bible, sir," said F. Kohlmann, still attempting to speak, "is a sacred and divine book, which has stood the test and the criticism of abler pens than yours—pens which have made at least some show of argument, and"—

"Your Bible," returned Paine, "contains nothing but fables; yes, fables, and I have proved it to a demonstration."

All this time I looked on the monster with pity mingled with indignation at his blasphemies. I felt a degree of horror at thinking that, in a very short time, he would be cited to appear before the tribunal of his God, whom he so shockingly blasphemed, with all his sins upon him. Seeing that F. Kohlmann had completely failed in making any impression upon him, and that Paine would listen to nothing that came from him, nor would even suffer him to speak, I finally concluded to try what effect I might have. I accordingly commenced with observing: "Mr. Paine, you will certainly allow that there exists a God, and that this God can not be indifferent to the conduct and actions of his creatures." "I will allow nothing, sir," he hastily replied, "I shall make no concessions." "Well sir, if you will listen calmly for one moment," said I, "I will prove to you that there is such a Being; and I will demonstrate from his very nature, that he can not be an idle spectator of our conduct." "Sir, I wish to hear nothing you have to say; I see your object, gentlemen, is to trouble me; I wish you to leave the room." This he spoke in an exceedingly angry tone, so much so that he foamed at the mouth. "Mr. Paine," I continued, "I assure you, our object in coming hither was purely to do you good. We had no other motive. We had been given to understand that you wished to see us, and we are come accordingly: because it is a principle with us never to refuse our services to a dying man asking for them. But for this, we should not have come, for we never obtrude upon any individual."

Paine, on hearing this, seemed to relax a little; in a milder tone of voice than any he had hitherto used, he replied: "You can do me no good now—it is too late. I have tried different physicians, and their remedies have all failed. I have nothing now to expect" (this he spoke with a sigh) "but a speedy dissolution. My physicians have, indeed, told me as much." "You have misunderstood me, said I immediately to him, "We are not come to prescribe any remedies for your bodily complaints; we only come to make you an offer of our ministry for the good of your immortal soul, which is in great danger of being forever cast off by the Almighty, on account of your sins; and especially for the crime of having vilified and rejected his word, and uttered blasphemies against his Son." Paine, on hearing this, was roused into a fury; he gritted his teeth, twisted and turned himself several times in his bed, uttering all the while the bitterest imprecations. I firmly believe, such was the rage in which he was at this time, that if he had had a pistol, he would have shot one of us; for he conducted himself more like a madman than a rational creature. "Begone," says he, "and trouble me no more. I was in peace," he continued, "till you came." "We know better than that," replied F. Kohlmann; "we know that you can not be in peace—there can be no peace for the wicked. God has said it." "Away with you, and your God too; leave the room instantly," he exclaimed, "all that you have uttered are lies—filthy lies; and, if I had a little more time, I would prove it, as I did about your impostor Jesus Christ." "Monster," exclaimed F. Kohlmann, in a burst of zeal, "you will have no more time. Your hour is arrived. Think rather of the awful account you have already to render,

and implore pardon of God; provoke no longer his just indignation upon your head." Paine here ordered us again to retire, in the highest pitch of his voice; and seemed a very maniac with rage and madness. "Let us go," said I to F. Kohlmann, "we have nothing more to do here. He seems to be entirely abandoned by God; further words are lost upon him."

Upon this we withdrew both from the room, and left the unfortunate man to his own thoughts. I never, before or since, beheld a more hardened wretch.

This, you may rely upon it, is a faithful and correct account of this transaction.

I remain your affectionate brother,

(Signed)

† BENEDICT, *Bp. of Boston.*

OUR MARTYRS, No. II.

PETER MARTINEZ, S. J., 1565.*

FEW years after the death of Father Cancer, another laid down his life for the faith in the territories of the United States. It was Father Peter Martinez, of the Society of Jesus. This new order, destined to take so prominent a part in the affairs of Christendom, was but formed when its little troop of members descended from the mount of martyrs to scatter their scarce united forces, and, each in himself a host, to advance to the conquest of the world; and they "were seen to rush to the holy conquest of souls on all the most distant points of the globe with the great and venerable families of St. Dominic and St. Francis, to mingle on the unbelieving ground their sweat and blood."

On the 22d of July, 1565, St. Francis Borgia was chosen general. One of the earliest members of the company, his missionary labors commenced at an age when most men think only of quiet and repose. As duke of Gandia, he had filled many offices in the state, and was one of the most honored of Isabella's court, and, at her death, was the grandee selected to attend the body to Granada. Here it was necessary for him, according to the custom of the realm, to open the coffin to identify the body. The awful change a few days had wrought in her, one of the greatest sovereigns of the time, showed him the true value of earthly greatness, and he resolved to abandon the world, resigning all his dignities. He became a Jesuit, and had scarce been elected to fill the vacancy caused by the death of the general Lainez, when the king, still impressed with the duty of converting the Indians of Florida, entreated him to send twenty-four members of the society on that mission to carry on the great work. The general, unable to detach so many, sent out two priests of great learning and virtue, Peter Martinez and John Rogel, together with a lay-brother, Francis of Villareal.

Father Peter Martinez, to whom, as superior, this mission was confided, was born in the hamlet of Feruel, near the town of Celda, in the diocess of Saragossa. He was at first a secular priest, and, being a man of great learning, was a regent in philosophy. Being nearly related to the archbishop of Granada, the highest preferments were within his reach, and there was none of which his piety and ability did not render him worthy. But

* Authorities—Tableaux des signales personnages de la Campagnie de Jesus, par Pierre D'Oultreman, Douay, 1622, part 2,—Ensayo Cronologico, p. 120,—El Ynca Historiade Florida, lib. vi, c. 22.

he renounced all these flattering prospects, and became a religious of the company in 1556, and here he learned a philosophy, nobler far than that to which his earlier days were devoted—the philosophy of the cross.

In the expedition fitted out against the African states in 1558, under Count Alcandeta, he was sent, as a chaplain, to the forces; but he and the other fathers, by the count's direction, stopped at Oran to attend to the hospital.

The expedition failed, having been entirely cut to pieces by the Turks; indeed none returned, those who survived the fatal campaign having been made prisoners.

Earnestly as Father Martinez desired martyrdom, it was not here that the dearest wish of his heart was to be gratified; his stay at Oran had, under Providence, saved his life.

On his return, he was employed in other missionary duties, down to his appointment of superior of the Florida mission, an appointment which shows the high opinion of his virtues entertained by St. Francis, and is an eminent proof of his sanctity.

This station he joyfully accepted, foreseeing, as it were, that this was the field where he was to gain the crown to which he aspired; and almost his last words to the celebrated Franciscan, Father Lobo, at Seville on the eve of his departure, were, "Oh, Father Lobo, how I long to shed my blood at the hands of the savages for the faith, and to bathe with it the shores of Florida."

The fleet set sail on the 28th of July from San Lucar; their voyage was very pleasant till they had almost reached the coast, when by a stress of weather the Flemish vessel, in which the Jesuits were, was separated from the fleet. They sailed northward, on the 14th of September came within two leagues of the shore; but as they had relied altogether on the Spanish vessels, they had no means of ascertaining their position, nor the direction in which the Spanish settlements lay. The only plan was to send a boat on shore to inquire of the natives; but here an obstacle met the captain; none of his crew would go in the boat. At last, however, nine Flemings offered to go, if Father Martinez would accompany them in their attempt. He instantly leaped into the boat, followed by a Spaniard named Flores and the Flemings, and they put off to the shore. They had scarcely reached the land when one of the sudden storms of those latitudes arose, which drove the vessel out to sea. The condition of the party on land was now extremely critical; they had left the ship, without food or a compass, or articles to trade with the Indians, by which they might procure food, as they had left the ship in the certainty of a speedy return. As they were unable to find a single human being at that place, and yet were unwilling to leave it, expecting as they did that the ship would put back at once, they remained there some time, suffering greatly from hunger, which they could find nothing to appease but grass and roots. They at last gave up in despair, but Father Martinez finally persuaded them to take to their boat. They now coasted along northerly, about twenty-four leagues, landing occasionally, but finding no one. At this place, however, they found in a grove of pines some huts, and in one of them a large fish. Although they suffered greatly from hunger, Father Martinez would take only half of it, not knowing but that their unasked for trade might deprive of food some as hungry as themselves. They left a coat and some beads in exchange, and again proceeded on their way; the next day their hearts were gladdened by the sight of men; they met five Indians who, learning from the signs made by F. Martinez, that they needed food, brought them some fish. Some figures cut from the parchment cover of his breviary seemed to please them highly, and as their hunger was stayed, the party sought information as to

their route. The Indians were friendly, but they could give them no information; an old man was found, however, who told them that after passing three Indian villages, they would find a settlement at the mouth of a river.

Encouraged by this they put off in high spirits, and passed two of the villages, when on a little island, then called Tacatacuru, they saw some Indians fishing; from them they procured some fish, and were about to put off again when the Flemings insisted on landing; Father Martinez remonstrated, but in vain; they leaped on shore, leaving in the boat only the father and Flores.

They were scarcely on shore when one of the fishers ran off, which made those in the boat suspect trouble: in a few moments their suspicions were realized, for about forty Indians appeared armed with bows and arrows. Flores wished Father Martinez to put off; but he would not; he saw the risk of delay, but he saw that the danger of those on shore was incomparably greater. He called to them, and waited till all were in the boat; they now attempted to put off, but it was too late; twelve Indians rushed into the boat, and taking Father Martinez and three Flemings by the shoulders, sprang into the water with them, and dragged them, nearly drowned, and much injured, to the shore.

Father Martinez knew well how this was to end, and as soon as he got on shore he knelt down, lifting up his hands, as well as he could, to heaven; a few moments after an Indian struck him so heavy a blow on the head with a club that he instantly expired. The desire he had made known to Father Lobo was accomplished.

His death took place on the eighteenth of September, 1565, within three leagues of San Mateo, a Spanish settlement at the mouth of a river which then bore the same name, but is called the St. John's.

He was the first Jesuit who entered the territory now embraced in the United States, and, like Father Jogues, the first who entered it from the north, consecrated the land by his blood. J. D. S.

INTELLIGENCE.

FOREIGN.

ITALY.—The popularity of Pius IX still continues to be manifested by the most unbounded expressions of loyalty. We copy the following particulars from the *Tablet*: "The *Augsburg Gazette* publishes a letter from Rome of the 5th inst., mentioning that the pope had received an autograph letter from Louis Philippe containing expressions of the highest esteem for his holiness. A letter from Sinigaglia announced the arrival in that city, from Corfu, of twenty-five refugees, who had availed themselves of the late amnesty. They were welcomed by the inhabitants with the liveliest joy, and the refugees requested the pope's brother, Count Mastai, to express their gratitude to his holiness. The enthusiasm of the people of Rome had even manifested itself in the fashions. The ladies in their dresses, &c., preferred the pontifical colors of white and yellow, and the men also wore cravats of the same colors. The *Cologne Gazette* of August 16th inserts some Italian correspondence, stating that several states of Italy, feeling alarmed at the liberal measures adopted by his holiness, had addressed a note to the Austrian government on the subject. The latter, it was stated, had made representations to Rome, and much curiosity was felt in Italy to know whether Pius IX would long persist in his measures of reform."—*Times*.

"Letters from Rome of the 18th inst. state that the sacred college offered every possible opposition to the measures of reform contemplated by the pope and Cardinal Gizzi. His holiness, however, was not to be deterred from his purpose, and various improvements in the civil administration and the organization of the

municipal councils, long claimed by the population, were in progress of preparation. One of the cardinals having observed to the pope that, if he did not alter his system, the people would demand a constitution: 'And why should I not accede to their desire,' replied his holiness, 'if a constitution was necessary to the welfare of my subjects?'"—*Ib.*

"The *Constitutionnel* publishes an Italian correspondence which states that the pontifical amnesty produced a most lively feeling of joy throughout Italy. At Turin, groups of persons assembled in the streets, and cried 'Pius IX for ever!' The Neapolitan government did not approve of the amnesty, and caused the frontiers to be more strictly guarded than ever."

The education scheme, framed by the ministry of Sir Robert Peel, having been submitted to the consideration of the holy see, was condemned.

THE RONGE MOVEMENT.—A few months ago the Protestant journals of Europe and America were ringing the changes in Catholic ears, about the wonderful reformation, which Ronge and his compeers, like other Luthers, were to effect among the people of Germany. But the whole affair has ended in smoke, assuming the usual cast of all Protestant developments in Germany, downright infidelity. The following extract from the *Morning Herald* will show the character of the party, which not long since received a joyful welcome from the Protestant world.

Burlin, July 27.—We have news of the result of the synods of the congregations professing the apostolical faith, which has been held at Schneidemuhl; and it is most afflicting. So unblushing was the denial of the saving truths of the Gospel manifested at this meeting, that Dr. Jettmar and his lay coadjutor withdrew in disgust before its sittings terminated. They represented the apostolical flock in this city, and in spite of all the persuasions and exhortations which Christian love and faithfulness could urge, were unable to prevent the meeting from repudiating the confession of the Holy Trinity, the divinity of Jesus Christ, and the personality of the Holy Ghost. Not only did the members protest against the adoption of the three œcumenical creeds, but even treated the Apostle's Creed with slight. The Godhead of the Saviour having become the subject of discussion, the Rev. Mr. Port, of Posen, who acted as president, asked whether any one present really believed that Jesus Christ was very God? And upon one of the Berlin deputies replying that he believed it, and was as fully convinced of it as of his own existence, the president treated the asseveration with scorn and contempt. Again, when the Berlin deputies earnestly besought the assembly not to reject the Apostle's Creed, and to abstain from abbreviating it, the same individual observed that it contained "arrant nonsense." One of the deputies called upon Czerski to use his influence to discountenance so unscriptural and unbefitting a remark, and to support the opposition raised by them in behalf of the apostolical symbol. He answered that he saw nothing objectionable in the remark; and for himself was averse to all confessions (symbolicism), and should vote for the doing away with all creeds, and the adoption of the Bible as the only standard.

Dr. Thirnen was also present, and proposed a confession for the congregation of the Grand Duchy of Posen, which is of so equivocal a character as to suit almost every shade of belief, and the meeting adopted it.

ENGLAND.—The triumphs of Catholicity continue among the English people in the form of conversions from Protestantism. Every packet brings intelligence of new converts to the church.

Death of the Right Rev. Dr. Epalle.—The following is the account of the bishop's death, as furnished by Captain Richards, the commander of the Marian Watson: schooner Marian Watson, at Astrolabe Harbor, Isle of St. George, December, 1845. In lat. 8° 31′ south, long. 159° 41′ 46″ east. Tuesday, 14th December,—At 7.30 A. M. Bishop Epalle, Messrs. Fremont and Chauraine, with a lay brother, left the ship in the whale boat, in charge of the second mate and four hands, for the purpose, as they had been two days previous on the Island of Ysable, to see if they could find a place adapted for a settlement or station. About 10.30 the boat returned to the ship with three severely wounded, having been attacked by the natives. On getting the bishop on deck, and his wounds examined by Mr. Guior, we found there were no hopes of his recovery, having received four large cuts on the head, and all clean through the skull, so as to expose the brain. Mr. Fremont, with two wounds, and the second mate with one, which had the appearance of being done

with a tomahawk. The account of this melancholy affair I got from Mr. Chauraine, the bishop's secretary. On landing they saw some natives, all armed; one of them, who appeared to be a chief, came to the boat, and wanted the bishop's ring. The second mate and our seamen also landed, and walked up the beach, the natives coming still out of the bush towards the boat. This chief asked for a tomahawk, which the second mate gave, as he did not like his appearance. By this time several natives had got about the boat, and taking particular notice of the fire-arms. It appears no one paid any attention to the natives being all dressed or painted as natives generally are when they are for war—and the first alarm was the bishop crying out, and a yell from the natives running out of the bush. The second blow the bishop fell, at which time three or four natives were round him. Mr. Fremont and the second mate made for the water, and the report of a pistol from the boat saved them from sharing the same fate. Mr. Chauraine most ably fought his way through this mob of savages with stones only, and got to the boat, when he seized a cutlass, and fearlessly risked his own life to go to the assistance of his lordship, whom they were dragging along the beach, tearing his clothes off, when, at the second report of a musket and pistol, they all ran off into the bush. It appears that these natives are well acquainted with fire-arms, as, on the signal being given, they tried to heave up the boat, and others wetted the arms with salt water. The bishop departed this life at four P. M. on Friday, 19th December, but never took notice or spoke after being taken into the boat. On Saturday, the 20th December, at five A. M., we all left the ship, and buried the body about six A. M. The grave is close to a place marked on the French charts, Debarcader—the outer point of Astrolabe harbor, and the highest peak near Cape Prieto, on the Island of Ysable. On one of the small stones along the grave is the mark ✝ where lie the remains of John Baptiste Epalle, bishop of Sion, Vicar Apostolic of Melanesie and Mieronisie.

D'Aubigne's History of the Reformation.—The mode in which the "evangelical" author of this lying or romantic history has contrived to make money by not only the original, but by even the translations of it into French, English, &c., is truly amusing, and the efforts which so many Protestants have made, by clubs and societies and otherwise, to scatter the poison far and wide, should shame Catholics into some life and animation to circulate extensively the antidote—the Very Rev. Dr. Spalding's triumphant answer—to this heap of misrepresentation, in which the truth is suppressed, and falsehood is given with such brazen impudence.—*Tablet*.

The Evangelical Alliance.—This singular convention met in London on the 19th of August, and closed its sessions on the 3d of September. From the report of its proceedings in our American exchanges, we are left to infer that Protestantism has gained nothing by this extraordinary meeting of its jarring sects, while it has given the world at large, as we hope to show in our next number, another evidence of its discordant nature, not more palpable, however, than amusing.

Ireland.—The recent divisions in the Repeal Association, by the secession of Young Ireland, or the party who advocate in some way the doctrines of physical force, is likely to prove ultimately beneficial to the cause, by exhibiting still more prominently the real principles and aims of Mr. O'Connell and those who are united with him in promoting the liberties of the country. The *Tablet* says: "We are glad to find means taken to restore amity and peace among the councils of the Irish people. Many, avoiding extremes on both sides, have laudably come forward to remove the discord which the question of physical force had created. The meeting and speeches at the Castle Ward in Dublin deserve some notice. Whilst moral force, in its just and proper meaning, is enforced, no compromise of nationality is recommended. It is the rallying word to give the people full hope and confidence in the justice of their cause.

DOMESTIC.

Archdiocess of Baltimore.—*Ordinations.*—On the 16th August, the Rev. Thomas Foley, deacon, was ordained priest, and appointed to the pastorship of Rockville and its dependent congregations, in the place of Rev. Mr. Gallagher, who has joined the Society of Jesus.

On Sept. 3d, another ordination was held in the chapel of St. Mary's Seminary, Baltimore, when several young gentlemen were admitted to the tonsure and minor orders.

Confirmation.—On the 30th August, the Most Rev. Archbishop confirmed seventy-five persons, at St. Peter's church, Washington city.

Religious Profession.—On 2d September, at the Convent of the Visitation, Baltimore, Sister CLARA AGNES (Frances Jenkins) was admitted to the holy profession. The Most Rev. Archbishop performed the ceremony and preached on the occasion.

Dedication.—The new church, for the German Catholics of Washington city, was blessed by the Most Rev. Archbishop on the 7th of September, under the invocation of the Mother of God (Mater Dei).

Clerical Changes.—The Rev. Mr. White has been permitted by the Most Rev. Archbishop, in consequence of feeble health, to retire from the active duties of the ministry. Letters and papers for Mr. White may be directed to the care of Mr. John Murphy, 178 Market street, Baltimore.

Rev. John P. Donelan has been appointed to the pastorship of St. Vincent de Paul's church, Baltimore, and will be assisted by the Rev. Michael Slattery. Rev. Wm. D. Parsons has become the associate of the V. Rev. Wm. Matthews, at St. Patrick's church, Washington city, in the place of Rev. James Donelan, who has succeeded his brother in the pastorship of St. Matthew's.

Foundation.—The Sisters of Charity having retired from *St. John's Female Academy* at Frederick, the institution will hereafter be conducted by the sisters of the Visitation. Ten members of the community, at Georgetown, recently repaired to Frederick for this purpose.

Young Catholic's Friend Society.—The following persons were elected members in September: George Slater, John S. Sumner, Thomas Carroll, Joseph A. Walter, Thomas W. Coyle.

Preparatory School for Boys.—We are much pleased to learn that a boarding school for boys, from four to ten years of age, has just been opened in the suburbs of Baltimore. An institution of this kind has been a great disideratum amongst us since the discontinuance of St. Francis Xavier's, near Emmitsburg, which was so prosperously conducted by the Sisters of Charity; and we have no doubt that many parents will rejoice to have an opportunity of placing their children in such an establishment, where they will be trained, from an early age, to habits of industry and piety, and prepared in an efficient manner for a collegiate course. The institution to which we allude is located, for the present, at Mt. St. Vincent, on the Harford road, and will be conducted by Miss Meade, recently of Washington. Miss Meade is a lady whom we believe to be eminently qualified for the charge she has assumed, especially after having acquired the advantage of a long and successful experience in the education of youth; and we take great pleasure in commending her establishment to the confidence and encouragement of the Catholic community. For further particulars respecting it, application may be made to Miss Meade, through the Baltimore Post Office.

DIOCESS OF PHILADELPHIA.—*Laying the Corner-stone.*—On Sunday, 6th Sept. the Rt. Rev. Dr. Kenrick performed the ceremony of laying the corner-stone of the new Cathedral, which is to grace the city of Philadelphia. An immense concourse of persons was present, and the greatest order prevailed on the occasion. $1,100 were collected towards the building of the church.

Dedication.—The *Catholic Herald*, from which we learn the fact above stated, informs us also that on the 13th Sept. the new church of St. Mark's, at Bristol, was dedicated to the worship of God. The Rev. Dr. O'Dwyer preached on the occasion, and $175 were collected.

DIOCESS OF NEW YORK.—*Spiritual Retreat and Confirmation.*—A retreat was commenced at Utica, August 30th, and closed on the following Sunday, during which the Rev. Fathers Deluynes and Petit, of St. John's college, Fordham, were most actively engaged in preaching and administering other spiritual blessings to the numerous concourse that flocked to the church. Several converts were baptized during the retreat, and at its close the bishop administered the sacrament of confirmation to four hundred children and adults.—*Truth Teller.*

DIOCESS OF BOSTON.—*Confirmation.*—The sacrament of confirmation was administered by the Rt. Rev. Bishop Fitzpatrick, on Sunday, August 23, at St. John's church, East Cambridge, to seventy-two persons, twenty-five of whom were adults.—*Boston Pilot.*

DIOCESS OF PITTSBURG.—*Ordination.*—On Thursday, 17th Sept., Rt. Rev. Dr. O'Connor

conferred the first tonsure on Messrs. Michael Creedon, and Joseph Gallagher. On Friday the same gentlemen received minor orders, and to-day were promoted to the holy order of subdeaconship.—*Pittsburg Catholic.*

Reception.—September 15th, the Rt. Rev. Dr. O'Connor, assisted by the Very Rev. Walter Quarter, vicar-general of Chicago, and some of the clergymen of the city conferred the white veil on three ladies at the convent of the Sisters of Mercy on Penn street. The postulants were Miss Anna Lombard (Sister Paula), Miss Eliza Corbitt (Sister Clara), and Miss Margaret Quinn (Sister Patricia). This very prosperous and well-doing community numbers at present about *thirty-four* members.—*Ibid.*

New Churches.—We learn from the same source, that *fifteen* new churches are in progress of erection in the diocess of Pittsburg, and arrangements are made for commencing ten others early next season.

Diocess of Louisville.—*Ecclesiastical Retreat.*—As notified in our paper, the retreat for the clergy was opened on the 27th of August, and closed on the 3d of September. The exercises were conducted by Rev. Father Timon, and followed by most of the clergy of the diocess. The Rt. Rev. Bishop Chabrat was also present.—*Cath. Advocate.*

Ordination.—On the 26th of August, the Rt. Rev. Bishop Flaget held an ordination in St. Louis church, when John Voll received the order of deaconship.—*Cath. Advocate.*

The same gentleman has since been raised to the priesthood.

Diocess of Cincinnati.—*Ordination.*—We learn from the *C. Telegraph*, that on a recent visit to the convent of St. Joseph, near Somerset, the Rt. Rev. Dr. Purcell conferred the tonsure and minor orders on Albert Bokel and Vincent Daley. Mr. Peter Walker was ordained subdeacon, and Mr. James Whelan was promoted to the priesthood. The same paper furnishes the following particulars:

It is the intention of the Very Rev. provincial, T. A. Wilson, to commence the erection of a new convent, which is much wanted, at St. Joseph's this fall, and to convert the present convent into a college where the youth of the neighborhood will have the advantage of acquiring sound religious, literary and scientific instruction.

The sisterhood and school of St. Mary's, Somerset, are also flourishing. A beautiful Gothic chapel has lately been erected by those pious ladies, for their own and their pupils' accommodation, as well as that of the devout people of the vicinity—and the zealous father O'Brien is building a noble church, some hundred by sixty feet, at St. Patrick's, seven miles from Somerset; he is to commence a similar building at Rehoboth, as soon as this labor of love is completed.

Confirmation.—One hundred persons were confirmed at St. Joseph's, Somerset, by the Rt. Rev. Bishop Purcell; sixty-three at Rehoboth, forty-three at Lancaster, fifty-five at St. Patrick's church, Perry county, forty-three at St. Patrick's, Fayetteville.

Laying of Corner-stone.—The corner-stone of the church of St. Philomena was laid on last Sunday afternoon, August 23, by the bishop, assisted by Very Rev. E. T. Collins, and the Rev. Messrs. Huber, Hammer, Unterthiner and J. F. Wood.

Progress of Religion.—A correspondent of the *Pittsburg Catholic* states, that Catholicity is making rapid strides in the northern and western parts of Ohio. In the vicinity of Hanover, Columbiana co., the two churches erected within a few years past are entirely too small for the numbers that frequent them. Two new churches have been recently commenced.

Diocess of Chicago.—*New Convent.*—Yesterday, Sister Mary Frances Ward, superioress of the community of the Sisters of Mercy in this city, with Sister Mary Agatha O'Brien, who will be superioress of the new foundation in Chicago, Sisters Mary Vincent M'Girr, Mary Gertrude Maguire, Mary Eliza Corbitt, and Mary Eva Smidt, left here for the diocess of the zealous Bishop Quarter. They are accompanied by the bishop's brother, the Very Rev. Walter Quarter.—*Pittsburg Cath.*

Progress of Religion.—In the synod of Baltimore, held in 1843, it was resolved to separate Illinois from St. Louis and form it into a diocess, and the Rev. Wm. Quarter, pastor of St. Mary's church in New York, was consecrated as its first chief pastor. No selection could have been better made. In May, A. D. 1844, the new bishop arrived in Chicago, which, if we are to judge the tree by its fruit, very soon began to flourish. We have not ascertained the exact number of priests in the

diocess when Bishop Quarter took possession of his see, but they could not have exceeded six or eight, perhaps less. At present there are forty clergymen, eighteen of whom were ordained by himself, all actively engaged on the mission. Nor is this all. A new and splendid college, "The University of St. Mary's of the Lake," was erected and is now in a prosperous condition, bestowing the blessings of a classical and religious education on the youth of the city and surrounding country, while the good they receive is made a means of a still greater good, the maintenance of a flourishing seminary for the education of candidates for holy orders. Rev. Mr. Kinsella, who is president of this institution, is assisted by four other clergymen and a number of ecclesiastical students, thirteen of whom are studying theology. As an indication of the progress of religion throughout the diocess, over forty churches can be pointed out, some of them really handsome and exhibiting, like the church in Quincy, great taste in their architecture. Besides these there are eight other churches erecting. All of this good could not have been effected without great exertions on the part of the zealous bishop and his clergy. The city of Chicago is situated on Lake Michigan, and presents, we are told, to the voyageur on the Lake, the most lovely appearance. Like most of the western cities, it is of recent origin; but, though built in a day, it is a good day's work, and is likely to grow on for years. In the city there are four churches, two of which are occupied by the Germans, and the others by those who speak English. If from the past and present we can judge of the future, few places promise better than Chicago.—*Ibid.*

Diocess of St. Louis.—*Ordination.*—On Wednesday, the 26th August, the minor orders were conferred in the Cathedral, on Dennis Kenny, S. J., and on Patrick Fleming.

On Thursday, the 27th ult., the order of subdeaconship was conferred on Dennis Kenny, John Bax, and Ignatius Maes, all of the Society of Jesus.

On Friday, the 28th ult., the order of deaconship was conferred on the three last named fathers.

On Saturday, the 29th ult., the order of priesthood was conferred on Dennis Kenny, John Bax, Ignatius Maes, all of the Society of Jesus; on John Delcros, of the congregation of the priests of the mission, and on Francis Lahaye.—*Cath. News Letter.*

Diocess of Natchez.—*Dedication.*—On the 23d of August the Rt. Rev. Dr. Chanche, blessed a new church under the invocation of St. Peter, at Jackson, the capital of the State of Mississippi. A large concourse of persons assembled to witness the ceremony. The bishop preached in the morning, and the Rev. Mr. Montgomery in the evening.—*Prop. Cath.*

Diocess of New Orleans.—*Confirmation.*—On the afternoon of the Assumption, 15th August, the Rt. Rev. Dr. Blanc administered confirmation, at the female orphan asylum in the *Rue du Camp*, to twenty-six young persons, chiefly belonging to the institution. On the 20th of the same month he confirmed sixty-five persons in the parish of St. Bernard.—*Ibid.*

"Free Inquiry.—The Catholic Magazine, referring to the conduct of Mr. Hoyt, the Vermont seceder, says: 'They who have read the correspondence, as published in several Episcopalian journals, can not have failed to perceive that, in the course which Mr. Hoyt pursued, he only used a right which Protestantism concedes to all.'

"Undoubtedly it was his right, a right which no priest or bishop or church under heaven can take away, and which we are yet to learn that any Protestant Episcopalian, either in public or private, has denied him. But we ask if *Romanism* concedes this right? Would she or her advocates tolerate its exercise? No, indeed! She will not allow her members even to look at our Bibles, or to hear our prayers, or enter our churches. They must not even inquire whether their priests are infallible or no. And they are *wise* in so doing. Let them take off the penalties from free inquiry, let them open a single crevice by which light might enter the dungeon in which they imprison the minds of men, and countless would be the number of those who would speedily wander in 'the way which they call heresy.'"—*Episcopal Recorder.*

We take pleasure in answering the above proposed query of the *Recorder*, and we say that, if the Catholic religion were, like Protestantism, a system of mere individual opinions, she would censure no one of her children for reading Protestant Bibles and frequenting Protestant churches. But, as the Catholic believes that the church has been appointed by Christ the witness and expositor of his doctrine to mankind, and, consequently, that all doctrine and worship at variance with hers are opposed to the teaching of Christ himself, would it not be a folly and a sin in the Catholic, with these

les, to frequent those occasions which ead to the forfeiture of his faith? And it not be equally inconsistent and cruel part of the Catholic church if she unnedly permitted her children to wander the causes of spiritual seduction? For stant, whose notions of religion have r basis than his own opinion, there is eason for a continual inquiry; every eing doubtful in his mind, he may alave a sufficient motive for mingling sly with every denomination. To him, ristian sect is, in reality, as orthodox as r. But it is not so with the Catholic. ieves that there can be but one true , and he believes, moreover, that he has red that church; and, therefore, his con- does not allow him to exhibit himself advocate of all religious sects. Hence narks of the *Episcopal Recorder* about *uiry*, are altogether gratuitous; for the n resolves itself simply into this: an ual has either discovered the true or not; in the latter hypothesis, he to investigate the subject, since the requires him to believe the truth in be saved; in the former supposition no need of further inquiry; he has obey the church, according to the *nd* of Christ, who says: "he who *rou*, hears me; he who despises you, s me." To act otherwise would be a al folly, and just as inconsistent as the t of a patient, who, having determined sult a certain physician whom he beto be most entitled to his confidence, question all he says, or listen to the opinions of other practitioners.

Recorder, in its intemperate advocacy inquiry, has been misled into a remark, although true, has no bearing. He "they (Catholics) must not even inwhether their pastors are infallible or Most assuredly not; why should the ic investigate what he already knows? hould he examine whether the priest lible, when he *knows* that he is not in- ? Would it be a mark of much wisdom to do so? Does the editor of the Epis- Recorder, after having risen from his in the morning, or from the table at nquire whether he went to bed on the is evening, or has taken his usual

The Catholic church is an advocate of free inquiry, but not of folly. So soon as an individual enters her communion he avows, by the very fact, that he has obtained all the necessary knowledge of Christianity which it is practicable for him to possess in this world, and therefore reason and religion equally compel him to stop in his investigation. And this, it seems to us, is a distinctive evidence in favor of the truth of Catholicity, while the endless freedom of inquiry advocated by the *Recorder*, is as strong an evidence against Protestantism. For the Catholic church fixes a limit to a man's religious inquiry, and tells him to halt when he has once discovered the truth; while Protestantism allows him to be ever wandering, always learning, always inquiring, and never attaining to the knowledge of truth. Free inquiry, in the true sense of the phrase, and the only sense which makes it worth possessing, is that which Catholicity recognises, which leads the Christian to the discovery of truth, and then bids him pause to enjoy its blessings and consolations. Free inquiry beyond this, supposes not a true liberty, but a fatal libertinism of reason, the necessary result of which is a cruel and unhappy bondage of the human mind.

The United States Catholic Magazine and Monthly Review.—The August number is before us. The editor, in noticing our late interrogatory, "Must then the Pope, too, pass through the fires of Purgatory," says, "Those who are not *pleased* with a purgatory, are very liable to go farther and fare worse."

Our readers are entitled to whatever *wit or argument* may be in the above, and we therefore lay it before them.—*Meth. Protestant.*

Your *readers* may be entitled to the "wit" in question, but the "Review" man is not entitled to the *credit* of that "wit." It is a stale, thread-bare, thrice-worn-out witticism—if wit it can be called—used by Catholics for years past, on all occasions when *purgatory* is spoken of. It is a short way of meeting an unanswerable argument by coarse wit. "If you don't like 'purgatory' you may go to———." This was the cogent reasoning of Bishop Hughes, years ago, and now of the "Review" man, and about as logical as it is religious.—*Nas. Chris. Adv.*

What says the Review now?

The Review will simply observe that the remark in reference to those who are not pleased with a purgatory, was intended neither as a *witticism* nor as an *argument*, but as the mere statement of a *truth*. If this truth is unpalatable to our neighbors, the fault is certainly not ours. If the church founded by

Jesus Christ teaches, as it does, that there is a purgatory, and that those who wilfully sneer at the doctrines of the Saviour will be rather uncomfortably situated in the next world, it can not be admitted that our remark is either *stale, thread-bare*, or *thrice worn-out;* it is a Christian axiom of daily application. For the same reason, it can not be denominated *coarse wit*, or misconstrued into a *malediction*. There is a very great difference between saying that the sinner, if he do not repent, *will be lost*, and expressing a *wish that he may* be lost. Whoever confounds these two things, with his eyes open, must be devoid either of mind or of honesty. We leave it to our readers to judge which of the two is wanting in the *Nashville Christian Advocate*, while we take it upon ourselves to advise our neighbor of the Methodist Protestant not to lean again upon such a broken reed.

"THE UNITED STATES CATHOLIC MAGAZINE.—We were greatly surprised at the allusion to our journal by the last number of this respectable periodical, under the head of 'Conversions to Catholicity.' We are at a loss to discover in what respects our notice of a late secession from our church to that of Rome is destitute of 'common honesty and Christian charity;' or what evidence it exhibits that we 'take it for granted that a man must necessarily be deserving of vulgar abuse, if he follows the dictates of his conscience by embracing the Catholic faith.' Our notice was a simple announcement of the fact of the secession of the individual, and without the most remote allusion to the motives which influenced it. We feel particularly desirous that we should be placed right in this matter, because the *personal* relations which have existed between the individual referred to and ourselves have always been of the best and kindest description."—*Southern Churchman.*

It would pain us considerably to know that we had unjustly preferred an offensive charge against the *Southern Churchman*, or any other individual, and if such were the case we would hasten to make a due apology. But in reference to the matter of which our contemporary complains, we see no reason to retract what we have said. He tells us that his notice of Rev. Mr. Major's conversion to the Catholic faith was a "simple announcement of the fact," without the "most remote allusion to the motives which influenced it." In this we can not agree with the *Southern Churchman*, unless his views of *simplicity* in announcing things and alluding to people's motives, be of a very extraordinary character and widely different from what his language would lead us to suppose. The fact in question was thus stated by him, in his paper of July 10th: "*Romish Pervert.*—The last Banner of the Cross states that the Rev. Henry Major, &c." Now, we ask if it is not a want of "common honesty" and of "Christian charity" to designate, by the above-mentioned opprobrious epithet, a gentleman who had committed no other fault than that of embracing the Catholic religion, because he felt it to be a sacred duty to do so? In what sense could Mr. Major be termed a *pervert* or a *perverted man* by a Protestant writer, except in the supposition of his having acted against his conscience? Does Protestantism, or its advocate, the Southern Churchman, consider an individual to have become personally worse, or a *pervert*, when he has acted according to the dictates of his conscience, in changing his religion? By no means: in the eyes of Protestantism he has become better; he has only discharged a solemn duty, by renouncing what he believed to be a false religion. To call him a *pervert* under these circumstances, must therefore implicate his motives; the use of such an epithet implies a charge of guilt, of wilful error, which can not be *honestly* brought against an individual, when he is not known to have committed a wilful error. *A fortiori*, is the offensive epithet applied to Mr. Major by our contemporary, chargeable with a want of charity. As to the word *Romish*, it is a nick-name, a term of ridicule and reproach, and it is inconsistent with the rules of Christian charity or common courtesy to employ it in the designation of those who profess the Catholic faith. All this, we grant, may not have been intended by the *Southern Churchman*; but his language, in reality, is not the less obnoxious and injurious to the respectable convert of whom he speaks, and we sincerely trust that he may be led hereafter to some improvement of his phraseology. We might quote from more recent numbers of the *Southern Churchman*, passages more strongly confirmatory of our general charge against him, than the offensive expression relative to Mr. Major; but we forbear enumerating them, in the hope that the past may be no necessary indication of the future.

CATHOLICS AND ODD FELLOWS.—Our attention was called some weeks since to a paragraph in the "*Odd Fellow's Journal*," com-

plaining that one of their order was denied the rights of burial in a Catholic grave-yard. The article was quite an indignation affair, so much so that one would suppose the writer had nothing exclusive or selfish in his composition, nothing in his nature that would induce him to shut the door of his "*lodge*" in the face of any well-behaved citizen who might present himself as a spectator of its proceedings. He seems to have forgotten that "they who live in glass houses should not throw stones," that they who shut out *the living* from their "Odd Fellowship," unless they show a secret sign, murmur with an ill grace at Catholics who exclude from their grave-yards *the dead* who die out of the pale of Catholicity. Every Catholic who buys a burial lot knows that his purchase is subject to the canonical regulations of the church, and, if he violates any one of them, he forfeits his claim to Catholic burial. Every Catholic knows, moreover, that the canons of the church condemn *all* secret societies, and that he who attaches himself to one *ipso facto* excludes himself from the benefits of the church. Acting with his eyes open, he can not complain, when he has violated his part of the contract, of any wrong or injustice in the church which insists upon compliance with the terms of her deed or forfeiture.

Chaplains in the Army.—The Rev. Mr. McElroy is still officiating alternately at Metamoras and Point Isabel, while the Rev. Mr. Rey is at Carmargo, attached to General Taylor's staff. Many of the officers that have been sick have become converts to the church, and were regularly received as such by Mr. Rey within the last month.—*Freeman's Jour.*

V. Rev. Dr. Spalding.—A recent letter from this gentleman has brought us the gratifying intelligence that he is gradually recovering from his late severe and protracted illness.

Catholic Missions in Oregon.—The *N. Y. Freeman's Journal* has published a series of interesting letters from Father De Smet. Letters of the same import have been received in Baltimore, but, in consequence of the circulation which our respected cotemporary has given them, we deem it unnecessary to insert them in the Magazine.

(Communicated.)

Beauties and Consistencies of the Churchman.—One of the greatest curiosities in the way of pseudo-theology that have ever chanced to fall into my hands, is the number of the "Churchman" for Saturday, September 12th, 1846. It is the most extraordinary compilation of contradictions, and the most splendid specimen of criticism that has ever been thrust, in the shape of Protestant vindication, before an enlightened community. When I apply the epithet *splendid*, I mean it in its classical acceptation; as when, by the Roman satirist, it is used to qualify the word *mendax*, and, perhaps, as the most appropriate caption of this number, no better or more elegant quotation could have been selected than "*splendide mendax.*" In order to test the veracity of my assertion, and convince the reader that it contains not an iota of exaggeration, I will merely invite him to look through the paper with me, and take a note of the beauties and inconsistencies with which it abounds.

1. In the first column, a correspondent feels obliged "to expose the errors" of the Episcopal Recorder, with regard to the charge against "the first bishop of the American church." For this purpose, he does not hesitate to accuse its editor (whom he politely styles a "*scribe*") of *suppressing the truth.* A gentlemanly and ecclesiastical mode of treating a fellow Protestant—of the Anglo-American branch of the church Catholic; and, in concluding the article, he exclaims, in a truly fraternal spirit, "Oh! shame, where is thy blush!"

2. The second article is from "an humble presbyter of this diocess," who writes on the *Ember-days.* He very properly deplores the want of faith regarding the fulfilment of the duties of the church, and openly declares that, in flattering themselves, they are praying for the church, their *hearts are set on party.* He deplores a *feeling of jealousy existing between the clergy and laity.* He exhorts his brethren to apply themselves to prayer and fasting during the Ember-days; but he does not tell us when those days were first introduced into the church, by what authority, why some Episcopalians know of them, and others do not; why some few, very few, observe them (and these among the High Churchmen), while the vast majority regard them as remnants of "Romanism," and superstitious works of supererogation?

3. In the third article, a plain "country layman" takes the liberty to venture some pretty stringent suggestions on the subject of the approaching convention. He hopes to hear the expression of truth for truth's sake, and de-

precates the mere *tickling the ears of a promiscuous assemblage in the galleries by frothy declamations and appeals to the passions.* He says that *reproach and discredit have been brought upon that body;* that an attempt was made last year to *sacrifice the honest convictions of the clergy upon a shrine built of dollars and cents.* That *brawling and disgraceful efforts* were made *to force members* from their positions *by testing the morality of the convention.* That "last year," St. John's church was converted into an arena of *violence, confusion, and disorder.* Let the reader of such statements now form his own opinion of the respectability and order of such conventions. "Ex ore tuo te judico."

4. The next article is on the position of the "credence," and something about the "sedilia." How many worshippers at Dr. Tyng's church know, or wish to know, any thing about such antiquated things? If a lecture were delivered on this subject, either at Grace church, or St. Thomas, I much mistake the spirit of Episcopalianism if the members of both would not regard the minister as tinctured not a little with, I will not say Puseyism merely, but Catholicism. Will the Churchman favor us with Dr. Anthon's or Dr. Tyng's views of the "*credence?*"

5. The fifth article is on the "missions," and commences thus: "*The assumption of power* by the boards of missionary operations, as manifested by their late developments, demands the attention of our clergy and people." The missions, according to the writer, are a downright *failure*, and acknowledged as such by the "foreign committee," and he asks whether it is the *fault of the church*, or *of the systems they are seeking to graft on it?* Bishops, he avers, are *hardly respected.* What becomes, then, of *parish priests?* He pronounces, *in his conscience*, the whole system of missions a *false system*, and he concludes "that the bride of Christ to whom he has given the heathen for an inheritance is about, *unless special agents be sent out for* $500 *a year, or more a year*, to become a BANKRUPT! What a bride of Christ!!

6. After this bridal bankruptcy, follows a "popish" article on PRAYER FOR THE DEAD, a regular and set defence of the custom of offering prayers for the departed souls of the faithful. And this in the columns of the refined and *sublimated* "Churchman!" The argument is this: "We are to pray for all the saints: the departed faithful are saints; therefore we are to pray for them." Poor reasoning on a good subject. The following paragraph, however, is more sensible, and it is worthy the attention of Dr. Tyng himself, who would do well to bring it up before the next anniversary meeting in the tabernacle as issuing from the organ of his diocess: "Did Christ condemn the usage? No. Did the apostles condemn it? No. Did the early church discontinue it, or understand that it had been rejected by Christianity? On the contrary, *they continued it as a part of Christianity, a principle of the church.* How, then, can we condemn them of error in this matter? The use was in existence before Christ, and thought to be *praiseworthy.* Christ and his apostles no where spoke of it with disapprobation, but used language which justifies and adopts it into the Christian economy by inevitable inference, and the *early church was every where* in possession of it as a part of "the faith delivered to the saints." After this, what Episcopalian, who professes the ancient apostolical faith, will speak of the errors of popery, or of the fond conceits of schoolmen in adhering to, and practising this dogma? Sacrifice is as clearly taught by the early church as prayers for the dead.

6. The next article is headed "Romish Rebaptisms," written by some scribe who is not only uncandid, but malicious, as he is ignorant of the customs of the church. The Council of Trent, renewing the decision of the see of Rome, in the third century, decrees that heretical baptism is valid. That is to say, provided it be properly administered: but it has been the habit of ministers, not believing in the necessity of it, or not adhering to the requisite and sufficient application of form and matter, to baptize so negligently, that a reasonable doubt remains, whether the baptism has been validly made. Hence the practice in the Catholic church, not of *re-baptizing*, but of baptizing *conditionally*, all converts to the ancient faith. The individual who wrote this article desires the "Churchman" to give his views of this matter: before doing so the editor had better consult the opinions of many clergymen of his own church in England, who have publicly complained of the negligent and invalid manner that prevails there of baptizing infants. Their complaints were

published in the papers, and have vindicated the propriety of *hypothetical baptism*, as practised in the Catholic church.

7. The seventh is a "communication sent to the editor of the Protestant Churchman, *in correction of the* GROSS MISREPRESENTATION given, in his paper, as to the late convention of the diocess of W. N. Y." It is true, then, that Protestant Churchmen know how to *misrepresent grossly* one another. What have *we* to expect at their hands?

8. The eighth is a green spot in the desert of these columns. It is an honest recantation of past errors, made by a convert to the Catholic church, whose name the editor does not give, because it is too respectable and influential. "We are unwilling," he says, "to make a disclosure, of which the writer himself, it seems, does not perceive the propriety. Lieut. Scammon, I am sure, will never shrink from the view of the public eye, in the performance of his duty; and I therefore take the liberty of affixing his name to the production, which does honor to his head and heart:

"*Mr. Editor*,—It is somewhat more than a year since two communications on the 'papal supremacy' appeared in your paper over the signature of 'Σ.' I do not suppose that their *effect* was such as to impose the obligation of retracting arguments in whose soundness I no longer believe, but honesty seems to demand that I should at least *try* to make the acknowledgment of error as public as its promulgation.

"The argument to which I refer was based upon Fleury's account of the controversy between the African bishops and Pope St. Celestine, arising out of an appeal to Rome by a suspended or degraded priest. It was asserted that the character of the controversy proved the African bishops to have had no conception of such a supremacy as is now claimed by the Roman see; and from this, on the presumption that the existence of a power of such vast moment must be known to the whole hierarchy, it was concluded that no such power did exist.

"It is not my purpose to discuss this subject anew. It is sufficient to say that, as the whole controversy had reference to the regulation, *not of faith*, but of *discipline*; if it were admitted that the African bishops were justifiable in their resistance, and that Rome was encroaching upon the rights of other sees, in such a matter, it would by no means follow that the conclusion which I then sought to establish is true. Indeed, if I remember rightly, I endeavored to strengthen the probability of my conclusion by showing that the papal supremacy, of necessity, involved the papal infallibility, and *now*, if we substitute the *see of Rome* for the *Pope*, I doubt not that the assertion is true:—or that if one of these propositions does not *involve* the other, they are so co-extensive, that one being proved, the other follows of course. And in the exercise of that private judgment which *must* be the virtual guide of a Protestant maintaining opinions not generally received by his own spiritual teachers, it has since seemed to me that our blessed Saviour gives us a glimpse of that consequence in the remarkable words—'Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not: and thou being once converted, confirm thy brethren.'—St. Luke xxii, 31-2. But, as I have said, I do not propose to discuss this question anew. As a Roman Catholic, I have not merely a theoretical oracle, whose dictum being never heard is ever open to discussion, but a living speaking teacher who requires of *me* only faith and obedience. Yet it may not be amiss to say that I have been long restrained from acknowledging this teacher, by, perhaps in some degree wilfully, shutting my eyes to all but one evidence at the same time. I have long seen that the church must be infallible—acknowledged the primacy of St. Peter, and of the bishop of Rome as his successor. Each of these doctrines has been taught by the earlier divines of the separated Anglican church. I have read the testimony of the early fathers to the immaculate faith of the see of St. Peter, and have known that the great body of Christians have acknowledged, and acted upon, the necessity of communion with the Roman see; but as neither of these and other like propositions seemed, by itself, sufficient evidence of the Roman supremacy, I have in time past been led to deny it;—not seeing what now seems so evident, that all, together, make a mass of evidence which may well be likened to 'a city set on a hill that cannot be hid.'" Σ.

The editor feels the secession of such a man from Protestantism. He even acknowledges that there are many testimonies of the Fathers

to the "*purity of the ancient faith of the see of Rome.*" But he roundly asserts that there are none touching the sacrifice of the mass, purgatory, &c. And this same editor admitted above a long article (Vth) in proof of *praying for the departed!* What consistency? The lieutenant might assure Dr. Seabury that the very arguments which have caused him to believe in the "immaculate faith of St. Peter," have led him likewise to believe in the mass and purgatory, &c. &c.

9. Then comes a desperate plunge against Dr. Anderson and polygamy, and a dissertation on good works (altogether unprotestant). Moreover, the "saints" of the Catholic church, revered by a "recent convert," as well able to decide on this matter as Dr. Seabury at least, are identified with "enthusiasts," and the morality of Dr. Anderson is confounded with Jesuitism. It is a fearful going against conscience in such a man as the editor of the Churchman to accuse the Society of Jesus, whose missionaries have been the admiration of even Prostestants themselves, with tolerating polygamy in her Pagan converts. What penance will be severe enough for him who has the mendacious hardihood to assert that "in America they declare the invalidity of marriage with a deceased wife's sister; abroad, they throw no impediment in the way *of having four wives or forty at a time.*" Would Mr. Newman—I put it to the honor and conscience of Dr. Seabury—go over to a church which taught such a system of morality?

10. But the most peculiar of all is the sapient article on "Thornbury Abbey." The reviewer winds himself up into a phrensy on this little book; and well he may, not only because he can not refute it, but for two other reasons: first, because it is the production of "some one of those who have left the church of England," and secondly, because it nullifies the boasted apostolic succession of the ministry of that church, by proving the invalidity of Parker, and, consequently, of his secession. By way of diverting the mind from the arguments alleged in the book, the critic talks of "love-making," and drinking "weak tea," and Dunigan's "green covered volumes," and "monkery," and "litanies," and "Roman craft," and all sorts of polite and gentlemanly things. Alas! the blindness of heart to which pride and jealousy devote such victims as the writer of this article, is a melancholy "dispensation of Providence" indeed. And when he talks of "holding a child in one hand, and *sprinkling water upon its face,*" instead of pouring water that might flow, and thus really *wash* the infant's head, he only betrays the secret why the Catholic church re-baptizes "hypothetically." This "sprinkling" is too often insufficient for the necessary application of the *matter*, and yet the entire *matter* is indispensable to the proper administration of baptism. On the subject of Anglican ordinations can the critic answer these questions: In what records can the consecration of Barlow (a Zuinglian) be found? Did not Parker use every means to obtain consecration at the hands of Doctor Creagh, archbishop of Armagh, but in vain? Did he not, next, try to impose upon the weakness of the bishop of Landaff, who, however, was deterred by a threat of excommunication from Dr. Bonner, bishop of London? Whereupon Scorey, casting off his religious habit, presumed to go through a mock consecration of the candidates, by causing them to kneel around him, and laying the Bible on each of their heads, said: "Take thou authority to preach the word of God sincerely," and they rose up bishops! The "story of the nag's head" was believed as a certain truth, and was never contradicted until the year 1613, when Mason published their new Register. Stow privately testified to the fact, though not a word about this consecration does he mention in his chronicles; while he records that of Cardinal Pole, the immediate predecessor of Parker. I recommend to the Churchman those Hudibrastic lines of Ward:

> "In fine, their nag's head consecration
> Became the laughter of the nation,
> And to this day they are ashamed
> To hear their Cheapside frolic named:
> For as men looked upon those quacks,
> That prophecy in almanacks,
> So they were pointed at by all
> For prophets false as Balaal those of Baal:
> The wolf can not so trimly put on
> The sheep-skin as to pass for mutton!
>
> *Canto* II, *p.* 188.

Let the reader now judge for himself of the respectability and character of the Churchman; from the columns of only one number I have culled these *beauties and consistencies.* In order to keep this magniloquent "organ of the diocess," in its befitting position, before the public view, I will occasionally analyze its contents, after the manner of this communi-

cation. And from the "organ" the reader may, without much effort, form a tolerably correct idea of him who presides over its editorial department, nay, even of the character of the church, to whose interests it purposes to be devoted. PRESBYTER AMERICANUS.

(Communicated.)

NEW YORK CHURCHMAN AND THE SUPREMACY OF THE POPE.—Lieut. Scammon, whose conversion to Catholicity was mentioned in our last number, having retracted, in the columns of the *New York Churchman*, his previous essays against the papal supremacy, the editor of that paper has thought proper to accompany the retractation with a severe and unmerited censure of the writer, for which it is difficult to account. We can not see on what grounds a Protestant can, consistently with reason, equity, and his own principle of private examination, inveigh against him who has made use of his best judgment in his search after truth, and has conscientiously embraced it when known. It is but just, however, to make some allowance for the ill-humor of the *Churchman*. It can not be very flattering to him, devoted Protestant as he is, to see the Anglican church in its tottering condition, and the ranks of its members daily thinned by the secession, not only of such persons as Newman, Hoyt, etc., but also of many other distinguished men "whose names have not been publicly connected with the affairs of the church."

But the strictures of the *Churchman* call for a rigid criticism. Not to speak of the vague and unjust charges of usurpation or encroachments on the part of the holy see, charges which he can support only by fallacious argument; not to mention the odious and false light in which he exhibits the conduct of the two sainted popes, Zozimus and Celestine, in the affair of the priest Apiarius, or the undue confidence which he reposes in the French historian Fleury, who is assuredly an unsafe guide (from the treachery of his Jansenist collaborators) in what regards the extent and exercise of the pope's jurisdiction, if not its essence; apart from these questions, the *Churchman* has fallen into several inaccuracies in stating the fact on which he mainly relies, viz., the pretended denial and protest of the African bishops, in the fifth century, against the right of appeals to the see of Rome. 1. It is difficult to conceive how this particular point, even admitting the *Churchman's* account, can furnish any argument against the general supremacy of the Roman see, particularly when we consider that the African bishops referred to were the same who, a few years before the case of Pelagius and Celestius, had repeatedly appealed to the superior authority of the pope, *as derived from the authority of the sacred Scriptures.* (See Labbé's Conc. Gener., vol. ii, col. 1565-6.) 2. Even were it granted that some African prelates contested for a time (A. D. 419, 426.) the right of appeals to Rome, of what weight is their authority compared with that of the three hundred bishops of the council of Sardica in the year 347, and the six hundred of the council of Chalcedon in 451, by whom this same right was unhesitatingly acknowledged and proclaimed? 3. But it is not true, after all, that the former denied in reality the right of appeal to the pope; they merely manifested some reluctance at its exercise in certain cases, from the fact of their not finding among the canons of the council of Nice, nor procuring, in due time, the decision of the council of Sardica, which the Latins of the west quoted under a different title. But in no case did they contest the general right of the pope in matters of appeal; they merely requested him not to consider these cases too easily, and to lay them under greater restrictions. "We earnestly beseech you," says their letter to Pope Celestine, "that you would not too easily (*facilius*) receive those who go to you from our province, and admit to your communion those whom we have excommunicated. Your holiness will perceive that such is the definition of the council of Nice. For, although that council seems to adopt this precaution only for inferior clergymen or laymen, how much more did it intend the same rule to be observed in regard to bishops also, lest they who have been excommunicated in their province, be too hastily, too quickly or undeservedly readmitted to communion by your holiness—*ne à tuâ sanctitate vel festinatò vel præproperè, vel indebitè, videantur communione restitui!*" Does not this language suppose an acknowledgment of the right of appeals, at the same time that regulations are respectfully proposed for its application and exercise? The editor of the *Churchman* would have only acted the part of justice as well as of prudence, if he had made himself better acquainted with

the various circumstances of the alleged fact, before he ventured to utter so positive a judgment, or any judgment at all, upon the fact itself.

But what shall we say of the still bolder and stranger assertions with which he closes his remarks, that the early fathers bear no testimony in favor of "any doctrine or usage distinctive of modern Rome?" What then, we ask, was the motive which led a Duperron, an Obrecht, a Hurter, a Newman, and a host of other distinguished men in the ranks of Protestantism, to embrace Catholicity? Doubtless they came amongst us because they found all the doctrines and essential practices of modern Rome avowed by the early fathers: and lo! according to the *N. Y. Churchman*, the writings of the early fathers contain no such thing! Must he be informed that not only our great theologians (such as Bellarmine, Suarez, Bossuet, etc.), but even the smaller controversial works in use amongst us, (as Trevern's *Amicable Discussion*, Milner's *End of Controversy*, Challoner's *Catholic Christian Instructed*, etc.) are full of incontrovertible passages or references, drawn from ancient tradition, "in favor of the doctrines and usages of modern Rome?" How can the *Churchman* say that "no such testimony exists?" Is this a fair way of assailing the Catholic church and those who seek refuge in its bosom, or of endeavoring to prevent others from embracing her communion? Let the reader judge, (to use an expression of the *Churchman*,) which of the two is the more to be *pitied*, the respectable convert who has been attacked, or the *Churchman* himself, who has had recourse to such desperate means to defend a desperate cause? P.

Oregon Territory.—*New Bishoprics.*—The *Mélanges Religieux*, of Montréal, informs us that the Rt. Rev. Dr. Blanchet, vicar-apostolic of Oregon, on his recent visit to the holy see, requested: 1st, that the whole territory, from the 42d to the 54th degree of latitude, should be divided into eight diocesses, *Oregon city, Nesqualy, Vancouver's Island, and Princess Charlotte* on the coast, and *Walla Walla, Fort Hall, Colville*, and *New Caledonia* in the interior; 2d, that only two new bishops be appointed for the present, one for Walla Walla, having also under his jurisdiction the districts of Fort Hall and Colville; the other for Vancouver's Island, having likewise under his charge Princess Charlotte and New Caledonia; 3d, that the bishop of Oregon city have the administration of Nesqualy; 4, that the eight contemplated diocesses above mentioned form an ecclesiastical province, with Oregon city for its metropolitan see. The *Mélanges* further states that the holy see acceded to the wishes of Dr. Blanchet, and has appointed Rev. Modest Demers, one of the first missionaries in Oregon, bishop of Vancouver's Island. The Rt. Rev. Magloire A. Blanchet, of Montréal, has been appointed to the see of Walla Walla, and having already received his bulls, dated 28th of July, he will shortly be consecrated by Dr. Bourget, bishop of Montréal.

Since writing the above, we have learned that his consecration took place on Sunday, the 27th September.

The following was received too late for insertion in the proper place.

Confirmation.—On Sunday, the 13th of September, the sacrament of confirmation was administered in St. Peter's church, Baltimore, by the Most Rev. Archbishop, to one hundred and twenty persons, several of whom were converts.

To Readers and Correspondents.—The article which commences this number of the Magazine, though rather long, will amply repay the reader. The writer has canvassed with equal learning and wit the numerous and gross errors of the authors whom he reviews, and there is no doubt that, had he heard of the new edition of *Mr. Mayer's Mexico*, which is now in progress of publication, he would have alluded to this gentleman's performance in a different tone from that which characterizes his introductory remarks. Our readers will remember that, shortly after Mr. Mayer's production first appeared, nearly three years ago, it was critically noticed in this periodical, and many of its inaccuracies were exposed by an able pen. It would scarcely be imagined that, after such an exposure, the volume would be issued again, with the same objectionable passages, at least those which were so distinctly exhibited as at fault with history and with the actual condition of the country to which it refers. Had the volume been abandoned to some of those pettifogging publishers, who have little or no concern for the truthful character of a book, provided it sells well, we should not be surprised to find in the

new edition the same errors that disfigured the original work. But the public will be somewhat amazed upon being informed that, although the work appears again under the eye of the author, and professes to be "revised and corrected," it is a mere reimpression of the matter contained in the first edition, with an account of the events that have transpired during the last three years. But all the errors of the first edition have been retained. Mr. Mayer does not hesitate to say in his preface: "I must frankly declare that I have found no cause to alter the statement of a single fact or opinion." Does he then believe that there is no *cause* for altering the statements of a book, when these statements are palpably erroneous? To mention only one historical blunder, that appeared in the first edition, does he think, as a good antiquarian, that he should still impose upon the ignorance of his readers, by telling them, p. 152, that the *wooden rattles* used in Mexico during the holy week, were of Indian origin? Was he not set right on this subject by his reviewer? Was he not informed that the wooden instrument alluded to, has been used in the Christian church, as a substitute for bells, from the remotest period? Was not this a reasonable *cause* for at least a further investigation of the subject on his part, which would have led to more accurate opinions, and furnished again just *cause* for an alteration of his original *statement*?

But Mr. Mayer, it would appear, has no ambition to rise above the level of ordinary tourists, and hence the new edition of his work has undergone such a *revision* and *correction* as to contain a greater number of inaccuracies than it did before. He tells us, in his preface, that he never saw "a Bible in a Mexican house," and that, if Mexico in speculation looks forward, "in the superstitions of religion it cleaves to the past."

"During my residence there and my travels throughout the Republic, I had often to recognize fine talents, good personal qualities, and vast natural resources, but all, generally neglected or denied the opportunity of advancement. I never saw a modern plough on a Mexican farm, a rake in a husbandman's hand, a wheelbarrow in a laborer's grasp, a cart bearing the ordinary burthens of trade, or a Bible in a Mexican house! That strange race of antique men in which Celti-Gallic, Celt-Iberian, Carthagenian, Roman, Vandalic, Visigothic and Moorish blood had mingled, was, again, crossed in Mexico by the Indian, and even dashed, in some instances, with the African. It is a mosaic blood and furnishes a curious matter for the study of physiologists. It is a race striving for new things, yet regretting to quit its grasp on the old. In speculation it looks forward; yet, in the superstitions of religion and in the crude primitiveness of art and trade, it cleaves to the past. Mexico is a graft rather of the wild Arab on the base Indian, than of the Spanish Don on the noble Aztec. From the *bondage* of superstitious custom Mexico requires disenthralment. But, to effect this delivery she must have PEACE imposed on her by a firm hand."

Truly our author aims at a great show of piety. Who could have supposed, had he not mentioned it, that in the Mexican families to which he was admitted, his thoughts were fixed on the Bible? And who doubts that the Bible would have been produced on the spot for his edification if he had expressed a wish to see it? But Mr. Mayer should have known that the Mexicans, while they entertain the profoundest regard for the holy Scriptures, have, at least, the advantage over some other people in the world of being free from Biblical fanaticism. For want of space to enlarge upon the additional errors of Mr. Mayer's work, we must close our remarks by assuring him that he would have evinced some intelligence and observation, had he specified the "superstitions of religion" which are practised in Mexico, and shown their opposition to the authorised observances of Christianity; but to have repeated, as he has done, the vulgar twaddle of prejudiced and uninformed travellers, is a manifest proof that bigotry and ignorance have been suffered to guide his pen.

The following articles have been received: 1, *Annals of Baltimore*; 2, *American Patents and Inventions*; 3, *Memoirs of a Babylonish Princess*; 4, *Protestant Ages of English Literature*; 5, *Sacramental Confession*; 6, *Scenes on the river Platte* (poetry); 7, *Treuga Dei*, or *The Truce of God* (a tale).

We have other papers on our table, the publication of which has been unavoidably deferred. Our friends will please to excuse the delay, and be assured that their favors will receive due attention.

Our next number will be embellished with a fine engraving of the new pope, his holiness Pius IX.

We shall always be pleased to hear from *Presbyter Americanus*, but we will respectfully suggest that the conductors of the Magazine wish to exclude from it, as much as possible,

that acerbity of tone which so easily infuses itself into controversial writing, which seldom fails to irritate, instead of winning our opponents, and the general effects of which is more injurious than beneficial.

Our readers will perceive that we have furnished this month more than the usual amount of matter, by the addition of four extra pages; but even with this arrangement other items of interest have been crowded out.

OBITUARY.

On the 9th September, at the convent of the Visitation, Georgetown, D. C., Sister THERESA (Lauler), age 80 years.

This estimable lady was one of the foundresses of the Visitation order at Georgetown, having with two others received the rule from Bishop Neale in ——, and she had the consolation, during her life, to witness the spread of this excellent institute in various parts of the United States.

At St. Joseph's (the Mother House of the Sisters of Charity) near Emmitsburg, Md. on the 21st July, aged 33 years, Sister LUCIELA, for many years an edifying member of that community, and in which her many virtues will be long remembered.—*Boston Pilot.*

It is our painful duty to be thus soon again called upon to record the death of another clergyman of this diocess. The Rev. Joseph Rogers, who has for years been somewhat infirm, departed this life at St. Joseph's college, Bardstown, on the evening of the 8th inst., in the fiftieth year of his age. The deceased had gone to Bardstown to attend the retreat of the clergy, which opened on the 27th of August, but was taken sick soon after his arrival, and continued to grow worse and worse till it became evident that his last hour was at hand. He was a native of Kentucky, and had been laboring many years in the missions of this state. As we have not received any account from Bardstown, except the news of his death, and that the clergy assembled on the 9th to celebrate a mass of *requiem*, for the repose of his soul, and to perform the melancholy office of consigning his remains to the tomb in the cemetery of St. Thomas, we conclude our brief notice by recommending him to the pious prayers of the faithful. To most of them his virtues and labors are well known.

C. Adv.

On the 18th September, Rev. Vincent Baquelin, of the diocess of Vincennes, aged thirty-five years.

We learn this afflicting news from a letter from the Rt. Rev. Bishop of Vincennes, who says: "He was a regular, zealous, and pious priest, whose deportment had ever been most edifying. Only six days ago I had left him full of health, and quite rejoiced at the prospect of seeing soon accomplished the desire of his heart, as measures were in progress for commencing the erection of a large and beautiful church at Indianopolis. The congregations which he served are filled with sorrow by his death. The priests of the diocess, who were all his friends, lament him with tears, as does his bishop. The Rev. Mr. Baquelin was a native of the diocess of Clermont, in France, and was educated in the seminary of that diocess, where he acquired much distinction by his proficiency in the various branches of ecclesiastical learning. He came to America with the late venerable Bishop Bruté, and was ordained priest at Baltimore. He has been nearly ten years laboring in the missions of Indiana, and when thus summoned to give an account of his stewardship, and receive the reward of his sacrifices and labors, he was only in the thirty-fifth year of his age." The faithful, in their charity and piety, are requested to remember him in their prayers.—*Ibid.*

On the 10th August, at the Ursuline Convent, near N. Orleans, Sister FELICITAS (Reynès), aged 30 years. The deceased had been a pious and exemplary member of the community two years, and had her health been equal to her excellent qualities of mind and heart, she would have rendered important services to the institution in which she lived.

Prop. Cath.

LITERARY NOTICES.

Das Grosze Leben und Leiden Jesu Christi, von Pater Martin Cochem. Baltimore: John Murphy. Pittsburg: Geo. Quigley. 4to. pp. 800.

The many editions through which this work has passed on the other side of the Atlantic, afford abundant evidence of the high estimate which is set upon it by the religious portion of Catholic Germany. The vast amount of information which it embodies, embracing all the principal events from the creation of the world to the destruction of Jerusalem, with a full and edifying account of the life and sufferings of our divine Saviour, his holy Mother, and many of the most distinguished personages mentioned in the New Testament, with interesting narrations regarding the destruction of the holy city and Palestine, renders it an excellent compend of ancient ecclesiastical history, and an admirable introduction to the reading and understanding of the holy Scriptures, particularly the New Testament, as well as to the study of the events connected with the origin and early propagation of the Christian religion. The style of the author is plain, but derives the power of pleasing from the importance of the subjects which he treats, as well as from the simplicity and naturalness with which he developes them. Although in some instances he has evinced less discernment than piety in the statement of facts, his work may be recommended to the German Catholics of the United States, as a treasure of sacred knowledge, which they may resort to at all times with profit, either to become acquainted with the history of the primitive church, or to animate their piety by the contemplation of the impressive scenes which it exhibits. The work before us is printed in large and beautiful type, and ornamented with several fine engravings and illuminated titles. It contains also a family record, which will be found a great convenience to Christian parents. All these considerations must render Father Cochem's Life of Christ a work of the highest interest, particularly at the present time, when the continually increasing numbers that are flocking to our shores from Germany, must necessarily create a corresponding increase in the demand for books of this description, which furnish so effectual a means of nourishing and sustaining that religious feeling which seldom fails to accompany the German emigrant, from his fatherland to the forests of the western continent.

The Fourfold difficulty of Anglicanism, or The Church of England tested by the Nicene creed, in a series of letters. By J. Spencer Northcote, M. A., late of Oxford. Phila. Henry McGrath. Balt.: J. Murphy. 18mo. pp. 213.

We looked through this work with a great deal of pleasure, and we cannot but think that, of all the books recently issued in connection with the controversy between the true church and the church of England, it is decidedly the best adapted to the state of the times, and the most cogent in its arguments. With the exception perhaps of some inaccuracies of expression, the author has been more successful than any of his predecessors in controversial literature, in laying bare the vain pretensions of Anglicanism, especially as disguised under the orthodox phraseology illegitimately assumed by the party usually called Puseyite or Tractarian. As we shall probably return to the notice of this volume, we shall merely add that it ought to be in every library, and disseminated particularly among our brethren of the Church of England.

The Chapel of the Forest and Christmas Eve, tales for Young Persons: from the German of Canon Schmid. Baltimore: John Murphy. Pittsburg: George Quigley.

We can safely commend these touching little stories to all parents who would wish to instil into their offspring such sentiments as would make them good and valuable citizens. Nothing can excel the simplicity and feeling with which these tales are written, or be better adapted to the understanding of the young for whom they are designed. The work is pub-

lished in very neat style, and will make a handsome and useful present for children.

Address on the "American Government and its Prospects." By John J. Quin, a member of the Philopedian society of St. Xavier's college, Cincinnati, Ohio: delivered before the society, July 4th, 1846.

Address delivered before the Reading Room and Calocagathian Societies of St. Mary's college, Baltimore, at the annual commencement, July 14th, 1846. By James T. Glover, Esq.

Address delivered before the Philodemic Society at the commencement of Georgetown college, July 28th, 1846. By M. F. Maury, lieutenant U. S. Navy.

We cheerfully acknowledge the receipt of the above named addresses, all of which we have read with pleasure and profit. Mr. Quin's essay manifests an extensive acquaintance with the philosophy of government, and a just estimate of the importance of checks and balances to the well-being of republics. It is a well digested and creditable discourse.

Mr. Glover's oration attacks with great force the "progressists" of our day, their airy theories, and metaphysical quirks. How much more of sound sense is there not in his views of progress than those which have infatuated the minds of the philosophers of the nineteenth century? Progress, in his view, "consists, not in a new creation, but a development; of itself, human nature is not susceptible of perfectibility; its powers admit of expansion; though some of its properties undergo a progressive change from age to age, yet disguise it as you may, it is and must ever be fundamentally the same. The imperfect can never perfect itself; it can never be more than it is, except by means of something out of, and above itself."

Lieut. Maury's address before the Philodemic society of Georgetown college is just what we might expect from an accomplished sailor, short and sweet. Its object is to direct the young mind to the importance of studying nature and her works, and to point out the immense advantage with which it can start in these investigations: "The youth here," says the orator, "have had, not only all the advantages of education which we had in our day, but they have had the benefits also of all the new lights, the discoveries and improvements that have since been made. They are the grey-beards, we the striplings." The discourse of Lieut. Maury is full of interest and instruction, and well calculated to inspire youthful minds with a just sense of the importance of directing their attention to the study of natural philosophy.

Pauline Seward: a Tale of Real Life. By J. D. Bryant. Baltimore: J. Murphy. Pittsburg: George Quigley.

An arrangement having been made with the author and former publisher of this work, by which the copy-right passes into the hands of Mr. Murphy, he requests us to ask for it that patronage to which its merits so eminently entitle it. If not the brightest gem in the Catholic literature of this country, the story of Pauline Seward is certainly unsurpassed by any effort of the kind heretofore made on this side of the Atlantic. The reader will find the work full of attraction and interest, abounding with thrilling incidents, affecting details and delicate shading. As a work of fiction, it is unexceptionable; its Catholic characters, presenting beautiful models for imitation, and brilliant beacon lights to warn us from error. In its elucidations of divine truth, it is clear, forcible, and impressive. There is, in fact, a happy blending of useful instruction and romantic incident, highly creditable to the skill and ingenuity of the author. The work has invariably received the most unqualified praise from those who have read it, and it is risking nothing to say that the author has but to proceed to attain the highest eminence in that class of literary works of which this forms his first, and, in point of excellence, one of the most interesting which has ever yet been presented to the patronage of the Catholics of this country.

The Golden Book, or Humility in Practice. Translated from the French, &c. First American from the last Dublin edition. Baltimore: John Murphy; Pittsburg: Geo. Quigley. 32mo. pp. 64.

The pious Catholic, who aims at a continual progress in the way of Christian perfection, will cordially welcome the appearance of this little volume. Though of small compass, it embraces the practice of all virtues. The elegance which characterizes its typographical execution makes it a beautiful gem, and can not fail to secure it an extensive patronage.

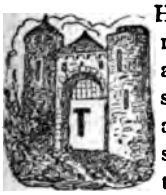
THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

NOVEMBER, 1846.

AMERICAN PATENTS AND INVENTIONS.

Annual Report of the Commissioner of Patents. Report of the Commissioner of Patents for the year 1845. House of Representatives, 29th Congress, first Session. Document No. 140. February 24th, 1846. Read and referred to the Committee on Patents.



THE great progress of this nation is evidenced, not alone in the traces of physical advancement which arrest the eye on every side, but in a restless activity of mind and inventive genius which know not repose, and are unexampled in the history of our race, for results already achieved, and new acquisitions promised in every department of science and art. "The universal Yankee nation" is no misnomer. That expressive phrase may well be applied to other parts of the country than "down-east." Our people are characterized by universality of application as of invention. They are ready for every thing and all things upon any and every occasion. Success seems certain, as temporary defeat but quickens the spirit of novelty and improvement. Apart from the moral attributes of the nation, and the effects of this great physical development upon her intellectual greatness, we certainly have reason to rejoice in her temporal prosperity, and it is a patriotic duty to consider the means through which it is continually promoted and advanced. We turn aside for a time from our usual routine of ecclesiastical detail, to review some few of the many interesting and important topics embraced in the able and voluminous report, with the title of which we have prefaced these remarks. Those topics can not but prove a source of interest as well as instruction.

The document embraces, in 1184 large octavo pages of closely compacted matter, a great variety of reports, correspondence, statements, estimates, and selected information, upon almost every question connected with science, art, agriculture, manufactures, and productive industry of all descriptions, principally as relating to the United States and her territories. The information conveyed is more practical than theoretic, as the report was intended rather as a compilation of facts than as a scientific treatise. It is, perhaps, on that account not less deserving of our attention.

The principal and opening paper is the report or summary by the head commissioner of patents of our government, of the general state of the department under his charge. It is accompanied by returns, embracing more special details from his subordinate officers, and by a large collection of valuable miscellaneous information, digested in appendices, arranged in methodical order for ready reference. We shall make use freely of the statements, and, in part, the language of the report.

The head commissioner's return presents a statement of the present position of patented invention throughout the union, of the facilities afforded by the general government to the inventer, of results already achieved, and contemplated improvements. In the course of it, several important *projets de loi* are offered to the attention, and for the action of congress. Many of these are certainly called for in the present imperfect state of our patent laws. American inventers and patentees should be more effectually encouraged and protected than at present. The existing laws, while professing to give to him the exclusive enjoyment of his invention for the term of fourteen years, do, in fact, afford him but very little protection. The fruits of his genius and his toils are constantly liable to be wrested from him by the unscrupulous and dishonest who, too often countenanced by public opinion, are apt to regard the rights of the inventer as the fruits of a monopoly which it is a merit, and not a wrong, to break down and destroy. The more valuable the invention, the more liable is the patentee to this species of invasion and injury from pirating on his rights. The right of the inventer to his discovery, or mental creation, is regarded by all enlightened minds as at least equally sacred with the title to mere things of property, and having claims quite as strong to legislative interference for its protection and continuance. The useful inventer has great claims upon society. He originates that before unknown, which, perchance, may prove to unborn millions the source of countless blessings. He should, therefore, be protected and encouraged in his laudable and useful pursuits. He may be called "the pioneer of civilization, the explorer of the unknown world of science and art." And yet many of these benefactors of mankind have fallen victims to ingratitude and wrong, and have gone to their graves in penury and sorrow, where the fruits of brilliant and laborious genius have been wrested from the owner by the dishonest and unprincipled depredator upon patent rights. This evil must continue until legislative bodies have ascertained the true interests of their charge, and apply a remedy. Our government is peculiarly bound to exercise a vigilant and parental care over the productions of her patentees, as the United States have far surpassed, and yet outstrip, all other nations in the career of invention. She has done much certainly by the formation of a separate department to take charge of this portion of the public service; by the appointment of a large and able corps of officials and clerks in connection therewith; by providing splendid and expensive public buildings for the preservation and exhibition of the products of national ingenuity, skill and taste, and by a large yearly outlay in advancing the influence and usefulness of her patent office. But immediate protection to the inventer avails far more than the most costly reception of his work, in nerving his arm and steeling his resolution for great deeds in the untrodden paths of science and art. Our legislation on this subject is defective, and far behind that of nations which have made less effort, and been at greatly inferior expense in the culture of national ingenuity, industry and skill. The present report of commissioner Edmund Burke recommends and presses earnestly upon the attention of the law-making power, several modifications of, and additions to the existing patent laws. Among the great grievances under which American patentees now labor, we can but mention one or two in the pre-

sent connection. In every application the question of the originality of the invention is thoroughly investigated by the patent office, and, as it is decided affirmatively or negatively, the patent is granted or denied. The granting is deemed only *prima facie* evidence of the originality of the claim, and, perhaps, very properly, as the office is of course liable to error. Yet there should be some point at which this question should be held as conclusively settled for the purposes of suit in enforcing and protecting the right of the patentee. As it now is, although the question of originality may have been deliberately settled in one trial, it is equally open to question in all subsequent trials. This is oppressive, and leaves too much to the caprice of conflicting tribunals and incompetent jurors. To remedy the defect it is proposed that, in all actions by the patentees for infringement, the patents shall be deemed conclusive evidence of his right to recover damages. Again, by the act of July 4, 1836, courts are authorized to treble the damages awarded to the plaintiff by the jury, in their discretion. This provision, as experience has shown, is not administered in its true spirit and intent, and, therefore, does not afford the protection anticipated from it. Juries, aware that their verdicts may be trebled by the court, take that circumstance very often into consideration in making them out, and do not award as high damages in consequence. The courts are reluctant in such cases to take the responsibility of increasing the amount of the verdict rendered. To do away with this perversion of the law, it is proposed to leave the question of damages solely to the jury, and, it seems to us, the difficulty would be thereby remedied.

From the valuable statistics, embraced in the general report, we may judge of the great extent and importance of the patent office department. It embraces the entire operations of that office for 1845. During that year, the whole number of applications received for patents was 1246, the whole number of caveats filed during the same period 452. The number of patents issued was 502, including six re-issues, six additional improvements, and seventeen designs. During the same year 470 patents expired. The receipts of the office for dues and fees, paid in from patentees, amounted to $51,076.14; the expenses to $31,172.32. The whole number of patents issued by the United States for inventions up to January, 1846, is 14,526. The excess of applications for 1845 over 1844 was 201, and over any former year 399. The patent office is wholly sustained by duties paid in by inventers having, since its re-organization in 1836, not only carried on its operations without aid from the treasury, but having each year contributed a surplus to the patent fund. The board provided by law to decide upon applications for the extension of patents, is composed of the secretary of state, the solicitor of the treasury, and the commissioner of patents.

Notices of inventions, patented during 1845, are contained in the reports of the two examiners between whom the business is divided. The applications are embraced under various classes or heads, as agriculture, chemical, calorific, mathematical, hydraulics, mechanical powers, arts, wearing apparel, &c. &c. Each one includes a range of inventions; for example, "*household furniture*, machines and instruments for domestic purposes, including washing machines and cracker machines, feather dressing," &c.; "arts, (polite) fine and ornamental, including music, painting, sculpture, engraving, books, printing, binding, jewelry," &c. We can but give a moment's attention to the particular inventions of the year. Under the head "calorific," 62 patents were granted. Since the establishment of the patent office there have been issued 800 patents for stoves, and 130 for improvements in lamps. A stove has not yet, however, been invented, which will *save all the fuel*, but, during 1845, the examiner assures us that one was patented coming the nearest to that

much desired (!) mark! Lamps also were not neglected during the year. Under "agriculture" 48 patents were issued. Much attention was given to the *bee hive*. To prevent the destructive ravages of the moth, several improvements were attempted in the construction of the hive. One of those stated is amusing:

"A curious invention has been patented worthy of mention in this connection. The patent was granted for combining a hen-roost in such manner with the door of the hive that the weight of the fowls going to roost would operate, through the medium of levers and pulley, to close the door of the hive, and the door opened by reverse action in the morning when the fowls leave the roost. If, as the inventer asserts, he can depend upon a certain number of his fowls retiring and rising with the bees, it will prove a valuable labor-saving invention."

In the class "surgery," a number of patents were granted; among them, an improvement upon the turnkey for extracting teeth, obviating the necessity for the dentist's finger being introduced into the mouth. Patent *medicines*, it seems, were discouraged by the office. Under "fine arts" was patented a writing machine, "to furnish to those who are unable to write, the means of writing by sitting before a set of keys, the mere touching of which immediately causes the corresponding letter to be written upon a sheet of paper." Also a plan to print from types arranged upon a cylinder; "anastatic printing," which was fully described in the periodicals of last year; several improvements on the piano, and a method of making a keyed bugle from tortoise shell. We have not space even to glance at the various other ingenious and useful inventions embraced in the reports of the examiners. Among them are an improvement in the propelling power of clocks; new modes of preparing and applying caoutchouc; filters and refrigerators; a new oil called "American oil," obtained by the dry distillation of resin; a new mode of manufacturing pins, with a great variety of others.

Among the papers and tables appended to the reports of commissioner and examiners are several of great value and interest. "Letter from Professor Morse, upon the magnetic telegraphs in operation in Europe," is full of information. The electric telegraph most in use at present in Great Britain, is that invented by Cook and Wheatstone. Cook had his first attention drawn to the subject at Vienna in 1836, and Professor Wheatstone dates his own invention from the year 1837. It was an improvement of Baron Shilling's "*needle telegraph*," invented in 1833, and the *deflection* of the *magnetic needle* is the basis of both. The electric telegraph in use upon the Paris and Rouen railroad is the joint production of M. Foy and M. Brequet, and was conceived and executed within the two years past. There is no instance of any attempt to record or print characters by means of magnetism, previous to the invention of Morse's electric telegraph. It gives, with a single circuit, at least sixty characters in a minute, not merely shown temporarily, but recorded in a permanent manner upon paper to be read at any time. The advantages in favor of the American invention are, that the characters are made permanent, and the operation of the instrument surer, the simplicity of the machinery rendering it less liable to be deranged by atmospheric changes or other accidents.

The "tabular estimate of the crop for 1845," and "remarks on the tabular estimate," occupy over two hundred and eighty pages of the report, and convey accurate information upon almost every topic connected with the agriculture of the entire union. The population of the United States and territories, as estimated in January of the present year, was 19,602,500. As an evidence of the immense produce of our country, there were raised, during 1845, in the states and territories, including Texas, of wheat 106,548,000 bushels, of barley 5,160,600 bushels, oats 163,208,000, Indian corn 417,899,000, potatoes 88,392,000, tons of

hay 14,392,000, lbs. of cotton 936,088,000, and pounds of rice 226,026,000. The culture of silk is vastly on the increase; during 1845, the number of pounds of silk cocoons raised was 486,530. As to the general progress of agriculture in the country, we take the following from "remarks upon the tabular estimate:"

"The progress of agricultural knowledge is steadily onward. States are turning with deeper interest to providing means for encouraging the farmers and planters in their respective limits; surveys of the soil and various products are set on foot, and thus much valuable information is elicited. Men of science are devoting themselves to the illustration of the principles of agriculture as a science founded on careful experiment. New journals are every year established, and numerous volumes published, designed to convey to the husbandman, planter, and grazier, the orchardist, and the dairyman, the results of investigations at home and abroad. Agricultural societies and farmers' clubs are greatly on the increase, and the numbers who attend their exhibitions, and take part in their deliberations, show the deeper interest which is every where awakened in securing the benefits of these auxiliaries to the correct and profitable arrangement and development of the agricultural industry of the country.

"Some advances are likewise making towards the introduction of this science as a subject of common school education and instruction in primary schools, as well as in the establishing of institutions more expressly designed for this particular purpose. No subject is receiving more earnest attention in all the various periodicals and volumes adapted to the agricultural class than is that of manures, and the applications of chemical and geological science to this object are daily becoming more important and useful.

"New enterprise, too, has recently been directed towards the improvement of stock by the importation and crossing of breeds, and particular care to note their adaptation to the different sections of the country.

"Every year introduces, likewise, to the agriculturist some additional implement by which his labor is lessened, or better done, and, while he is thus saved somewhat of the sweat of his brow, he is likewise assured of greater profit from the fruits of his industry. There is thus mutual dependence as to the pursuits of the farmer and those of the artisan. Mechanical industry presents him with the results of her inventive genius. With these in hand, he forces from the earth her increase, and, by the blessing of a kind Providence, is enabled to pour out to the community around him a lavish of nature's bounties, such as no other country can so universally boast. In view of his own improved tools and means of culture, he may well wonder how his fathers and even himself formerly could have been satisfied with the ruder ones which have been so long in use. We are, however, but at the commencement of these better things.

"The researches of each successive year, and the multiplied facilities added to the train of conveniences enjoyed, authorize the belief that the advancement of agricultural industry is destined far to exceed any that has yet been seen.

"There is no want of adaptation of soil, or of fertility, or of means of industry, or of bone and sinew of free yeomanry, who may enjoy the fruits of their own labor; and, as an increasing population spreads far and wide over the whole face of the land, its abundance, under the smiles of heaven, will ever suffice for both the native born and for the emigrant, who, from foreign shores, seeks an asylum from the oppression which starves him and grinds him to the dust.

"Even the evils which attend the greater or less failure of some important crop, as in the present year has, to some extent, been the case with the potato crop, are not without their good effects; insomuch as they will call forth scientific investigation, observation, and practical industry, to determine and apply the remedy, and thus often throw new light on the true theory of germination or progress. More care will probably be taken in selecting seed, in cultivating the soil, and in storing the crop; new varieties may be secured; and the still greater failures, which might otherwise have taken place, thus be prevented.

"We are not, too, without our resources even in the case of the more permanent unproductiveness of some particular crop. The history of our country, and the wide extent and variety of soil and climate, enable us to turn our attention from one thus failing to another, and in many cases new products may thus become introduced and acclimated among us. To any one who may live a half century hence, the comparison in this respect may be a striking one. Fields

blooming with some plant now scarcely known may then frequently meet the eye, and afford promise of a rich harvest to repay the enterprise and skill devoted to its culture; and the octogenarian of those days may possibly find, but few and far between, the patches of some fruit of the earth, which he was wont in his boyhood to see, frequently wide spread over his native soil.

"As commerce and enterprise open to us the vast empire of China, and the interior of South America, it would not be surprising if there should be discovered there products well adapted to sections of our own country, but which are as yet unknown among us. It should, therefore, be an object to keep a lookout for every thing which may tend to benefit the agricultural industry of our country; and even if the boon is gained by the price of numerous fruitless experiments, yet success may often reward diligence and patient effort to accomplish the end."—*Pp.* 93—95.

Of the public lands, 1,754,763 acres were sold in 1845. The number of emigrants from Great Britain and European countries generally to the United States was greater in 1845 than 1844, when it amounted to from 80 to 100,000, and there has since been a vast increase even on this number. A portion of these emigrants engage in agricultural pursuits, and exert an influence, not only on the consumption, but also the production of the crops. A large mass of information and statistics is collected upon the culture of the potato. This crop is particularly a staple in New York and New England. An "analysis of an assortment of potatoes in Germany" is given, embracing sixty-three varieties, the names of most of which we see in the report for the first time. Some of them are not a little curious, as "English mealy roast beef," "ever blooming," "genuine little Zealand," "strawberry," "early fine American mealy," "black variegated wax," and "fine new everlasting." It seems the "potato rot" has extended to the United States, although not in so destructive a form as in Europe. It prevailed in 1844 and 1845, but to a greater extent in the latter year. The New England states were the principal sufferers; New York, Pennsylvania and Virginia, and the western states to some extent, have also suffered. The loss in Maine alone is estimated at not less than $1,230,000, or more than two dollars to every person in the state. It also extended to Canada and Nova Scotia. There are various theories to account for the disease, and many reports from scientific men after mature examination, but the cause and remedy have not yet been thoroughly ascertained. The use of the patato for the manufacture of starch has been steadily on the advance for years past, and there is little reason to doubt that new uses for it will in time become ascertained and generally known. Another application of the potato has been recently discovered in France, where a manufacturer, after six years' labor, has succeeded in producing excellent paper and pasteboard from a substance separated from the potato. This root has become to the whole civilized world an article of such importance that too much attention can not be given, by individuals and governments, to its protection and improvement. The recent failure of the potato crop throughout so large a portion of the earth is full of alarm, but science and ingenuity have been already at work to discover a substitute. Such a proposition was not long since made to the Academy of Sciences at Paris; to introduce for cultivation in Europe a valuable South American production, the *arrachia*, an umbelliferous plant indigenous in New Grenada. The description of this plant we copy:

"The arrachia is generally three feet in height, its radical leaves twelve to fifteen inches in length, numerous, biternate, doubly incised, dentate, on long fistular peticles. The caulinar leaves are smaller than the radical, which they resemble in every other respect. The flower is a violet-colored umbel; the petals oval, accuminated and inflexed; five stamens and two style, arising from a disc of the same color as the flower. The fruit is an oblong carpel, marked with five ribs. The blooming season in October. The root is

the part which is used as a fruit in the country as an article of food; it partakes of the nature of the carrot and the potato, being a kind of intermediate substance between the two. Each plant furnishes from three to four pounds of nutritious matter."—*P.* 106.

The potato was introduced into England only about 350 years since. The following we find in the report:

"*Festival to commemorate the introduction of the first potato.*—Festivals are frequently established to commemorate some absurd custom, but the following celebration, in honor of the potato, has something in the subject of it of real usefulness to mankind. Several of the German states, we are given to understand from the Athenæum, have instituted feasts in honor of the introduction of the potato, and the anniversary of its importation has just been held as a jubilee at Bavaria. At Menterschwaige, near Munich, a festival was observed on the occasion, in which dishes of the poor man's especial root, variously dressed, had the place of honor on the table, while the bust of Sir Francis Drake, crowned with garlands of oak, and presented to the commune for the occasion by its sculptor, Schwanthaler, occupied the centre of the room.

"In France, a monument is about to be erected to Parmentier, commemorating its introduction into that country. It may appear to our readers that the honor paid to the memory of Drake was really due to Raleigh; but it is probable that the Germans are literally correct. The first colonists sent out by Raleigh were disheartened when Drake touched at Virginia, and he consented to bring them home. Lane, the governor, who is believed to have brought with him the first tobacco, may have brought, and probably did bring, the first potato; if so, though indebted to the enterprise of Raleigh for the discovery, it was Drake's ship that actually introduced the first root."—*Bulletin of Medical Science.*

"Appendix No. 34" is a tabular estimate of the "wages of labor" in the United States. The wages of the farm-laborer, or husbandman, average with us from fifteen to seven dollars per month; those of the common laborer at from one dollar and fifty cents to fifty cents per day. In England, the average rate of agricultural wages for an able man with a family is one dollar and ninety-eight cents per week; in France, one dollar and four cents per week; in Prussia, sixty-six cents; in Germany, one dollar and two cents; in Holland and Belgium, one dollar and twenty cents; in Italy and the Austrian states, one dollar and fifteen cents. The food which these wages will purchase in the several countries are stated as follows; in England, the laborer can obtain for his one hundred and sixty-three cents, or his week's wages, either thirty-nine pounds of bread, or eleven and a half pounds of meat, or one hundred and seventy-four pounds of potatoes; in France, with his one hundred and four cents, either forty-six pounds of bread, or two hundred and sixty-one pounds of potatoes; in Prussia, for his sixty-six cents a week, either thirty-six pounds of bread, or sixteen pounds of meat; in Germany, with his one hundred and two cents weekly wages, he can obtain either forty-three and a half pounds of bread, or eighteen pounds of meat; in Holland and Belgium, with one hundred and twenty cents he will buy either fifty-eight pounds of bread, or twenty-two pounds of beef, or four hundred and sixty pounds of potatoes, and in Italy and the Austrian states the laborer, with his one hundred and fifteen cents, can buy either fifty pounds of bread, twenty-two pounds of beef, or one hundred and sixty-eight pounds of potatoes. The laborer in this country who receives his bushel of wheat a day, or other articles in proportion, will readily conceive the meagre fare, and slender chance of "laying up any thing," which must attend the foreign agricultural laborer. In all the countries of Europe named, the value of provisions is at least as great as here, and in some instances much greater. It is only by the comparisons which authentic statements enable us to make, that the free laborers, the mechanics, or farmers of this country, can fully appreciate the advantages of their position.

There are at least twenty-six public

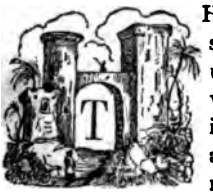
journals in the United States, devoted to the interests of agriculture, mostly conducted with ability, and largely circulated. The manufacturing interests of the union may be judged of from the official returns of only one state, Massachusetts. For the year ending April 1, 1844, the value of manufactured articles in that state was $114,478,443; the amount of capital invested $59,145,767; the number of hands employed 152,766.

We have presented the readers of the Magazine a summary, necessarily very brief, of a few of the more prominent and interesting features of the official report of our national patent office for 1845. Time and space do not allow further extension of this notice. That department is now regarded as the general head and representative of the useful arts, and the industrial interests of the country. It should be employed to a still greater extent than heretofore, within its power and resources, in collecting the statistics of all the great branches of national industry. In almost every other enlightened country great attention is paid to procuring the most copious details in relation to all its interests. We are somewhat behindhand, but, should the excellent recommendations of the commissioner of patents, in his report before us, be acted upon by our government, the United States in this respect will soon be in the very foremost rank of nations.

In a review of the inventions of the last year *our* country will be found fully to have sustained her proverbial reputation for original capacity and inventive ingenuity. She has even outstripped other nations "where science can boast of extensive patronage, and real genius rarely escapes the encouragement of wealth."

ORIGIN OF THE AMERICAN INDIANS.

The Origin of the American Indians. By John McIntosh. New York: Nafish & Cornish, 278 Pearl street. Philadelphia: John B. Perry.



THIS is, in the true sense of the word, a useful book fraught with instructive and important matter, on a subject vitally interesting to the whole human race. Any judicious disquisition into the origin of the North American Indians, any new light thrown upon their history, and the first population of the immense quarter of the globe of which they held possession during so many ages, unknown to the civilized nations of the three other parts, previous to the end of the fifteenth century, can not but awaken intense and universal attention. We do not mean to analyze the very excellent work before us, nor yet to trace to the reader's view the whole of the plan of its contents; but we think it will be doing a service to present, in a small compass, the main points of the subject, which will not fail to prove more than usually satisfactory, amid so many obscure theories that have been put forth on this same subject.

Our author naturally divides his work into two parts. The first treats of the discovery of this continent; the second, of the origin of its inhabitants.

I. Whether the ancient Babylonian, Greek, or Roman cosmographists had any idea of the existence of a fourth quarter of the globe, we possess no positive data by which to decide. We know that the pillars of Hercules were the re-

puted boundaries of land—the *ne plus ultra* of the earth lying towards the west. From which, when the spectator cast his vision upon the deep, it lost itself with interminable waters, and sank into unfathomable abysses with the setting sun.

The first to venture beyond this ultimate pass were the Phœnicians, as we learn from Diodorus Siculus, a contemporary of Julius Cæsar. They discovered an island, which was afterwards colonized by the Carthagenians. That is supposed to be Ireland; and there is every ground to believe that the language of the Irish is, in a great degree, the language of Hamilcar and Micissa. But beyond this the Carthagenians did not push their discoveries. In confirmation of this fact, our author cites a learned Latin author by the name of Vespucius, whose MSS., he says, are preserved in the Vatican at Rome:

"Extra columnas Herculis quam vastissimus est oceanus, in quo sitæ sunt insulæ duæ quæ Albion et Jerna appellantur. Ex Galliâ sæpenumerò colonos acceperunt, quamobrem lingua Gallica aut celtica incolæ loqui dicuntur. Illuc neque dubitari potest, quin Carthagenienses coloniam olim miserunt, lingua enim punica quam simillima est eorum sermoni."*

In the year 1170, the Welsh distinguished themselves by their spirit of navigation. Madoc, the son of Guyneyd, made some further discoveries, concerning which, however, we have little more authority than the exaggerated eulogy of the bards. Considering the ignorance of navigation, in the age in which Madoc lived, he could merely have, perhaps, stretched out somewhat farther than had been previously attempted, along the coast; which was magnified by the bards into a marvellous and adventurous feat.

Anteriorly to Madoc, the Norwegians had made settlements in Greenland and Iceland: from whence there is some shadow of probability they might have ventured farther and have touched upon the new world. Our author relates this incident in the following terms:

"The period was about the year 1002, when, according to their own records, it was visited by one Biron; and the discovery pursued to greater effect by Leif, the son of Eric, the discoverer of Greenland. It does not appear that they reached farther than Labrador, on which coast they met with the *Esquimaux*, on whom they bestowed the name of *Scrœlings*, or dwarfish people, from their small stature. They were armed with bows and arrows, and had leathern canoes, such as they have at present. All this is probable, although the following tale of the German called Tycker, one of the crew, does not tend to prove the discovery. He was one day missing, but soon returned, leaping and singing with all the extravagant marks of joy a *bonvivant* could show on discovering the inebriating fruit of his own country, the grape. Forferus even says that he returned in a state of intoxication. To convince his commander, he brought several bunches of grapes, and from that circumstance named the country *Vinland*. . . . . But as the land was never colonized, nor any advantages made of it by the Norwegians, it may fairly be conjectured that they reached no farther than the coast of *Labrador*."*

The undisputed glory of having first solved the mighty problem of the existence of a continent more than three thousand miles distant from the pillars which the god-like power of Hercules had reared at the mouth of the Atlantic ocean, was reserved for the immortal Columbus. The history of the voyage of that great Italian navigator is familiar to every school-boy. Our author has given a succinct and faithful account of it. Without repeating any part of it, one remark can not be passed over in silence, namely: that the American people should never, for an instant, forget that they owe their country, their republic, and their national greatness to the patronage of a Catholic court and the perseverance and success of a Catholic adventurer. The vessel which he commanded, as admiral of the fleet, was named by him, in conformity with the spirit of his faith, *Santa Maria*, in honor

* Page 45. He quotes also M. Boullet, a French etymologist, in support of this position.

* Page 49.

of the blessed Mother of our Saviour. The scene that occurred, when the cheering sight of land first rose in the misty distance, is thus described by the writer:

"About two hours before midnight Columbus, standing on the fore-castle, observed a light at a distance, and privately pointed it out to Gutherez, a page of the queen's wardrobe. Gutherez perceived it, and calling to Salcedo, comptroller of the fleet, all three saw it in motion, as if it were carried from place to place. A little after midnight, the joyful sound of *land! land!!* was heard from the *Pinta*, which kept always ahead of the other ships. But having been so often deceived by fallacious appearances, every man was now become slow of belief, and waited in all the anguish of uncertainty and impatience for the return of day. As soon as morning dawned, Friday, October 12th, all doubts and fears were dispelled. From every ship an island was seen about two leagues to the north, whose flat and verdant fields, well stored with wood, and watered with many rivulets, presented the aspect of a delightful country."*

The emotions which swelled the heart of Columbus, on seeing the shores of the new world, defy imagination. No one but himself could realize them. He had staked his all upon the result of his enterprise. He had encountered a thousand difficulties, and had braved the storms of an unknown ocean, and the murmurs and complaints of an impatient and desponding crew. More than once a deep gloom of apprehension shrouded his magnanimous spirit; but at length the beautiful morning has broken upon the discovered island; all fears and anxieties are dispersed, and the exulting mariners, with hearts bursting with gratitude to heaven, raise their voices in one loud peal of thanksgiving: over those strange and distant waters rang, for the first time, the canticle of a Christian, Catholic people. *Te Deum laudamus* echoed back from the land near which their ships were now happily and safely moored.

Having reached the shore, Columbus' first act was to erect a crucifix, around which image of their Redeemer, the crew prostrated themselves with him, and returned thanks to God for his protection over them, and for the auspicious termination of their voyage.

"The climate," writes Mr. M'Intosh, "even to Spaniards felt warm, though extremely delightful. The inhabitants appeared in the simple innocence of nature, entirely naked. Their black hair, long and uncurled, floated upon their shoulders, or was bound in tresses around their heads. They had no beards. . . . . Their complexion was dusky copper-color, their features singular, rather than disagreeable, their aspect gentle and timid; though not tall, they were well shaped and active. Their faces and several parts of their bodies were fantastically painted with glaring colors. They were shy at first through fear, but soon became familiar with the Spaniards, and, with transports of joy, received from them hawk's bells, glass beads, or other baubles, in return for which they gave such provisions as they had, and some cotton-yarn, the only commodity of value they could produce."*

The land on which Columbus first set foot was called by the natives *Guanhani*, and was one of the Lucaya, or Bahama islands. He, however, gave it the name of *San Salvador*.

"Such," concludes our author, "is a brief account of the discovery of America by Columbus, and, with respect to the voyage itself, and what relates to the famous navigator, ... we have chiefly followed Wentherbothem, almost verbatim."†

II. With regard to the origin of the inhabitants of America, several speculations have been made by learned and deeply thinking men, of which some are, indeed, ingenious and interesting, without, however, having very solid foundations to rest on. Lescurbot and others fancied that this continent was peopled by the Canaanites, who had been expelled by Joshua. Grotius maintained that Yucatan was first colonized by Ethiopians, and that they were Christians. Pere Leveque remarks, that nothing can be more absurd than the

* P. 69.

* P. 71. † P. 73.

idea that the lost tribes of Israel have been found in America; for the aborigines possess none of the marked features of the Jewish people, nor have the Hebrew language, religion, or customs, ever been, in the slightest degree, traced among them.* And this may apply, likewise, to the opinion of Lescurbot; for what vestiges, however faint, of Christianity were ever descried among the Yucatanese?

The best established theory is, that America received her aboriginal population from the north-east part of Asia. The channel between Kamschatka and this continent is only eighteen miles wide, and it is certain that, during the long cold winters of that northern climate, Beering's straits are frozen over from shore to shore. Nay, if we believe the testimony of Capt. Williamson, who was Capt. Cook's lieutenant in his voyages of discovery, the channel itself is interspersed with small islands, and the inhabitants of both continents bear a strong resemblance to each other. The Esquimaux, therefore, there is very little doubt, are the descendants of the Greenlanders. This was the conviction of Father Juan Perez, a missionary during several years in Greenland, who declares that the one and the other have broad faces, flat noses, thick lips, black hair and eyes, and that the language of the former is a mere dialect of that of the latter.† And Father Chiaratesta, who spent two years in Kamschatka, asserts that those on the American side of the straits of Beering understood the language of the Kamschadales, and were in the habit of passing and repassing from one continent to the other. In quoting this famous missionary, our author says:

"According to him, the language of the Kamschadales is not much different from that spoken on the other side of the straits. He alludes to the landing of Cæsar in Britain from Gaul, where the passage between Calais and Dover is as wide as that of Beering's straits in one place, and much more difficult to cross by reason of the cluster of islands interspersed in this narrow channel between Asia and America. As Cæsar found the Britons to resemble, in a most striking degree, the Gauls whom he had left behind him on the continent, in their dress, language, and mode of fighting, so Chiaratesta discovered the Indians of America to be equally similar to the Kamschadales of Asia in language and dress. "*Eâdem linguâ,*" he says, "*fere utebantur, atque eodem modo fere vestiti, quamobrem dubitari non potest quin propinquitatibus affinitatibusque conjuncti sint.*"*

Our author gives a comparative table of the Asiatic and Indian languages in which a remarkable similarity is, indeed, so manifest that little doubt can be left of the identity of their source. For instance, the word God in Asiatic is *Kitchi-manou*, and in the Delaware tongue *Kitschimanitto*. Father in Asiatic, *neezee;* in the Algonquin, *nousce*. Mother in the Tartar, *ana*, *anna;* and *nana*, in the Pottawatumeh, *nanna;* in the Darien, *nannah*, &c. &c.

In citing the authority of the Catholic and Jesuit missionaries, Mr. M'Intosh does not hesitate to pay them a just and merited eulogy in these terms:

"These sources of information are certainly worthy of credit; for they are distinguished as men of the highest veracity, as well as profound judgment, and acute imagination. It is, likewise, generally known that no person can contract a greater intimacy with barbarous nations than missionaries who, by the dignity of their sacred office, the affability of their manners, and their brotherly counsel, have always succeeded in endearing themselves to the rudest nations."†

The obligations the civilized world is under to the labors of the Jesuits, especially in Paraguay, and among our own aboriginal Indians, are appreciated by too few of the writers of the present generation. The spirit of this age seems to be to seek out the most secret faults of a body of religious men who have devoted themselves, during three centuries, to the good

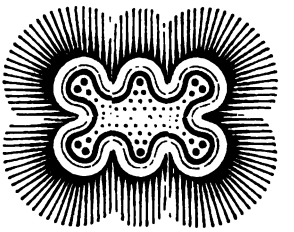
*Sur l'origine des Aborigines du nouveau monde, p. 58.

† Los nativos de Greenland y los Indios de Labrador paren los mismos. . . . . Son carianchos, romos, bezudos, y tengon los ojos y los cabellos negros. La lingua de los Esquimaux no es que un dialecto de aquilla que se habla en Greenland.

* De terra incognit. p. 96. † P. 104.

of their fellow beings wherever their zeal could reach them. But why not do them justice for their public virtues, their indefatigable labors in the cause of learning, civilization, and Christianity? Is it not pitiable to perceive how eagerly the credulous taste of the present day swallows the infamous inventions, believes the lying incidents, and takes alarm at the silly phantasmagoria of Eugene Sue, when the monuments of the real and lasting benefits conferred on the world by the self-devoting and untiring labors of the Society, can hardly extort a passing tribute of praise from the thousands who, however, can not view them without secret admiration! Those labors are still going on. For at this moment the interior of the Rocky Mountains is blessed with the presence of a son of Loyola, who is nobly imitating the brightest missionary achievements of his ancient brethren. This age will be a debtor to the amiable and zealous Father de Smet, and posterity will award him a place in the memory of men which his extraordinary merit deserves. Like the eminent Jesuits who have preceded him in this arduous but glorious ministry, he takes with him among the various Indian tribes an indomitable zeal and a cultivated mind. He works and writes. His thousands of converts bear witness of the first, and his elegant "Indian Sketches" stand a specimen of the second. May God long preserve the invaluable health and life of that distinguished and humble man, who has given evidence of his utter disinterestedness by rejecting the offered mitre, and clinging to the habit of his venerable order.

Mr. M'Intosh does not withhold his meed of praise from the Catholic missionaries from whom he has derived the greater part of the information with which his book abounds. And he himself is entitled to the thanks of his readers for the performance of a task which is not less instructive than pleasing. It must, however, be regretted that so valuable a work should be so carelessly published, and should be filled with typographical errors. So good a picture certainly deserves a more elegant frame.



SCENES ON THE RIVER PLATTE.

To the Editors of the United States Catholic Magazine:—As I am sure that nothing can come from the pen of the ilable and admirable FATHER DE SMET that will not be eagerly received by the Catholic public, I send you a trans. on from an original French poem, written by that missionary on the borders of the river Platte. It shows the ited turn of his imagination, and his appreciation of the sublime and beautiful of the wonderful region in which labors, like his sainted predecessors in the Society of Jesus, among the aborigines of our country. The original s left by himself, in my hands, the last time he visited these parts; and I know my labor will be well repaid by ing to your readers in an English dress these *sage canons* of one of the greatest missionaries of our age.—C. C. P.

HAIL STORM AND WATER SPOUT ON THE PLATTE.

IT chances oft, e'en on the brightest day,
That clouds, in rolling on their hurried way,
Engender currents, in whose icy breath
The vapors freeze above;—while underneath,
The hope that smiles along the flowery plain
Would blasted be, did not kind heaven restrain
The bursting vengeance, and the storm command:
"Pass not the waters, or the desert land."
Still on the Platte's green banks and islets fair
Th' effects terrific of the storm appear:
Too often does that frozen thunder-cloud
The loveliest vales in desolation shroud:
Frightful arena! where, with wasting power,
The furies rage unchained, and wither tree and flower.
With my own eyes, as raged the hail storm round,
I saw a savage pelted to the ground.
Happy the man who, in the desert's gloom,
Can find a shelter! happy he, on whom
Heaven looks with pity; that did I obtain;
For, though exposed upon the desolate plain,
Heaven did not fail to rescue me; the wrath
Of the impending tempest changed its path,
Far driven to the north where, as I stood
Fixed in suspense, upon the solitude
It spent its fury; and, meanwhile, the skies
A scene sublime display before my eyes:
A vast abyss, as 'twere, of spiral shape,
From which, with thundering noise, black clouds escape
In struggling evolutions;—gulphs profound—
Like those tremendous whirlpools that abound
In certain seas, and in their eddies sweep
All things that float upon the boiling deep.
So do these winds engulph, with violent power,
All other offspring of their stormy hour.
The tempest spirit yells above my head;
The mutinous winds raise up their voices dread
Upon the river, whose tumultuous waves
Are tossed in wild confusion; in the air
A thousand gleaming meteors appear.
But heaven was with me, in my dangerous plight:

The north wind yielding to the south wind's might
Was by its conqueror to the river driven,
On whose vexed waters conflict fresh was given,
With furious alternations: then around
Was heard the mingled and uproarious sound
Of battling tempests, deeper, louder far
Than the terrific thunder-peals of war.
Then might be seen, on their aërial field,
Those giants of the storm now stretch, now yield,
Like snakes each other struggling to devour;
When lo! directed by that mighty Power
That rules the tempest, from their heaving caves,
Bursting, with sudden violence, the waves,
Like mediators, stand between the foes,
And mutual sacrifice for peace propose.
But what will not the favorable hour
Effect when aided by ambition's power?
These new-sprung majesties their proud fronts rear
Up to the clouds: but seem to approach so near
The empyrean, only to subject the air
To their own liquid empire: with a grand
And grumbling noise, they issue their command,
When all that stunned the ear, or shocked the eye
Is driven, like magic, from the brightning sky.
Alas! though happy, very brief, their reign:
One peal of thunder breaks,—and lo! their vain
And short-lived grandeur sinks precipitate
Into the Platte's deep stream: and where so late
Was seen their glory now appears their doom;
Their cradle is converted to their tomb.
At this dread crash, the north wind rallied strong;
The south wind fled with all his cloudy throng:
And then, mid smiling skies, the sunny day,
Sweet flowers, and zephyrs calm, resumed their vernal sway.

NEW YORK, *September* 14, 1846.

MEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL,

FIRST ARCHBISHOP OF BALTIMORE.

BY B. U. CAMPBELL.

Continued from page 791 of the IVth Volume of this Magazine.

THE last number of these memoirs, which was devoted to the history of Catholicity in New York, concluded with some account of the hostile feeling towards Catholics and their religion at the close of the seventeenth century, and which was signalized by the enactment of a law described by a native historian as "one for hanging every *popish* priest that came voluntarily into the province."*

This law, it is stated, was "passed at the instance of the earl of Bellamont (then governor) to drive the French missionaries out of the territories of our Indian allies." It appears, however, to have been more effective in preventing Catholic missionaries from settling among the white inhabitants of New York, than in excluding the French priests from their heroic missions among the Indian tribes.

There seems to be a mistake in Smith's description of this law, presuming him to refer to that of July 31, 1700, as will be explained hereafter. While the Dutch held the government of New York, no laws adverse to the Catholics appear to have passed, the bigotry afterwards dominant being of English origin. The laws promulgated by the duke of York in 1664, commonly called the duke's laws, require the establishment of a church in each parish.† This was afterwards explained by a law of Gov. Andross and by council as requiring all persons to contribute, whether belonging to the congregation or not, and asserting that this was no infringement of the liberty of conscience "as some pretend." Complaints were probably made by the Dutch, in the minority in some parishes, that the law violated the provision in the articles of capitulation, August 27th, 1664, guaranteeing to the Dutch "liberty of their consciences in divine worship and church discipline."* Col. Dongan, a Catholic, afterwards earl of Limerick, succeeded Sir Edmund Andross as governor, in 1683. One of his first acts was to issue writs for the election of representatives to a provincial assembly, the people before this having had no share in the legislature. This elevation in the scale of political existence was the concession of a Catholic proprietary, and carried into effect by a Catholic governor, at the very time when the colonists of New England were deprived of their charter. The first act of the first assembly of New York was the "charter of libertys," passed October 30th, 1683, and it contains, besides many provisions guarding the rights of the people as to taxes, trials, &c., the following: "That no person or persons which professe ffaith in God by Jesus Christ shall, at any time, be any wayes molested, punished, disquieted, or called in question for any difference of opinion, or matter of religious concernment, who do nott actually disturbe the civil peace of the province, butt thatt all and every such person or p'sons may, from time to time, and at all times, freely have, and fully enjoy, his or their judgements or consciences in matters of religion throughout all the province, they behaving themselves

* N. Y. Hist. Socy. trans. v. i, p. 332.
† Smith, Hist. N. Y., p. 97, first edition.

* Smith, p. 20, first edit.

peaceably and quietly, and nott using this liberty to licentiousness, nor to the civil injury or outward disturbance of others." Another provision recited that, whereas all the Christian churches then in the province seemed to be privileged churches, they were thereby secured in their property and discipline, and the like privileges were guaranteed to other Christian churches coming into the province, in regard to divine worship and church discipline.

It is not improbable that James intended to make New York a place of settlement, for English and Irish Catholics; and it is certain that he desired and endeavored to promote the conversion of the Indians to Christianity. His instructions to Dongan, to encourage and facilitate the efforts of the Jesuit missionaries, engaged in this laudable work, drew upon him the censure of the bigots of that period; and were condemned by the prejudiced writers on the history of New York:* who could not regard the pious labors of French Jesuits in any other light than as political movements, to extend the influence and dominion of France over the province of New York. Though impelled in their Christian labors by higher motives than those of loyalty to their sovereign, the missionaries exhibited a just regard for the interests of their own government, by endeavoring to promote the most intimate and friendly relations between the Indians and their own countrymen in Canada. By the French, the five nations—up to the time of the treaty of Utrecht, (1713)—were treated as a confederacy of independent tribes; while the policy of the English claimed them as British subjects. Doubtless the Catholic missionaries took the former side, and told the Indians they were free, for which the English denounced them as exciting a savage warfare on the colony borders. And this contributed to increase the natural antipathy to Catholics among the English inhabitants of New York of that period, and accounts for the harshness of their subsequent legislation, as well as for the unjust severity of their partial and bigoted historians.

* Graham's Hist. U. S. Smith's Hist. N. Y.

There can be no doubt that Governor Dongan, on coming among the New Yorkers, found that if the measures for converting the Indians were to proceed, the political interests of his own country required that English missionaries should take the place of the French Jesuits, some of whom were incorporated among the five nations. The historians of New York assert, that no previous governor had made himself so well acquainted with Indian affairs, or conducted the intercourse between the settlers and Indians, with so much ability and regard to the interests of the subjects of Great Britain; while, at the same time, he was held in high esteem by the Indians themselves.* And it is mentioned to his honor by the same historians, who are unsparing in their condemnation of his religion, that he did not permit the identity of his faith with that of the Catholic missionaries of France, to prevent him from opposing their residence among the Indian tribes in his province; their influence being calculated to promote the interests and policy of France, and weaken the authority of the English.

But it was loyalty to his own government, and a just regard for the interests confided to him, and not indifference to the pious work of Christianizing the Indians, that induced Governor Dongan to oppose the missions of the French.† "The charter of liberty" had made New York free to the Catholics, and Smith says: "Papists began to settle in the colony

* Smith's Hist. N. York, p. 45, quarto edition.

† P. 55. In a speech to the five nations whom he convened and met in Albany, on 5th August, 1685, Dongan has the following passage: "There was no advice or proposition that I made to the brethren all the time that the priest lived at Onondaga, but what he wrote to Canada, as I found by one of his letters which he gave to an Indian to carry to Canada, but which was brought hither; therefore I desire the brethren not to receive him, or any French priest any more, *having sent for English priests*, with whom you may be supplied to your content.

under the smiles of the Governor." Whatever hopes the Catholics might have cherished of finding security for their religion in New York, were destined to be of short duration, for Dongan was removed from the post of Governor by King James, in 1688. Smith says: "he fell into the king's displeasure through his zeal for the true interest of the province.

The excitement in England against King James extended to America, and "the whole body of the people trembled for the Protestant cause."* "An outrageous dread of popery," says Grahame, "had invaded the minds of the lower classes of people, and not only diminished real and substantial evils in their esteem, but nearly extinguished common sense in their understandings, and common justice in their sentiments." (Vol. 2, p. 220.) The Assembly of New York of 1691, passed a *resolution* that all laws passed by the late Assembly were null and void.† It has been contended by one party in the courts of New York, that a *resolution* of *one* branch of the legislature could not repeal a law made by *all* branches; while another insisted on the validity of it. But having resolved out of existence the "charter of liberty," they passed a bill of rights, a copy of the charter in some parts, but excluding Roman Catholics from all its provisions.‡ This bill, however, was found too liberal, and the "glorious revolution" king repealed it in 1697. Such was the first anti-Catholic legislation; the next was that of July 31st, 1700, the preamble of which is as follows:

"*Whereas*, divers Jesuits, priests and popish missionaries, have of late come, and for some time have had their residence in the remote parts of this province, and other of his majesty's adjacent colonies, who, by their wicked and subtle insinuations, industriously labored to debauch, seduce, and withdraw the Indians from their due obedience unto his most sacred majesty, and to excite and stir them up to sedition, rebellion, and open hostility against his majesty's government." It then enacted that every priest, &c., remaining in or coming into the province after November 1, 1700, should be "deemed and accounted an incendiary, and disturber of the public peace and safety, and an enemy to the true Christian religion, and shall be adjudged to suffer *perpetual imprisonment*." In case of escape and capture to suffer death. Harborers of priests to pay £200, and stand three days in the pillory.*

This law, which is presumed to be the one referred to by Smith, although cruelly intolerant, is not, as the historian quotes it, a law "for hanging every popish priest that came voluntarily into the province."† In 1701 (Sept. 16) a law was passed by which "papists and popish recusants are prohibited from voting for members of assembly or any office whatever, from thenceforth and forever."‡

That the law of 1700 was soon disregarded, may be inferred from the following passage in the journal of the New York assembly, under date of June 24th, 1709 (vol. 1, p. 225). "*Ordered*, that the commissioners for managing the expedition to Canada, take care a decent provision be made for the French Jesuit, and a servant, that surrendered themselves to this government from the Indians." In truth, the spirit of intolerance appears to have been the effect, in a great measure, of British domination, which repeatedly afflicted New York with profligate and incompetent governors, who signalized their devotion to the king by enforcing subserviency to him as head of the church. Thus, in the reign of

* Smith's New York, p. 58. † Smith, p. 75.
‡ Laws of New York (colony), p. 1.

* Laws of New York, p. 38.

† Hist. N. Y. p. 97. Smith testifies his own approbation of the law, as he quotes it, by declaring that it "continues, *as it forever ought*, in full force to this day." The New York Hist. Society, with a more proper sense of the spirit of religious liberty, have omitted the words "as it forever ought," in their reprint of Smith's work.

‡ Col. Laws, N. Y., vol. I, p. 42, Smith and Livingston's edition.

Queen Anne, the sects of dissenters were restricted in the exercise of their religious worship, and Presbyterian clergymen were imprisoned for exercising their functions.*

Although such intolerance was resented by many Protestants, no complaint was made against the more severe and inhuman laws against Catholics which remained in force until the American revolution. When the people of New York took the government into their own hands, this law was virtually repealed by the constitution of 1777; but as if ashamed that it had ever stained their statute book, and to leave a record of their better feelings, a law repealing it was passed, April 20th, 1784. (Laws 7 Sess. c. 28.) It does not appear that it was ever specially enforced except in the year 1741, in the case of John Ury, which will be the subject of the next number of these memoirs. The general effect, however, of the proscriptive enactments against Catholics, appears to have been to deter those who avowed that faith from settling in the province, and to prevent the extension of Christianity among the Indians. But little effort was made by the Protestant missionaries to supply the places of the Jesuits in this noble enterprise. The Indians of the Five Nations had agreed, at the instance of Lord Bellamont, to receive Protestant ministers among them. But, says a historian: "The fulfilment of the promise of sending Protestant pastors to the Five Nations seems to have been deferred till the year 1712, when one Andrews was sent among them by the English society for propagating the Gospel. After preaching and teaching among them, in the Indian tongue, for several years, he was universally forsaken by his auditors and scholars, and closed a fruitless mission in 1718."*

Smith remarks: "If the missionaries of the English society for propagating the Gospel, instead of being seated in opulent Christianized towns, had been sent out to preach among the savages, unspeakable *political* advantages would have flowed from such a salutary measure. Dr. Douglass, a sensible unmethodical writer, often incorrect, expects too much; besides he treats the missionaries with rudeness and contempt, and lashes their indolence with unmerciful acrimony." This consistent historian who is so unsparing in his crimination of the French Jesuit missionaries for promoting relations of amity between their native country and the Indians, that he advocated the hanging of every priest, seems to have had no scruple in employing Protestant missionary labor to procure "political advantages" for England. The passage which he quotes from Douglass' Summary, vol. ii, p. 138, Boston edit. 1753, is the following: "Our young missionaries may procure a perpetual alliance and *commercial advantages* with the Indians, which the Roman Catholic clergy can not do because they are forbid to marry. I mean our missionaries may intermarry with the daughters of the sachems and other considerable Indians, and their progeny will forever be a certain cement between us and the Indians."

However competent to estimate the political advantages of missionary labors, the historians referred to, it would appear,

* The indictment against one of them, Rev. Francis McKernie, charged him with "contemning and endeavoring to subvert *the queen's ecclesiastical supremacy*, unlawfully preached without the governor's license first obtained, in derogation of the royal authority and prerogative, that he used other rites and ceremonies than those contained in the common prayer book."—*Smith, p.* 113.

Although the jury acquitted him "through the shameful partiality of the court, he was not discharged from his recognizance till they had illegally extorted all the fees of his prosecution, which, together with his expenses, amounted to £83. 7*s.* 6*d.*"—*Smith's Hist. N. York*, p. 114.

The same historian relates several instances of oppression of the colonists by the governor, Lord Cornbury, and among others their expulsion from their own churches which were given to the Episcopalians. "In these controversies the governor abetted the Episcopal zealots, and harassed the others by numberless persecutions, heavy fines, and long imprisonments, through fear of which many who had been active in the dispute fled out of the province."—*Hist. New York*, p. 105.

* Grahame's Hist. U. S., vol. ii, chap. 2, who quotes Humphrey's Hist. acc. of the Society for propagating the Gospel.

were but indifferently qualified to appreciate the merits of the Jesuits, who, separated from all the comforts of civilized society, devoted years of toil, and gave their lives to the service of the Indian tribes to impart to them the truths and the blessings of religion. "Dr. Douglass," says Smith, "ever ready to do honor to his native country, after remarking that this self-denying clergyman (Rev. Mr. Brainerd) *rode* about four hundred miles, in the year 1744, with an air of approbation, asks: 'Is there any missionary from any of the societies for propagating the Gospel in foreign parts that has reported the like?'" This extraordinary performance of little more than a mile a day on horseback is selected for special admiration, while no mention is made of the sufferings and labors of those devoted men whose journeys were *on foot* nine hundred miles through pathless forests.

In another part of his history, referring to the importance of Protestant missions among the Indians, Smith says: "Much has been written on this subject in America, and why nothing to purpose has yet been attempted in England towards so laudable a design can only be attributed to the amazing falsehoods and misrepresentations by which some of the missionaries have long imposed upon benevolent minds in Great Britain." (P. 42.)

By the treaty of Utrecht, the Five Nations of Indians were acknowledged to be subject to Great Britain, and, as the law against the coming or continuance in the province of priests or Jesuits was in force, its effect was to break up the Christian missions in New York.

PROTESTANT DILEMMA—THE CASE EXPLAINED.

REFLECTING mind is astonished at the sensation produced among the members of the Anglican church by the numerous conversions from that body to the Catholic faith. That the frequent secessions from it, which are still witnessed in England and America, should give rise to feelings of sadness and misgiving, and, in many cases, to an angry and hostile spirit, all which finds its vent in the columns of sympathizing journals, is a consequence that must naturally be expected to flow from such a source. At one time the losses of the Episcopal church are deplored as a serious evil; at another, the voice of indignant zeal is raised against the individuals who have abandoned her communion. Some who love to dwell on the bright side of the picture find an imaginary comfort in the reflection, that the church to which they belong is benefited by this expurgation from "popery," while others are equally consoled by the pretended discovery, that the converts to Catholicity are, in general, men whose churchmanship was always of a doubtful character, and that their loss is compensated by the many transitions from the Catholic church to Anglicanism. But the most curious development, amidst all these theories and assertions, is the explanation by which Protestant Episcopalian writers endeavor to account for the frequent desertion of their ranks, which has now become so prominent a spectacle in the religious world. Some attribute it to the spirit of Puritanism that infects a portion of the church; others contend that it is produced by the leaven of "popery" which the Oxford tracts have cast among them. The two parties, usually termed high and low church, have begun a fierce war on this point, and are hurling the weapons of mutual recrimination, each denouncing the other for its ungodly connivance at the defections which

they both deplore. The *Calendar* explains a conversion to Catholicity by the following process:

"Those who go into the Roman church are, for the most part, earnest-minded men, who are seeking for the Catholic church—they come among us with that object in expectation—I had almost said in view—would to God it were so decidedly in view (visible) that men could not mistake! They behold some of our notes of Catholicity—others they are prevented from seeing by the Puritans, whose end and aim it is to hide them. Their minds are unsettled—for awhile they waver between hope and disgust, till at last the fatal step is taken. And they take it because they do really believe that that which we call in this land the 'Protestant Episcopal church' is not the Catholic church."

The manner in which these Puritanizers drive the earnest seekers for truth into the fold of Catholicity, is thus stated:

"This they do by denying the *sacramental* character of the Catholic religion as taught in our prayer-book. For if you take away from the ministry of the church their priestly office, you make them no more than Puritan preachers. Take away the *altar* from the church, and you make it a Puritan meeting-house. Take away regeneration from baptism, and you reduce us to the absurdities of modern revivalism. Take away the church's right to dogmatize—to be the interpreter of Holy Scripture—to be the authoritative teacher and guide of souls, and you let in the whole train of abominations that attend upon the Protestant notion of private judgment."

A writer in the *N. Y. Churchman* alludes to this subject in a very similar strain:

"The late defections to Rome have, as usual, been ascribed by the Puritans within and without the church to the 'Oxford tracts,'" and especially to the famous tract No. XC. Having read those tracts thoroughly, my conviction is, that while they advocate Catholicity, they sternly repudiate Romanism. What then has driven so many excellent and eminent men from our fold? It is time that this question should be *fairly* answered. How has it happened that the prediction of the bishop of New Jersey in regard to Mr. Newman has been so signally falsified? The true reason will probably be found in the fact that the leading authorities of the church of England have betrayed a remarkable aversion to the Catholic system, and a striking partiality for the dangerous and soul-destroying errors of Protestantism. . . . . .

"In his pastoral, occasioned by the correspondence between him and the Rev. Mr. Hoit, Bishop Hopkins says: 'It is for the truth's sake which is held and preached in the *various orthodox congregations* around us, that the church has always allowed her clergy to bid them *welcome to her communion*, and has placed no formal barrier in the way of our ministers and people *uniting with them occasionally in prayer and praise.*' Surely this is a specimen of the charity which in *one direction* 'believeth all things,' and also of a '*non-natural*' interpretation of the language of the church. Now from these instances and many others which might be mentioned, is it not evident that the extreme repugnance manifested by those in authority' to ancient discipline, principles, and practices, may be the real cause of the defections over which we mourn. Is not this sufficient to generate in men of tender consciences a suspicion that a schismatical spirit widely pervades our communion? Holy men are satisfied with our *system*, but they are not permitted to enjoy the benefits of its full and effective operation. Daily prayers, self-denial, almsgiving, and fasting, are ridiculed as superstitions of Rome! As things are now among us, the devout Catholic can not enjoy liberty of conscience. Protestantism, with all its extravagances, is forced upon him by the rod of a partial discipline. In view then of these facts, I would ask the editor of the Protestant Churchman and his correspondents if, by confounding what is Catholic with what is Roman, they, and not the 'Oxford tracts,' are (not) responsible for perversions to Rome? Which will most surely influence men to desert the fold of Christ, the writings of Williams, Keble, and Pusey, or the writings of McIlvaine, Hopkins, and Chase?"

Having exhibited the views of the high church party, we will now present those of the low church. The *Protestant Churchman* says:

"Our readers have observed, from several recent notices in these columns, that the list of perverts to Romanism, from our church, is steadily increasing. Within a very short period we have been obliged to record the names of four of these schismatics, from the ranks of our

clergy. More conclusive evidence that the curse (!) of Tractarianism is working out its fruits among us, need not be asked. Nor can it be denied, except through the perverse disingenuousness to which tract XC has given currency and sanction, that the fears of the true friends of the church have been realized—realized not only in the defection of those who have actually "gone to Rome," but also in the determined and untiring efforts of some, who, it is to be presumed, will remain in our communion just so long as they can do the work of Rome more effectually among us, than in that corrupt pale, within which, sooner or later, they must find a resting place."

* * * * * * *

"Those who have indulged the hope that the evil (Puseyism) in our branch of the church was overrated, have been most miserably cheated of their hope, by the evidence that the worst features of English Tractarianism—its fantastic tricks but poorly concealing awful errors of doctrine—its unmanly "reserve"—its contemptible double-dealing—its genuine, unmitigated Jesuitism, are re-produced and in full growth upon the soil. Were there no other case before us than the single one of Mr. Hoit, of Vermont, no man in his senses, who is not wilfully blind, can be any longer deceived."

The conversions from Anglicanism to the true faith, are accounted for in the same way, by the puritan or evangelical party that reject episcopacy. As a specimen of their reasoning on the subject, we will quote a passage from the *Presbyterian*.

"Certain leading men and journals in the Episcopal church boldly advocate some of the principal dogmas of popery, such as sacramental efficacy, baptismal regeneration, prayers for the dead, denial of the right of private judgment, the admission of tradition to an equal authority with inspired Scriptures, to say nothing of the unequal orders of clergy, and the adoption of many other smaller trappings of popery; these things are insisted on in the instruction of theological students, who, in their youth and inexperience, are fascinated by them; but as they begin to take a more comprehensive view of the whole subject, they reason with themselves, that these important features of their church are derived from popery, and as no good reason is given for the retention of these and the rejection of other features, which are essential to the completeness of the superstructure, they are compelled, as they conceive, by regard to consistency, to enter that church which has the system entire. The process is a perfectly natural one."

Such are the attempts of the Tractarian and Evangelical parties to cast off from themselves the imputation of facilitating Catholic triumphs, and to implicate each other in the supposed evil. Neither is willing to acknowledge its guilt, and each is astounded at the idea of being charged with so monstrous a tendency as to make Catholics of Protestants. Hence the puritanism of one party, and the Puseyism of the other are incessantly urged, each by its respective opponent, as the grand cause of the numerous transitions from the Anglican to the Catholic church. But why should the question be so much involved in mystery? The difficulty would vanish altogether, if, in endeavoring to solve it, the disputants above mentioned would meet each other half way, and considering seriously the errors of both parties, would acknowledge frankly that both are the occasions of the numerous accessions to Catholicity. The discussion carried on between them is a mere war of words. The Puseyites complain of Puritanism in their ranks, as if they themselves were not essentially puritanical in principle; and the Evangelicals denounce the Tractarians, as if they differed in substance from the latter. But in this they are wrong. Once severed from the true church, the sects are all on a par; their creeds are all human opinions; one, perhaps, retaining outwardly more of the lineaments of Catholicity than another, but not less fundamentally heterodox in reality. What causes an individual, with the grace of God, to abandon the Anglican system and seek refuge in the Catholic church? Is it not the conviction that the former (whether of the high or low church) is merged in deadly error? It is true, the conversions that take place are mostly from the ranks of Tractarianism, because it is very natural for the rigid, or evangelical Protestant, who

is investigating the subject of religion, and who has arrived at more accurate views regarding the constitution of the Christian church, to associate himself with the Puseyite party, which in its external appearance, bears some slight resemblance to the true church. Its frame-work, consisting principally of a pretension to apostolical succession and to priestly authority, with a high-sounding phraseology, imitating the language of primitive times, carries with it some show of orthodoxy. So far as all this goes, Puseyism may be said to encourage accessions to Catholicity; but the earnest-minded Protestant who has embraced it, soon discovers that he has caught at a mere semblance or phantom of orthodoxy; that its real characteristics are not to be found in the Tractarian system; that he is still deeply immersed in the mists and perplexities of Protestantism. In vain does he look there for that church which has come down, without interruption, from the apostolic age, which has always fulfilled her high commission to teach revealed truth and to condemn error, which is one in her doctrine, in her worship, and in her government, and by her authoritative and unerring decrees, banishes doubt from the mind, and places it in a state of peaceful repose. As a Puseyite, he still finds himself in the Protestant Episcopal church, a religious body which bears upon its very front, and traced in the boldest characters, the evidences of its heterodoxy. Every thing about it is inconsistency, contradiction, uncertainty. He looks into its doctrinal formularies, and he reads that "the church has authority in controversies of faith,"* and then reads in the same formulary a limitation which neutralizes the assertion, "It is not lawful for the church to ordain any thing that is contrary to God's word written, neither may it so expound one place of Scripture that it be repugnant to another." He conceives that the church of Christ can not tolerate opposite teachings; and yet he discovers that in the Protestant Episcopal church there exist "notorious doctrinal oppositions, not mere differences, not shades of opinion, not open questions, but downright, flat, patent contradictions;"* that she allows "one set of men to preach one doctrine, and another to preach its logical and consequential contradictory." The two parties (high and low) in this church, are constantly reproaching each other with the *abominations, absurdities, awful errors, dangerous* and *soul-destroying errors*, which they respectively teach.† What one denounces as "heresy," the other considers the very "basis of the Christian life." Sacramental regeneration, necessity of the episcopal order, the real presence of Christ in the eucharist are openly proclaimed by some as gospel-truth, while others reprobate these doctrines as awful delusions. All this was very visibly set forth in the discussions which followed the ordination of Rev. Arthur Carey by Bishop Onderdonk, and the jarrings in faith and discipline have only increased since that period. The Episcopalian journals are all at war with each other, and show that the bishops, presbyters and laity are all in open hostility on subjects of doctrine and practice. Where is the authority of the church to decide these points? There is none; and hence each one interprets the thirty-nine articles according to his fancy; every shade of opinion is introduced, and, as the *Episcopal Recorder*‡ informs us,

"While Methodists and Presbyterians, New School men and Old School men, Lutherans and Dutch Reformed, are waging an incessant war about liberty and necessity, predestination and free-will, natural and moral ability, limited and general atonement, and the like, she (the Protestant Episcopal church) tolerates differences on all such topics, and the only doctrinal controversies which are encouraged within her borders, are those that are necessary for the defence of fundamental truth. In what other division of the Christian church, for instance, do we find high Calvinists and low Arminians seated side by side in the same commun-

* Book Common Prayer, *Art. of Religion.*

* *English Churchman*, March 26, 1846. † See extracts, quoted above. ‡ Oct. 10, 1846.

ion, aye, and in the same pulpit? Is it not notorious that theological elements are found harmlessly living side by side with us, which, if brought into contact elsewhere, would as certainly result in an explosion, as if a coal of fire were thrown into a powder magazine! While the Methodist who desires to change his ecclesiastical connections can not be admitted into the Presbyterian church, because he is an Arminian, and the Presbyterians can not into the Methodist, because he is a Calvinist, she welcomes (!) Methodists and Presbyterians, New School and Old School, to her altars, only requiring them to imbibe the spirit of her institutions, so far as to entertain their minor diversities of sentiment in quietness and peace."

Such being the state of things, we can not be mistaken as to the real cause that drives the earnest-minded churchman into the fold of Catholicity. He abandons the Puseyite party because he finds it identified with rank Protestantism; a body without a head, a church without authority. Evangelicalism and Puseyism, though somewhat different in appearance, are essentially the same. "Mr. Noel's* pulpit," as the Tablet says, "assumes the outline of a tub; Dr. Pusey's† book of common prayer begins to look like a breviary. But if we go to the root of the matter, we shall find that in essence they both belong to the same class. Both are professors of an impossible and contradictory religion. One shudders at the notion of baptismal regeneration, the other at the notion of not adoring God present in the eucharistic species. Both are members of a church which teaches what one rejects, and forbids what the other practises. Both of them agree, too, in this, that, being men of considerable earnestness and sincerity, they can not remain contented with their anomalous position, and are, therefore, justly classed under the common denomination of *uneasy Anglicans*. They are like men shut up in a black hole of Calcutta, or other den of the like kind, where heat and want of vital air drive them to thrust out their gaping mouths at some friendly aperture. In the agony of suffocation, one rushes blindly to one side, and the other to the other; one faces the east, the other the west, but in substance the condition of them both is alike." The ground of similarity, or rather the feature of identity, is their Protestantism, the denial of the infallible church; and this it is precisely that drives so many Episcopalians into the bosom of Catholicity. The same reason that leads the earnest-minded Puritan to enter the ranks of Puseyism, deceived by its treacherous garb, conducts him still further, when more enlightened, from Puseyism to the Catholic church.

From the preceding remarks it is plain that the high and low church parties are both in the right when they accuse each other of multiplying the conversions to the true faith, because they both involve that fundamental error, which is repugnant to the constitution and the very being of the Christian church, the denial of a competent authority to define the truths of revelation.

Some Episcopalian writers seem to console themselves by the reflection that many, if not most, of the recent converts from Anglicanism to Catholicity, were not originally educated and trained in the Protestant Episcopal church, but entered it from Evangelical bodies.* Such may indeed be the case; but this fact, instead of tranquillizing the mind in reference to Anglican orthodoxy, should rather awaken a more serious attention to the errors of the system. For it proves, beyond the reach of cavil, that the Evangelicals who entered the Protestant Episcopal church found it as unworthy of their loyalty as the system to which they originally adhered. They were drawn into the Tractarian ranks by a certain appearance of orthodoxy, but having discovered, after

* Low Church. † High Church.

* Bishop De Lancy, of the P. E. church in Western New York, in a recent address to the convention, mentions the names of nine Episcopalian clergymen and three candidates for orders, who have embraced Catholicity in this country, only one of whom was reared in the Anglican church.

due examination, that Anglicanism is nothing but overt Evangelicalism on one side, or Evangelicalism under a Catholic mask on the other, they abandoned it. We think that of the conversions from Anglicans to Catholicity at least one half may be ranked among those who received their early training in the Protestant Episcopal church; but whatever the true proportion may be, certain it is that these accessions to the true church are almost exclusively individuals of the Puseyite party, not because Puseyism has any real affinity with the church of Christ, but being a disguised Protestantism, and wearing the mask of orthodoxy, it draws many earnest seekers after truth within its pale. The cheat, however, is no sooner discovered than they forsake it.

W.

OUR MARTYRS, No. III.

JOHN BAPTIST SEGURA, AND HIS COMPANIONS, S. J., 1578.*

HEN Father Martinez fell a victim to the cruelty of the Indians, his companions, Father Rogel and Brother Villareal, retired to Havana, and applied themselves to the study of the languages spoken by the natives of that region; but St. Francis Borgia, wishing to effect the conversion of Florida at once, determined to send some more members of the society as auxiliaries in the great work, and as Melendez was just leaving Spain to take possession of his new office of governor-general of Cuba, John Baptist de Segura was sent out to Florida as vice-provincial, with three other priests and John Baptist Mendez and Gabriel de Solis, natives of Seville, Christopher Redondo and Peter Linares, lay brothers of the order.

They left St. Lucar on the 13th of March, 1568, and, after a pleasant voyage, reached the coast of Florida, but finding the settlements almost destroyed by the terrible vengeance of Gourges, Melendez sailed back to Cuba, narrowly escaping shipwreck as he passed through the Bahamas. The Jesuits were received at Havana with great joy by Father Rogel, and they at once proceeded to discuss and arrange the plan of the mission, and to adopt such a scheme as their numbers would justify. It was finally resolved that the surest means was to educate the children of as many of the natives as could be induced to send them, and, to overcome the fickleness of the natives, it was thought that the school should, for the present, be in Havana. An academy or college for Indian youth was accordingly opened, and Father Rogel and Brother Villareal, the only persons competent, left in charge of it, while the vice provincial, having arranged this to his satisfaction, returned to Florida with the rest of the Jesuits. They commenced their missionary labors in the province of Carlos;* they preached also in Tocobaga, and had a station in the province of Teguesta, as the peninsular part of Florida was then called; but as they were compelled to employ an interpreter, they preached without much fruit.

* Authorities.—The Inea, lib. vi., c. 22, p. 268—Cardenas Ensayo Crono, 1421.

* The compiler of these sketches not having been able to locate to his own satisfaction the names of provinces, towns, &c. in Florida, by means of the old maps to which he has had access, has retained the original names as given in the chronicles except in a few cases which are too well settled to admit doubt.

Their efforts to learn the language met with hardly better success, as the Indians continually gave them wrong names for things when asked. The vice provincial at last thinking that their residing near the Spanish garrisons caused them to be looked upon with distrust, repaired himself to the province of Guale, and sent the other members to different stations in the various provinces.

Here again their attempts were renewed, but the number of the faithful was scarcely increased by assiduous toil for half a year on these barren fields.

Provisions being scarce among the Indians, the fathers were made dispensers of food to the natives; but even this effected no change: they endeavored to persuade them to settle in villages, and to cultivate small farms; they supplied them with implements and the food requisite for their undertaking, but the natural fickleness of the Indians triumphed; as the stock of provisions diminished, they abandoned alike their teachers and their farms. It was only in the hope of corn that they listened, and, as the hope passed, their inclination to hear the words of truth passed with it. They, however, promised to send some Indian boys to Havana to be educated there.

Determined then to abandon this field for a season, Segura returned to Havana, and directed Father Rogel to return to the same place from Oribe, or St. Helena, where he had been stationed, and to bring the youths who were to accompany them from Saturibe and Tacatacuru.

On reaching Havana, he received letters from St. Francis, directing him to persevere zealously in the Florida mission, even though their labors at first should meet with but little success.

To enable them to carry it on with greater fruit, there accompanied Melendez, who bore the letters, Don Luis de Velasco, lord of Vasallos. This man was a native of Florida, and brother of the cacique of Axacan; he had voluntarily accompanied some Dominican fathers, who were returning from Florida to Mexico. He was there educated and instructed in the Christian religion; he possessed a good head, and was an apt scholar; he was, at his own request, baptized, receiving in baptism the name of the viceroy. Of his sincerity no doubts were entertained; as in 1566, he went with some Dominicans to Florida, and returned with them to Mexico, accompanying, with some more of his countrymen, Melendez afterwards to Spain. His five companions died within a year after their arrival in Spain, and it may be that they were not, like Don Luis, voluntary companions of Melendez, and that, from representations of theirs, he conceived that hate which, carefully dissembled, was to bring death to those who confided in his honor. After a year's residence in Spain, he solicited the royal permission to return home, assuring the king of his inviolable attachment to the faith, promising to act the part of a good Christian, and, as far as in him lay, aid in the conversion of his own subjects, and, indeed, of all the tribes in the kingdom. The glorious prospect now opened of the speedy triumph of the cross in Florida, induced St. Francis Borgia to send with the lord of Vasallos, as auxiliaries to those already on the mission, Father Luis de Quiros, a native of Xeres de la Frontera, in Andalusia, and Brothers Gabriel Gomez, a native of Granada, and Sancho de Zevallos, a native of Medina de Rio Seco.

As soon after their arrival as the necessary arrangements would permit, the vice provincial set out with Don Luis for the province of Axacan, accompanied by Father Quiros and his companions, and Brothers Mendez, de Solis, Redondo, and Linares, with some Indian youths who had been educated at the academy in Havana. They set out early in 1578, unaccompanied by any guard, as the presence of soldiers was thought to be injurious to the cause of the missions. They reached Florida in safety, and began their journey inland, and here their sufferings

commenced: a seven years' famine had made the land a desert, and it was almost impossible to procure food on their route, which was a laborious one, passing through immense swamps and glades: they were finally compelled to subsist on grass and roots in the daily expectation of reaching a village where their wants might be supplied. At last, after a long and toilsome march, which it afterwards appeared Don Luis had lengthened and rendered almost impossible, by avoiding the villages, and leading them from the usual paths, the fathers being well nigh worn out with fatigue, determined to erect a hut, and rest there a few days to recruit their strength before proceeding. In this Don Luis at once concurred, saying that there was a village about twelve miles off to which he would in the meantime repair, as well to procure food as to dispose the Indians to receive them kindly, and to hear with pleasure their holy teaching, and promising to return in two days. Five days, however, elapsed without their receiving any tidings of him, and the hut, now become a chapel witnessed daily the adorable sacrifice. To gain some account from Don Luis, of whose good faith no doubt as yet seems to have crossed the mind of the company, the vice provincial now sent F. Quiros and Brothers de Solis and Mendez. They reached the town and found Don Luis, who made many excuses for his delay, and still continued his promises: he, however, neither asked them to remain, nor gave them any provisions for the company; they, accordingly, turned away to return, when they were attacked by him and some of his tribe with a shower of arrows, and slain with the utmost cruelty. Four days of intense anxiety now passed over the little band at the hut, when suddenly Don Luis and his brother with a large force appeared. The sutan of Father Quiros at once showed them the issue of his mission, and told them to prepare to follow him. The only articles in their possession, by means of which they could make any defence, were some axes for chopping wood, and the only words Don Luis addressed to them were a demand for these.

But there was no thought of resistance in them; they silently gave up the axes, and, kneeling down, commenced their preparation for death. A few moments after, the Indians rushed on them, and all were at once cruelly butchered. This occurred on the 18th of February, 1578. Of the whole band but one escaped; one of the Indian youths, Alonso, who was recognised by his brother, and saved from the death which the others met.

When Don Luis saw his perfidious designs thus consummated, a feeling of sorrow seems for a moment to have found its way to his heart, for he caused the bodies of the martyrs to be decently interred beneath the little hut in which they had, during the last days of their life, offered up the divine sacrifice for the eternal welfare of his tribe. A trunk containing Bibles, Missals, Breviaries, and church furniture, was next broken open, and the vestments soon were thrown around the dusky frames of the chiefs of Axacan.* The sutans were kept by Don Luis who dressed Indians in them to act as decoys, by which means he nearly got into his power a boat sent from St. Helena to get information of Father Segura.

Don Luis promised Alonso that no harm should be done to him; but Alonso was, what the chief had so well pretended to be, a good Christian, and, placing no reliance on the word of so infamous a man, secretly left the village, and made his way to St. Augustine. It is needless to say that he is the main authority in the accounts of the martyrdom; his account was corroborated by the statements of some captives taken by an expedition sent

* A miracle, wrought by a crucifix, alluded to in the historians, is here omitted, not because the compiler feared to believe in a miracle, but because he has not been able to see and examine the two accounts given of it by Ribadaneira and Andrew de Rivas. The crucifix was recovered by F. Rogel, and was long kept in the Jesuit college of Guayala.

to punish the traitor Don Luis, who, however, escaped. Some of the murderers were given up, and put to death by the Spaniards; Father Rogel anxiously endeavored to procure their pardon, as they had been led on and instigated by the false Don Luis; as he could not obtain their lives, he procured a respite, during which he converted them.

Father Rogel then wished to go to Axacan to recover the bodies, but this the Adelantado would not permit; he continued laboring in Florida for many years with great success, and died at Vera Cruz in 1618, distinguished for his virtue, his learning, and his great missionary toils.

The early historians of Florida give us no account of these martyrs before their departure for America, except the place of the birth of each: but they tell us that this mission engaged in a particular manner the attention of St. Francis Borgia, and that the fathers and coadjutors sent on it were selected by him; and, when we remember the care he exercised in his choice of missionaries for distant lands, the earnest prayers by which he sought the divine direction in a selection on which the eternal welfare of thousands might depend, we can feel assured that the lives of these martyrs in their native land had been so spent as to deserve the illustrious rank to which they were called.

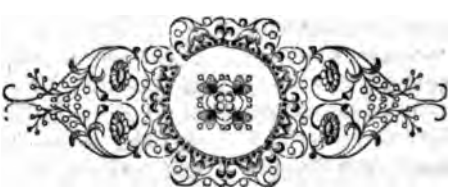
J. D. S.

THE VATICAN LIBRARY.

From the Dublin Review.

A COLLECTION of works is supposed to have existed in the Lateran palace from the establishment of Christianity under Constantine, and to have been transferred thence to form the nucleus of the Vatican library. It was enriched by Pope Zozimus in 742, with numerous Greek and Latin manuscripts, and it received a still greater accession of MSS. in 1453, brought by the fugitive Christians from Constantinople after the fall of the eastern empire, which occurred in the pontificate of Nicholas V, who not only purchased the spoils of the imperial library of the eastern capital, but also sent agents to Greece to collect manuscripts; Rome had become the nursery and asylum of Greek literature since the fourteenth century. Nicholas V also collected the manuscripts of the masters of antiquity from the monasteries of Germany and Britain; and whenever the original could not be removed, a faithful copy was transcribed and transmitted to the Vatican library, insomuch that in a reign of eight years, his industry formed a library of 5,000 volumes. The zeal of Sixtus IV, in augmenting the library, is celebrated by Ariosto, and also by Platina, who was appointed librarian about 1480, and his example was followed by Leo X, Paul IV, Pius IV, Pius V, and Gregory XIII. A new apartment having become necessary to receive the increased and increasing treasures, Sixtus V, in 1588, employed Fontana to cut in two the court of Bramante, called the Belvidere, by a new range of building, which he enriched with many new works. In the pontificate of Clement VIII, in 1600, it acquired the important collection of the famous Fulvius Ursinus, followed by the valuable collections of the Benedictine monastery of Bobbio, composed chiefly of Palimpsests. The library then contained 11,160 MSS. of which 8,942 were Latin, 2,158 Greek. Paul V transferred to it the printing office erected by Paul IV under Paulus Manutius. The Palatine library, captured at Heidelberg by Tilly, and presented to Gregory XV,

in 1621, was the next accession. It contained 2,415 MSS., of which 1,984 were Latin, and 431 Greek. Alexander VII, in 1621, added to it the library of Urbino, founded by Duke Federigo, whose passion for books was so great that at the taking of Volterra, in 1472, he reserved nothing but a Hebrew Bible as his own share of the spoil. This collection, which was purchased from the authorities of Urbino, enriched the Vatican with 1,165 Greek, and 1,704 Latin MSS. In 1690 the Bibliotheca Alexandrina, the collection of Queen Christiana of Sweden, passed into the library in the pontificate of Alexander VIII, comprehending all the treasure taken by her father, Gustavus Adolphus, at Prague, Wurtzburg, and Bremen, and amounting to 2,337 MSS., of which 2,082 were Latin, and 245 Greek. Clement XI, in the beginning of the last century, presented fifty-five Greek MSS. to the library, collected by his order in Egypt and Syria, when he sent Abraham Massad, Andrew Scandar, and the famous Assemani, to purchase at any price. Paul V added the left, and Clement IX the right wing. Benedict XIV, in 1746, added to it the splendid library of the Ottoboni family, containing 3,386 Latin, and 470 Greek MSS., and about the same time the Marquis Capponi bequeathed to it his valuable collection of 283 MSS. Pius VII purchased the library of Card. Zelada from his heirs, containing 100 MSS. Leo XII purchased the works of antiquity and art that had belonged to Count Cicognara; and Gregory XVI added to it the apartment Borgia, consisting of ten spacious rooms for printed books alone. The last accession of importance was that of 162 Greek MSS. from the convent of St. Basil, at Grotto Ferrata. At the peace of 1815, on the application of the late king of Prussia, many of the Heidelberg MSS. were restored by Pius VII. By the 8th article of the suspension of hostilities, concluded at Bologna with the French, in 1796, it was stipulated that Pius VI should cede 500 Vatican MSS. to be chosen at will, the greater part of which has been since restored. At present the Vatican library contains 3,686 Greek, 18,108 Latin, 726 Hebrew, 787 Arabic, 65 Persian, 64 Turkish, 459 Syriac, 75 Ethiopian, 18 Sclavonic, 22 Indian, 10 Chinese, 80 Coptic, 13 Armenian, and 2 Georgian MSS., amounting in all to 24,111, the finest collection in the world; which, with 25,000 duplicates, and 100,000 printed volumes, makes a total of 149,494. The office of librarian is one of the highest in the Roman court, and is always occupied by a cardinal, subordinate to whom are two sub-librarians and nine secretaries, who are employed in transcribing and publishing accredited MSS. at the library printing press. One of the last sub-librarians was the famous Polyglot Monsignor, now Cardinal Mezzofanti, who converses fluently in fifty languages, and whom Lord Byron would have interpreter at the tower of Babel.



WORLD'S CONVENTION AND EVANGELICAL ALLIANCE.

(For the U. S. Catholic Magazine.)

URING the latter part of August last a solemn farce took place in the English metropolis, to the great amusement and edification, not only of the London community, but of the whole world. The exhibition lasted two weeks; spectators had been invited from every part of the globe: the actors, selected from the extensive class of reverends, were Old and New School Presbyterians, Methodist exhorters, Baptist preachers, Dutch Reformed elders, Episcopalian ministers, with some *Christians*, Millerites, &c. &c. The stage consisted of a spacious platform, upon which stood one thousand, others say, perhaps two thousand performers; the opening of the piece consisted of an outward shake of the hand and an inward antipathy of the heart, of very tender embraces on the cheek and a very cordial hatred in the breast. During the course of the play the actors were serious and gay, praying, laughing, feasting and fasting, and performing a variety of other feats exceedingly diversified and amusing. The catastrophe of the performance was a general contest, in which, amidst a very liberal exchange of hard knocks, two parties formed in the arena, of nearly equal strength, and, after a taking and retaking of their respective colors, the whole ended in a crash of the platform, from under the ruins of which all retired, ashamed of themselves, their friends, and their foes.

This is in substance the narrative of the World's Convention held in London, with a view of forming an *evangelical alliance* of all Protestant sects, and of uniting into one something which is essentially not one, but many. Notwithstanding the glorious anticipations of certain deluded religionists; notwithstanding the solemn announcement of this grand Protestant rally, and the great exertions made to prop up a ruinous edifice, this convention all ended in smoke, and it could not possibly have had any other issue. Concord can not arise from discord; the principles of men will, at times, necessarily defeat their aims, and get the ascendency, in spite of all their efforts to hem in the consequences. Nothing but a confusion of tongues could be the result of this new Babel, this promiscuous assemblage of Protestants, who have no other bond of unity than a *negative* one, that is, a common abhorrence of order, a common alienation from truth. This will appear manifest from a rapid survey of the proceedings of the convention, where the greatest nonsense, the most palpable contradictions, and the grossest absurdities betray themselves at every step, and go hand in hand with the spirit of discord, which was the moving spring of the assembly.

The convention made a most judicious selection of a place for the holding of its meetings — *Freemason's Hall*, Great Queen street, whence it might have been inferred by some that the company was not to consist of very choice elements. There were two sessions every day, and during the recess the members of the conference sat down to a sumptuous entertainment, at the end of which hymns were sung in French, Italian, German and English. This was observed daily during the two weeks that the convention lasted, except that on one occasion the American members of the alliance betook

themselves to prayer and fasting, deserting the festive board in order to deprecate the wrath of heaven, and soothe the ire of angry disputants. The hall, it appears, was very handsomely decorated, and the expenses of the conference, if we are to credit the reports, are laid down at thirty thousand dollars; and thus was verified the assertion of one of its members, writing to his friends in America, that the convention had done no evil and some good; doubtless to the landlord of *Freemason's Hall*, who would be glad to see a frequent repetition of such "œcumenical councils." Every member paid his fare, and every one that paid his fare was a member; at least this might be supposed, as the reports mention no other terms of admission than this, and in consequence of this happy arrangement, no time was lost in verifying the credentials of delegates, as often occurs in legislative bodies. From this statement our readers will sufficiently understand that the only bond of union among the members of the Evangelical alliance, was at the dinner table; and so far we may congratulate them, as any other union among them is an utter impossibility. One thing is plain that, in this respect, the Evangelicals did not act in opposition to the good custom of their first Father Luther, who knew how to enjoy the table and the bottle, and has left the glorious adage "bibamus Lutheranice,"* current in Germany to the present day.

The members of the conference, as we have already said, were one thousand, and perhaps two thousand, in number, and this circumstance has led one of the reverend doctors of the convention to dignify it with a very lofty name.

"Take it, all in all," he says, "it has certainly been the most remarkable *œcumenical* council which has been held for fifteen centuries."

This forcibly reminds us of the rat, who, having entered upon a journey, gave the name of Alps to the first mole hill that he met in the way. The same doctor informs us that among the attendants there were only 150 from foreign lands, the half of whom nearly were Americans, the rest from the British empire, and chiefly from the populous metropolis. This being the case, we are surprised at the insignificant number of those who came together, and we see here a proof that the Protestant world at large took no interest or part in the proceedings of the Evangelical alliance. If Dr. Baird wants an example of a council, infinitely more entitled to the epithet *œcumenical* than the London caucus, we will mention that of Constance, which was held a century before the birth of Protestantism, and in which, according to the unanimous account of historians, there were never less than a *hundred thousand* foreigners in the city of Constance, often *one hundred and fifty thousand*, and this, not during *two weeks*, but for *three years and a half* that the council lasted. How puny the efforts of the Protestant compared with those of the Catholic world!

The evil of Protestantism, which the World's Convention was intended to cure, is too deeply rooted to admit of a remedy; it is an ulcer of too malignant a character to lie hidden even under a a heap of plasters and bandages; the corruption must needs come out. The advocates of Protestantism must necessarily be at war with each other; whilst the majestic unity of the Catholic church, literally spread throughout the whole world, and combating against all its enemies, as one closely compacted phalanx, the members of which are all united in the profession of the same faith, the same sacraments, the same ecclesiastical government, is a galling consideration for certain Protestants, and inspires them with the most invidious and hostile feelings. At their first meetings, the convention were occupied in pointing out the necessity and importance of union among the Protestant sects; some of the

* Let us drink like Luther.

orators expatiated on the quarrels and disputes which Protestantism has constantly exhibited from its very origin, and two French Huguenot ministers ingenuously confessed that this afforded Catholics an immense advantage against them. One of them, who was yet suffering, it appears, from the hard knocks he had received in a controversy with a priest, thus unbosomed himself before the meeting:

"He came from Lyons, and Lyons was more Roman than Rome herself. In a controversy recently held between himself and a Romanist priest, the chief argument against him was the division of Christ's followers."

To this wound a suitable remedy was very adroitly applied, in the shape of two resolutions. First,

"That this conference, composed of professing Christians of many different denominations, all exercising the right of private judgment, and, through common infirmity, differing among themselves in the views they severally entertained on some points, both of Christian doctrine and ecclesiastical polity, rejoice in making their unanimous avowal of the glorious truth, that the church of the living God, while it admits of growth, is one church, never having lost, and being incapable of losing its essential unity: not, therefore, to create that unity, but to confess it, is the design of their assembling together."

Secondly. "That this conference, while recognizing the essential unity of the Christian church, feel constrained to deplore its existing divisions, and to express their deep sense of the sinfulness involved in the alienation of affection by which they have been attended, and of the manifold evils which have resulted therefrom."

These two resolutions, which take the lead in the report which gives the proceedings of the convention, are admirably concordant, and serve as a very appropriate preamble to the innumerable *contradictions* and blunders which characterized the whole performance. The first resolution says, they are all united, and have always been so; the second declares that they have been always divided. Which shall we believe? There is too glaring an absurdity here: it is impossible to admit both resolves. The first asserts something which the second denies—the assembled doctors, in the same breath, say *yes* and *no* to the same question. We ask you, gentlemen, are you united: you will answer, "Undoubtedly, we are." Why do you say, then, that you are divided?

After this brilliant introduction, the convention passed to the consideration of a question which seems to have been looked upon as one of great importance; the question was, what name should they adopt? Some were of opinion that it should have the name of Protestant alliance, but this was overruled, and it was determined that the best Protestant alliance would be an EVANGELICAL ALLIANCE. Thus Protestantism has gone back to its original name. Protestants ushered themselves in to the world under the name of *Gospellers*. The present movement seems to indicate that they wish to go out of it under the name of *Evangelicals*. In this way, at their birth and their burial, they will have held a name of the same import, though of a different etymology. This point appeared so important that, before adopting the name of "Evangelical Alliance," the president, who, it seems, is exceedingly prayerful, wished all present to pause awhile in silence and recollection. Such was the overflowing of the spirit obtained by this very simple process, that the name was adopted unanimously, and the members, sensible of the wonderful result that had been effected, rushed with incredible alacrity upon each other, with mutual greetings, shaking of hands, and embracing.

"It would be vain," says the *Patriot*, "to describe the scene. To the eye of a stranger, who knew nothing of the deep feelings of the heart, it would appear extravagant,—premature, as only having fixed the name and not the basis,—and enthusiastic."

We might mention another instance of such enthusiasm; it occurred in the French Chamber during the stormy days of the

revolution. Mr. Lamourette, who was also a rev. gentleman, mortified and grieved at the continual dissensions and quarrels among the members of the assembly, poured forth one day a torrent of eloquence on the necessity of union and love. Such was the wonderful effect of his remarks that, on the spot, the members commenced kissing each other in the most edifying manner, mutually forgiving their past offences. A wag remarked that these were the "*baisers de l'amourette,*"* and soon indeed did they prove as evanescent as the caresses of the lover; for the next day the members were again in open arms against each other. The Evangelical alliance seems to have been but a second edition of the "*baisers de l'amourette;*" for of the two weeks that the proceedings lasted, the second was spent in a fierce turmoil regarding slavery and slaveholders, and a great part of the first was devoted to a hot controversy about hell, which some wanted, and others opposed.

The convention now proceeded to something more substantial than the selection of a name and the regulation of mere formalities, which had consumed two days. The question was to cement the union of the Protestant brethren by the adoption of a "*doctrinal basis,*" as they called it, to which the only twenty different sects represented there (not officially, but informally) could subscribe; in other words, a platform was to be erected wide enough, commodious and spacious enough for all to stand upon, from the English Churchman to the independent Congregationalist, from the German Lutheran to the American Methodist, from the Old School to the New School Presbyterian; in a word, for Baptists, Calvinists, Huguenots, Millerites, and Protestants of every hue. For this purpose the following concordate was brought before the meeting, and finally adopted, though not without much queer discussion. This curious specimen of modern Protestant faith runs thus:

"The parties composing the alliance shall be such persons only as hold and maintain what are usually understood to be Evangelical views in regard to the matters of doctrine understated, viz.

"1. The divine inspiration, authority, and sufficiency of the Holy Scriptures.

"2. The unity of the Godhead and the Trinity of persons therein.

"3. The utter depravity of human nature in consequence of the fall.

"4. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign.

"5. The justification of the sinner by faith alone.

"6. The work of the Holy Spirit in the conversion and sanctification of the sinner.

"7. The right and duty of private judgment in the interpretation of the Holy Scriptures.

"8. The Divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of baptism and the Lord's supper.

"9. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked."

The preamble of this strange profession must at once satisfy the reader that there is no such thing as *faith* in the Protestant world, and that this pretended doctrinal basis is no basis at all, because it affirms nothing, and points out nothing to be admitted or rejected. Evangelicals have now fairly reached that state of complete indifference about Christian doctrine which was predicted two hundred years ago by the celebrated Bossuet, whose eagle mind beheld, even at that remote period, this necessary development of the Protestant principle, the right of private judgment in the interpretation of Scripture. We are told that the "Evangelical Alliance" is to consist of such persons only as hold "what are usually understood to be evangelical views in regard to the matters of doctrines understated;" but what those evangelical views are, the resolution does not say. It implies, however, that there is much room for speculation about evangelical views; for the

* The word *amourette*, in French, signifies a love intrigue.

preamble states that there is a *usual* evangelical view of those subjects. But, we ask, where? Among the Presbyterians, among Lutherans, among Millerites, among Quakers, among Universalists, among Unitarians? This question can not be answered, and, of course, we are left to conclude that a solemn protestation has been made in London, in face of the whole world, that Protestants have no knowledge of what they are to believe respecting the doctrines of Christ. For example: in reference to "the unity of the Godhead, and the Trinity of persons therein," our modern evangelicals may have their *views*, but they have no settled conviction, and as the manner of *viewing* the unity of the Godhead and Trinity of persons is subject to much variation, they confine themselves to what is usually understood to be the evangelical view of it; but they can not say what this view is; so that in the end they view nothing at all, and yet are satisfied with accepting the *usual* words on the subject. Upon the whole, the basis affirms nothing and rejects nothing, because it does not specify any particular view that is to be considered evangelical. The evangelical view of the Old School Presbyterian concerning "the depravity of human nature in consequence of the fall," is that the will of man has no more power to do good or avoid evil than a huge lump of lead to fly to the clouds: the evangelical view of the N. S. Presbyterian on the same topic is, that the will of man has received from the fall no greater injury, or stronger inducement to sin, than that which we experience when we read in history of the sins which other men have committed before us, and so of the rest. Hence it is evident that the evangelical basis says nothing at all, affirms nothing, rejects nothing, and is no more than a dead letter.

We can only make a passing allusion to the evident contradiction contained in this strange document. Even admitting that the usual evangelical views concerning the above mentioned points of doctrine could be ascertained, what would be the use of this discovery, if we may hold to the 7th article concerning "the right and duty of private judgment in the interpretation of the Scriptures?" Is it not a manifest mockery, or rather a downright folly to tell a man, "here are the Scriptures; you have the right, and it is your duty to interpret them as you think proper; *but* if you interpret them so as to deny the Trinity of persons in the Godhead, we will exclude you from the alliance, we will throw you from our platform? Read the Scriptures, and search them yourself, and let no man interfere with your private judgment; but wo to you if you happen to discover that the sinner is not justified by faith alone; you can have no place in the alliance; your lot will be with the reprobate?" We think it inexplicable how men, not confined within the walls of a lunatic asylum, could give utterance to such folly as is contained in this "doctrinal basis."

Loose and vague as were the articles proposed as a doctrinal basis, they offended the liberality of many, and there arose a sharp controversy, which lasted several days, in reference to the 8th and 9th articles. Some among the divines would hear of no sacraments at all; some would discard altogether the idea of a ministry. They said, with much point, if this 8th article about the ministry and about baptism is adopted, the Quakers must come down, or be hurled from the platform; and have not the Quakers as much right to their evangelical views as the Lutherans, the Presbyterians, and the Dutch Reformed? This article, however, being of little moment, gave way for the 9th, which created a long and acrimonious discussion, because it seemed to assert an eternity of punishment for the wicked. Who would say, it was argued, that the belief in the eternity of future punishment was essential to salvation? Many there were who were real Christians, and who considered the eternity of hell as injurious to the

mercy of God. No doctrine was essential but that which is necessary to a change of heart, but the belief of hell is not a doctrine of this kind. For this reason many members threatened to leave the alliance, if an eternal punishment were introduced. But, on the other hand, a more serious loss was apprehended if the eternity of hell was not carried. It was contended, and we were not a little amused at the reasoning, that, although hell had lost something of its popularity in Protestant Europe, it was still highly popular in America, and it was hinted, moreover, that the American members would secede, if hell were not made eternal. This powerful reason had its full effect, and many, in voting for the eternity of hell, declared that they did so only *ad duritiam cordis*, through a spirit of condescension, because this article was demanded in America. A Protestant editor, on this side of the Atlantic, thus alludes to the subject:

"The article proposed (the eternity of hell), it will be borne in mind, by our American delegates was finally carried. Considering the extraordinary squeamishness which many well known clergymen of all sects in England manifested on this vital subject, which discloses an unexpected soundness, the American delegates have a right to congratulate themselves on this result. If they had accomplished no other object than to secure this wide and formal testimonial of the Protestant churches to this cardinal truth of revelation, their voyage would not have been in vain."

Thus has Protestantism divulged its shame before the whole world. The World's Convention will be a standing monument and an authentic record, attesting the malignancy of that cancer which is destroying the last traces of Christianity in Protestant Europe. What is gradually prevailing on the other side of the Atlantic, will also soon reach America. Protestantism must at last sink into the gulph of infidelity, and complete indifference about religious truth.

We omit the minor transactions of the conference, such as a vote of thanks to the Deity, and an invocation of the celestial inhabitants, who were called upon to witness, with delight, the wonderful unanimity of evangelical Christians in the belief of essential truths; also, a declaration that other articles, not mentioned in the basis, are not, on that account, to be considered unimportant, and that the different sects would continue to hold their various contradictory tenets in a spirit of charity, meekness, forbearance and love, and that the alliance would use all its influence against Infidelity, Romanism, and other similar superstitions; all this we are compelled by our limited space to pass over, in order to notice the closing scenes of the conference, which were ludicrous in the extreme, and which indicated, by nearly a week of fierce and angry debate, the kind of alliance that Protestants of all denominations were about to form.* The "disturbing

* Among the minor features of the alliance may be mentioned the style in which the speakers addressed the meetings. It is amusing in the extreme.

"The alliance," says an English paper, "was described as a "mighty moral movement"—"that moral magnetism from the cross"—that "simultaneous propelling influence which, by a sublime manifestation of the Spirit of God, has brought isles and continents together,"—the attraction of the cross of our Redeemer—that moral power which will, ultimately, draw all men to the Saviour. It is "the Spirit of God moving upon the surface of the waters," says a Dr. Blackwood. It is a second creation. "As in the creation of the material world, 'God said, Let there be light, and there was light;'" so at the present time he was saying, "'Let there be light' in the church of Christ, and there would be light." "I see in this assembly," says one speaker, "such an exhibition of moral grandeur as reaches the very climax of imagination." "When, in connection with the grandeur of this enterprise," says another, "I cast my anticipation forward to what may be the probable—and what I feel pretty confident will be the certain—result upon the destinies of all the nations of the earth, by that movement which has now commenced, my soul is overpowered with the thought." "I rise," says a third, "to enjoy the ovation of this sublime scene." A fourth deliberately thinks that attendance at that meeting, in Exeter hall (2d place), is a higher test of Christianity than the martyrdoms of the early church. Dr. Cox, of America, runs riot in prophecy:—"Sir Culling, I look at this as a *cordon sanitaire*, that shall stretch around the globe, as a league of brotherhood that shall make the best peace society that was ever organized, and the most sensible and rational one in its basis. The time is coming when moral influence shall be brighter than the rusty iron of Nebuchadnezzar's metallic image—

element," as some of our Protestant reporters call it, was not so much *hell*, which by compromise was voted to be eternal, as *slavery*. On the subject of the qualifications requisite in the members of the evangelical alliance, it was moved that no "slaveholder" be admitted into the alliance, and the motion was supported by a vigorous onslaught upon slavery, as practised in America. Judging from the violence of the attack, it was pretty clear that if the Americans had carried hell, they would certainly be defeated on slavery.

"Slave holding was man stealing, and when the brethren would acknowledge a sheep stealer as a Christian, they could acknowledge a man stealer as one. Will you admit the man stealer with all his guilt, and exclude the man who does not believe in water baptism? If we were going to prop up American slavery by this alliance, this should be considered as a most unfortunate movement. The alliance should then denounce this worst of abominations, and bring the whole weight of its influence to stigmatize the odious system."

Upon this, the members from America stood at first amazed and petrified; but they soon recovered themselves, and, all at once, the contest grew so fierce that a motion to adjourn became necessary, to put an end, for a time, to the angry disputation. A London paper gives the following graphic description of what followed the adjournment.

"The scene at this time is most exciting. The combatants have laid aside their armor, they have risen from the conflict, but it is only for a time. Groups are collected together; knots of disputants are talking loudly and decidedly; the hard words and not softer blows in conference seem to have created the desire for keeping up the skirmish, and the words, "our laws," "freedom," "colonization," "color," "public opinion," are heard on every hand. Close to me stands an American patriarch (Doctor Beecher), whose eyes are moist with tears: "brethren, you are too warm. Remember the work you have to do, and be wise."

In this state of affairs the hour of dinner came, and the American brethren, with a heroism and sagacity which reflect great credit upon their physical powers of endurance and keenness of vision, betook themselves to fasting and praying during the time of dinner, so that whilst the guests were at table, singing hymns from the *abundance* of the heart, our prayerful and penitential countrymen, amid bodily privation, and with cast down looks, poured forth the suppliant words: "Lord, we know not what to do, and our eyes are up unto thee." At the reassembling of the conference, the influence of a penitential fast

the time is coming when public sentiment shall be like the atmosphere of this globe, only that heaven's lightnings shall go clear round it, not to destroy, but to enlighten and bless, and we ought to be subservient to them, and help them." (Hear, hear.) A mixture of philosophical eloquence occasionally takes place, and a gentleman of intellectual pretensions—a Mr. Richey—introduces himself to the "œcumenical council" in the following style: "Sir Culling Smith, and my Christian friends: we are told by writers upon taste, that the pleasures of the imagination are traceable to three sources—novelty, beauty, grandeur. These elements of enjoyment, under the very highest forms of their manifestation, divinely coalesce in the pleasures which we thus here feel. How novel the scene by which I am encompassed. It is long since the command of Christ to his disciples, the new command—the command so worthy the legislative dignity of the Prince of Peace, 'Love one another,' was issued; but where is the record of its fulfilment on a scale so magnificent as Exeter hall this moment presents." (Hear, hear.) A bold challenge, certainly, considering there is a record of an assembly which was once held on the day of Pentecost." One of the Rev. gentlemen abounded exceedingly in metaphor. At one time the scene before him was a moral kaleidoscope, exhibiting a variety of delightful views. The address of the first speaker presented "a beautiful scene and a rich combination of colors;" but "the second speaker gave a shake and there was a new combination." At another time he alludes to the pleasures of the alliance, and it seemed to him that the brethren "had had a most pleasant voyage over the *pacific* ocean together." But the most scientific connection, perhaps, into which the alliance was brought, was with the precession of the equinoxes. The speaker "trusted that all the cross and contentious points were moving back on the sacred equinox, and that the stars of love, and peace, and union, were moving forward."

"Mixed with the fanaticism of the speakers," adds the journal already quoted, "there is an adulation of rank, which we can not mistake, which ludicrously expends itself upon the baronet in the chair. The orators are so obviously delighted at being able to say "Sir Culling;" the American ones especially. The "Sir Cullings" thicken as we go on, till at last it gets to positive familiarity, and rises to "My Dear Sir Culling." Mr. Baptist Noel's rank is not forgotten, and he is pronounced to "belong to the peerage of heaven."

exhibited itself in a very striking manner; the American members appeared with such a solemn air, such an elongation of visage and prayerfulness of spirit, that, to use the words of our reporter,

"A solemn feeling seemed at once to overwhelm the assembly, the effect was good—a purifying influence had been at work."

It must not be supposed, however, that this expedient put an end to the contest. Despite the purifying influences of holy fasting and earnest prayer, the contest lasted for several days, to the very end of the session, precluding the possibility of any discussion save that on slavery. The conference was destined to furnish a bright example of Protestant unity, and of that unchangeableness of doctrine which has characterised the reformed sects from their very origin. After a debate of two days, it was unanimously resolved that slaveholders were not fit to be members of the evangelical alliance, and, after a dispute of two days more, it was carried by a *small majority* that the preceding resolution should be rescinded, and thus slaveholders were declared admissible to the alliance. At this time the two parties were nearly of equal strength, and the conference terminated its proceedings with this glorious exhibition of Protestant unanimity, there being five hundred on one side, and four hundred and ninety-nine on the other; presenting a true illustration of the parable "of the foolish man, who built his house upon the sand, and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof." Matt. vii.

We will conclude these remarks, with the consoling reflection that the Catholic church is the only one that fulfils the sacred precept, *depositum custodi—keep the deposit* of faith entrusted to you. The twenty sects that assembled in London had no hestitation in sacrificing their particular tenets, with a view of coming to unity. Thus, the Baptist dropped the necessity of baptism by immersion, the Lutheran gave up the real presence, the Episcopalian yielded the institution of bishops by divine right, and so with the rest. Now these sects hold these various articles to be a part of divine revelation, and for this very reason have they seceded from other religious bodies. By forming a union, therefore, with each other, they not only virtually, but explicitly and practically surrender what they deem to be revealed truths; and thus do they declare, by their own act, either that God has deceived them on certain points of doctrine, or that we can countenance the conduct of those who give the lie to God. The Catholic church, faithful to the teachings of the apostles, hurls her anathema against all those who broach strange doctrines; let it be a point of vital importance, or only of minor consequence, it matters not; anathema to him who rejects even one tittle of divine revelation. God is equally worthy of credit, whether we deem the object of his revelation great or small." If any man come to you, and bring not *this doctrine*, receive him not into the house, nor say to him, God save you: for he that saith to him, God save you, communicateth with his wicked works."—2 John i, 10, 11.

POPE PIUS IX.

HE pontificate of Pius IX has been ushered in with a brilliancy of incident that has attracted the attention of the whole world, and is evidently portentous of forthcoming events deeply interesting to mankind. This distinguished individual, whose secular name is John Maria Massai Ferretti, was born of a noble family in Sinigaglia, on the 13th of May, 1792. After serving for some time in the Garde Noble, the body guard of the pope, he determined to embrace the ecclesiastical state. Ordained to the priesthood, he soon distinguished himself by his charitable labors, consecrating his time, his wealth, and all that he possessed, to an institution of benevolence which he had taken under his charge, for the maintenance and Christian education of poor orphan children. Pius VII honored him with his friendship. Having been appointed to an ecclesiastical mission in South America, he became prominent there by his zeal and abilities: but in consequence of the political events of that country he returned to Italy, and was raised by Pius VII to the rank of cardinal. He became bishop of Spoleto, and subsequently of Imola in the Romagna, where he was looked upon with reverence and esteem as an excellent prelate. The readiness of the conclave in electing him, after the demise of the late pontiff, to the honors and responsibilities of the papacy, is an evidence of the high esteem in which he was held by his brethren of the sacred college. He was called to this eminent station on the 17th of June, and his inauguration took place on the 21st. In person, the new pontiff is above the ordinary statue of a well-proportioned figure, and in his countenance there beams an expression of mildness and benevolence which captivates the beholder. Kindness and goodness of heart seems to be one of the distinctive features in his character. Among the many circumstances which have elicited its exercise since his elevation to the popedom, this brief notice will permit us to mention only the following. As he was walking along one of the streets of Rome, a boy coming near asked him, "*sei tu il papa*—are you the pope? His holiness answered affirmatively, when the lad began to cry, and said that he had no parents. "You have a father with me, my dear son," replied the sovereign pontiff, and he immediately directed the child to be placed in a house of education.

In the several offices which he filled before he ascended the chair of Peter, his holiness displayed great talent for administration, which, with his practical knowledge of the Romagna, seemed to point him out to the cardinals as the best qualified to meet the exigencies of the times, and to apply a remedy to the political disturbances which agitated that part of the country. The events which have followed upon his assumption of the tiara, have more than realized the most sanguine hopes, that his reign will be a source of happiness to his people and of prosperity to the country. The first act of his administration was the adoption of a measure, calculated to banish all disaffection among his subjects, and to inspire all hearts with a fond attachment for their sovereign. The amnesty, by which the prison doors were opened, and thousands of political offenders were restored to the bosoms of their families, is an act of clemency worthy the earthly vicar of Him who is charity itself, and its salutary influence upon the entire population of the ecclesi-

astical states, is not less marvellous than the consummate wisdom and beautiful charity that suggested it. Every day seems to strengthen more and more the bond between the people and their sovereign. He is the object of universal admiration, and every tongue is eloquent in his praise.

The acts of benevolence which have distinguished the opening of his administration, are an unequivocal proof that his holiness intends to consult in earnest the welfare of his people. In the work of reform he has commenced with his own household, by a considerable curtailment of its expenses, exhibiting a disinterestedness that renders unquestionable the purity of his designs. It can not be denied, however, that the new pope has the most formidable difficulties to encounter, as a temporal prince. His position, in this respect, will be better understood, when we consider that there are three different parties at work in the peninsula, the Austrian, the Carbonarist, and the National. The first holds out to the Italians the support of a foreign power, the more effectually to draw them into its own orbit and establish its own influence on the ruins of the national independence. The second is a party formed from the dregs of old carbonarism, a band of radicals who inundate the Romagna with anarchical pamphlets, keeping the public mind in a constant ferment, and giving rise to continual insurrections. They pass under the name of "young Italy," and are headed by an individual in London who is sometimes called Mazzini. The third party consists of the religious and enlightened portion of the community, the friends of peace and equally the advocates of national independence. Such are the various and conflicting influences in the midst of which Pius IX is destined to act. He has resolved to begin at once the work of reform which has been so long and so loudly called for; but time alone can develope the result of his policy. While Austria must look with an evil eye upon every attempt to strengthen the national government, so as to render it independent of foreign aid, the people themselves will watch with deep concern the course of the administration. Material improvements are to be introduced. The laws require a more uniform application; the public finances need regulation; the army is to be reorganized; commerce and industry are to receive additional and stronger impulses; railways will be constructed. To accomplish this, and at the same time to meet the approbation of all, will be no easy matter. But one thing is certain, that the pope has already proved his intention to go as far as he possibly can, consistently with prudence, in remodelling the government, and beyond this the wise, the intelligent, the good, the lovers of public order and domestic peace, will never wish him to pass. If, on the part of the sovereign pontiff, a sound judgment combined with great wisdom and firmness of resolve, and an intimate acquaintance with the popular wants and wishes, can give us any insight into the probable results of his policy, the prospect of affairs is cheering and consoling in the extreme.

As the head of the universal church, the chief bishop of Christendom, Pius IX, has a much wider field of action. In this capacity, the interest which he awakens, is not that of a small dominion, but of the whole world. Every nation of the earth, for Catholicity has unfurled her standard on every soil, looks up to him for protection, for guidance, for consolation, amid the storms which darken the moral and religious atmosphere. Like his sainted and courageous predecessor, he will be ever ready to rebuke the aggressions of tyranny against the rights of religion, as well as to denounce the introduction and pretension of dangerous errors. Under his vigilant direction, zealous and enlightened pastors will feed the respective flocks committed to their care; heroic missionaries will extend still further the triumphs of heavenly truth, and while the number-

less sects that have been cut off from the great stem of Catholicity are daily reaping the bitter fruits of error, in strife, uncertainty, and rank infidelity, the Catholic world will present the goodly aspect of "one flock under one Shepherd." Never, perhaps, was Catholicity more prominent than at the present day in asserting its claims upon the respect of mankind; never did the principalities and powers of wickedness more vigorously combine to arrest the progress of truth: but never were its successes, upon the whole, more brilliant and consoling. We may then hope that, with a pontiff who unites all the qualifications that have distinguished the most eminent among the successors of St. Peter, the church of Christ will enlarge its dominions upon earth, by bringing together into one the minds and aspirations of men. W.

INTELLIGENCE.

FOREIGN.

ITALY.—The popularity of his holiness appears to to be on the increase, if that be possible.

(Private Correspondence of the *Univers.*)

"ROME, Sept. 8, 1846.

"During three days an extraordinary excitement has manifested itself on all the routes in the environs of Rome. Albano, Frascati, Tivoli, Civita Vecchia, Viterbo, and all the neighboring villages had no more vehicles to convey to the capital the curious who were anxious to assist at the triumph which Rome was preparing for Pius IX. The feast of the nativity was never celebrated with so much pomp.

"Yesterday evening, after the first vespers, the town was illuminated. On all sides the workmen had fixed up magnificent canopies around the Madonnas. During the night, the grand triumphal arch, of which I have before spoken, was completed, and at almost all the windows were placed transparencies and inscriptions, in honor of the Holy Virgin and of the pope.

"The morning was unclouded; the first rays of the sun saluted one of the finest days of Rome; and an immense crowd admired the magnificent decorations which adorned the houses and the palaces of the Corso.

"All emulated each other in zeal, enthusiasm, and magnificence. I am unable to picture to you the long street of the Corso; the decorations that are seen therein on grand festival days, give no idea of what called forth admiration on this occasion. The yellow and white canopies, ornamented with fringes of gold, the damask, the garlands of flowers, arranged with inimitable art, formed from the piazza Veneziana to Pallazzo del Popolo, a spectacle impossible to be described. Vases, ornamented with leaves of laurel, and bearing crowns and banners with the pope's arms emblazoned on them, were erected at intervals of six feet the whole length of the street. At nine o'clock a squadron of dragoons cleared the road of carriages, and half an hour after the huzzas proclaimed the approach of the pope by the Piazza du Santi Apostoli, and the street of Saint Romuald. Immediately after his holiness entered the Corso, a shower of flowers and wreaths fell on his carriage. From all the windows and from every story the holy father was saluted with the most endearing epithets, and the most filial acclamations. A troop of young persons bearing branches of olive, and preceded by a white banner, on which was written 'Justitia et pax,' joined the *cortège* on the Piazza Quirinal, and walked before it. The horses went at a foot pace. (The holy father, before accepting this demonstration, had stipulated that the horses should not be taken out of his carriage.) The carriage could scarcely move on, so great was the crowd. The venerable pontiff whom it conveyed bowed on the right and left, giving, with a tenderness full of calm and serenity, his benediction, which every Catholic received on his knees. The Cardinals Ferretti and Falconieri were in the carriage of his holiness. In the meantime, the *cortège* approached the Palazzo del Popolo, receiving

every where the same testimonies of love, of enthusiasm, and of devotedness.

"The pope alone passed under the triumphal arch. I will tell you to-morrow of this impromptu monument.

"After having heard mass in the church of Santa Maria del Popolo, the holy father returned to his palace in the same order, and in the midst of demonstrations ever the same and ever new. The people followed him to the Quirinal, and immediately entering his apartment, the pope came to the grand balcony, and thanked in the most gracious manner his children, bowing condescendingly to them. All responded to him with the loudest acclamations of joy; but a waive of his hand, and there was an instant silence. Then the pope, lifting his eyes to heaven, pronounced, with a voice strong and full of emotion, these sacred words—'Adjutorium nostrum in nomine Domini.' And the crowd responded with one voice—'Qui fecit cœlum et terram!' and the holy father continuing—'Benedicat vos Omnipotens Deus Pater et Filius et Spiritus Sanctus,' the whole people answered, 'Amen,' and retired peaceably, returning thanks to God."

This year the festival of the Blessed Virgin assumed a peculiar character. The great city was desirous of fêting on this occasion the new head of the church. The city bore the whole expenses; each family pays its share, four paoli per house (about fifteen pence), and from this offering of the spirit of the association has arisen a festival, the like of which every age will not see. The arch of triumph of Constantine was raised, as it were, by enchantment, on the Piazza del Popolo. On the top is placed a colossal group, representing the clemency of the pope; eight statues, representing the eight pontifical provinces, adorn it, and complete its majestic whole. The skill of the talented sculptor, Tenerani, was visible throughout. . . . . .

"Few cities can offer any thing analogous to the scene on this occasion; women of the highest ranks of society, dressed in the height of Parisian fashion; other women of the great city, with their graceful costumes; others from the Roman Campagna, with those costumes of which painters have availed themselves with such effect in many of their masterpieces; others, in dresses of the most brilliant hues, with their charming children on their arms; mountaineers; fishermen, with those fine heads that have furnished studies for the most eminent painters; religious of the various orders, in their habits of forms and colors so varied and austere; the humble Capuchin, the Dominican, attracting the eye by the whiteness of his mantle; the poor Christian Brother, known by his simplicity and amiable demeanor, which make him every where the friend of the people; the numerous pupils of colleges, dressed in red and violet; there young orphans in white; then priests in soutanes; there children of St. Ignatius, whose sober cloak recalls so many services rendered to religion, so many martyrs of the faith, so much science and so much virtue, and whose appellation, so simple and so expressive, given them by the savages of North America, characterises their action in that world; those *black gowns*, who strike such terror in the bosom of certain folk of France, and whom M. Dupin cannot see without crossing himself with both hands."

Here the letter enters on a discussion of the progress and return of the pope, similar to what has been given above. It then proceeds:

"The rumor had spread that, though not usual, the pope would, at the Quirinal, give the solemn benediction. Every one hastens to obtain a favorable position. The dense masses accumulated in consequence near the Quirinal scarcely allowed room for the carriage of the pope. The emotion of feeling that the sovereign pontiff had so long suppressed now became evident to every one. . . . . For some time there was an anxiety of suspense as to the probability of the rumored benediction. At length, a movement among the military reanimated the hopes of the people; all eyes are turned towards the palace; a window opens; a carpet of velvet is rapidly thrown on the balustrade; some body-guards arrange themselves in groups, with several prelates on the balcony; loud cheers hail the appearance of the Maestro di Camera; a moment after the sovereign pontiff appears; one tremendous shout is heard; it continues notwithstanding the repeated signals of the Cardinals. The pope extends his hand to impose silence; in a moment all is hushed, a silence more expressive than any language prevails. . .

"Oh, that those pigmies who imagine that their mouth and their pen have annihilated the church, could have been present at that solemn moment!" . . . . .

The pope had requested that the money to

be raised for the preparation of the above-mentioned pageant should be given to the poor; but the people answered that the poor should not lose by it. He recently distributed a donation of three hundred and fifty scudi among the indigent Israelites. His holiness has adopted the most effectual measures for the education of youth, as appears from a circular of Cardinal Gizzi, secretary of state.

"On the 2d of September," says the *Diario di Roma*, "the pupils in the Roman college held a most solemn academic sitting in the church of St. Ignatius. The object of this meeting was to celebrate the act of clemency by which his holiness, Pope Pius IX, inaugurated his pontificate. The studious youth of the Roman college desired to express, in their own way, the feelings of gratitude and joy with which that magnanimous act had inspired them: and in very beautiful verses, Latin and Italian, they sang: 1. The triumph of clemency in the heart of the sovereign pontiff; 2. The triumph of clemency in the hearts of his subjects; and 3. The triumph of clemency in the hearts of foreigners."

"Great preparations are being made in Genoa for the opening of the Italian scientific congress on the 14th inst. Deputations from the university of Bologna, the academies of Rome and other Italian states, will attend the congress. The statue to the memory of Christopher Columbus is to be inaugurated during the stay of the congress, as also the anniversary of the expulsion of the Austrians from Genoa, by the Genoese, in 1746. The king of Sardinia has left his palace of Racconigi to be present at the manœuvres of the camp near Turin. The number of Piedmontese troops assembled this year is twenty-five thousand, nearly double the number usually collected. Austria, always on the alert, has ordered troops to advance towards the Sardinian frontier.—*Ib.*

FRANCE.—The Académie Française, on Thursday, Sept. 10, held its annual public sitting, M. Viennet in the chair, for the distribution of the prizes of eloquence and history, and those of virtue and morals, founded by M. de Monthyon M. Villemain read the report on the literary prizes, and was much applauded. He was followed by M. Ancelot, who read the *Eloge de Turgot*, by M. Baudrillart, which gained the prize of eloquence. M. Viennet read his report on the prizes of virtue and morals. It was a splendid production, and was greatly applauded. The prizes were then announced—For acts of virtue and morality, 4,000f. to M. Miller, the master boot maker of the 5th Chasseurs; 3,000f. to Pierre Retel, a mason; 1,000f. to Catherine Queron; 2,000f. to a person named Lucas, and his wife; three medals of 1,000f. each, to different persons; ten medals of 500f. each to persons in different parts of France; a medal of 3,000f. to M. Marbeau, for a work on the means of diminishing the misery of the poor; a medal of 3,000f. to Mlle. Carpentier, for a work on the Salles d'Asile; a medal of 2,000f. to M. Léon Feugère, for a work on the life of Etienne de la Boetie; and a medal of 2,000f. to M. Geruzez, for a work on literary history.

Mr. Newman in Paris.—The *Univers*, writing on the 12th of September, has the following notice of Mr. Newman's presence in the French capital:—"The Rev. John Henry Newman, the first head of that celebrated school which now has Dr. Pusey for its master, has just been passing three days in Paris. He left us yesterday, and set out for Langres, where he hoped to shake hands with his friend and disciple, the Rev. Dobré Dalgairns, who, like himself, after having embraced the Catholic faith, is preparing by retirement and study for the exercise of the holy ministry. During the brief moments which the learned English theologian spent here, he visited the principal religious monuments of the French capital. He was received with evidences of affectionate cordiality by the apostolic nuncio and the archbishop of Paris, who were both happy to be enabled to express in their own words and *viva voce* all the delight their hearts had experienced in learning the conversion of so eminent a mind. The late curate of St. Mary's and Littlemore knelt in the church wherein the piety of the faithful venerated the relics of St. Vincent of Paul. He visited the House of Foreign Missions, and contemplated with emotion the monuments of faith, which, in our own days, as in the earliest ages of Christianity, proclaim that the church of Jesus Christ still counts apostles, who courageously shed their blood in order to bear testimony to the truth. The graceful altar of the Dames du Bon-Secours and the Holy Chapel, in which art and faith have assembled so much that is rich and beautiful, strongly excited the admiration of Mr. Newman.

"Let us add, that this celebrated son of the church was unwilling to quit Paris without a visit to Notre Dame des Victoires—that sanc-

tuary where reside the trophies of so many modern conquests of Catholicism—where every week a venerable and venerated priest reads aloud to a pious crowd the bulletins of the victories won under the auspices of Mary. He whose conversion had been within these sacred walls the object of ardent and persevering prayer was now mingled with the faithful who had for him addressed their supplications to heaven, and in his turn prayed also for the conversion of the friends from whom he has been separated, and for his country.

"The sojourn of Mr. Newman at Paris was short, because he was in haste to repair to Rome, where he proposes to pass the winter, and receive holy orders. His presence in the capital of the Christian world can not be otherwise than an event of importance for religious England. The work of regeneration which already operates cannot fail to receive a new impulse from it. The interest which this circumstance will excite in favor of the renascent church in England will no doubt induce new efforts to be made to satisfy its necessities."

PRUSSIA.—The publicity of judicial debates, so long and so loudly demanded, is about at last to be introduced in a great portion of the kingdom with certain restrictions considered necessary by the government. Rongé and all the other schismatics are compelled to yield to the question of the Duchies. We have learned with satisfaction that at Breslau, the capital of Silesia, and the focus for several years of great political and religious movements, the spirit of innovation and its impious tendencies are beginning to disappear. It is to the prince, bishop of Breslau, that the Roman Catholic church in this province owes the flourishing *present* to which she has attained, and the promising *future* that lies before her. Religious establishments, Catholic schools, the faculty of theology, and the university of Breslau are all prosperous.—*Tablet.*

DENMARK AND GERMANY.—*Confirmation at Hamburgh, Sept.* 1.—On this day the holy sacrament of confirmation was administered at Hamburgh to above two hundred persons, of whom forty or fifty came from Altona. Among the number were a few converts. The church, which is dedicated to Almighty God under the invocation of St. Michael the Archangel, and is commonly called Little St. Michael's, to distinguish it from a larger Lutheran church of the same name, was well adorned for the solemn occasion, and, though it was a work-day, received a large body of the faithful within its walls. At about eight o'clock in the morning, after the holy eucharist had been given to a considerable number of communicants, his lordship, the Rt. Rev. Dr. Karl Anton Lüpke, bishop of Anthedon, *in partibus*, suffragan bishop of Osnaburgh, and provicar apostolic of the northern German and Danish missions, arrived at the door of the church, when the bells were set in motion, and a flourish of trumpets, drums, &c., accompanied by the organ, greeted his entrance.

"Immediately after mass was concluded, the Right Reverend Prelate, attired in his sacred robes, assumed the mitre and crosier, and proceeded to the middle of the high altar, where he commenced the initiatory prayers pertaining to the sacred rite, after which he descended to the rails, and there applied the holy chrism to the foreheads of those who would be true soldiers of Jesus Christ. After the conclusion of the sacred ceremony, his lordship delivered a plain but touching discourse, and *Te Deum*, sung by the whole people, terminated the solemn services of the day.

"On the following morning high mass was celebrated in the Catholic church at Altona, by the Rev. H. Esseling, and the children of the schools were examined in their catechism by the reverend pastor of the church, in the presence of the bishop, who abstained on this occasion from all episcopal functions, in compliance with the laws of Denmark, which forbid the exercise of them in its dominions.

"In these dominions the Catholic religion is merely *tolerated*, and the clergy are occasionally exposed to vexations, principally in regard to mixed marriages, as the laws require that, when one of the parties to be married is a Lutheran, a promise shall be made to cause their eventual offspring to be baptized and educated in the Lutheran religion. Nor is it allowed to receive converts into the church.

"It may not prove uninteresting to many of the readers of the *Tablet* to hear some particulars respecting the state of the Catholic church in the Northern, German, and Danish missions.

"*The Northern, German, and Danish Vicariate.—Hamburgh.*—The Catholics have a neat church built of brick, with an elegant interior, though in the modern style, containing a high altar and two side altars. It is 118 feet long,

yet it is but small compared with the Lutheran churches here, and has a small turret with bells. Formerly it was a Lutheran church, a chapel of ease to the Great St. Michael's.

"During the French occupation it was fitted up as a Catholic church, while the other churches were converted into stables, magazines, &c.; and on the retirement of the French, as the Catholic citizens had no church or chapel, having assembled before that period in the chapel belonging to the ambassador of the German emperor, it was generously ceded to them by the senate. Not long after they were also admitted to equal rights with their Protestant fellow-citizens.

"In the exercise of their religion they are unmolested; the only thing of which they might complain is, that a bishop, for some reason or other, is not allowed to *reside* among them. Hence the present bishop's title of *pro*-vicar of the northern missions; the *vicar* appointed by his late holiness was not accepted, perhaps, because he was to fix his residence in the city. Also at the period of that appointment, the great struggle was going on between the immortal Archbishop of Cologne, Clement Augustus, and the late king of Prussia.

"The pastors are the Rev. Messrs. Schiff and Brüning, and shortly, a third pastor, already appointed, will arrive. The Catholic population is about 5,000. It was not possible to get up a Rongeist demonstration among them, notwithstanding the unfortunate defection of one of their pastors last year; nay, they seem to crowd the church more than ever they did before the late unhappy events in other quarters.

"This is a great thing, which entitles the Hamburgh Catholics to all praise, considering the non-frequenting church propensities of the population in general, whose example they have before their eyes. Here, particularly after low mass, one is strongly reminded of the well known passage in the Acts of the Apostles—'Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia,' &c. The multiplicity of the languages heard at the church-door, bears full testimony to the Catholicity of the doctrines taught within.

"At a few paces distant from the church is a spacious and convenient Presbytery, built only a few years ago, calculated for the residence of three priests. This building contains also a boys' and a girls' school-room, apartments for the master and mistress, and the sacristan, as well as a room for the meetings of the church-wardens, who, together with the reverend clergy, transact all temporal matters connected with the church; also a library for the mission.

"One station served from Hamburgh.

"Lüneburg.—About fifty Catholics.

"*Holstein.*—Altona, second town in the Danish dominions, scarcely half a mile from Hamburgh. Here is a beautiful Catholic church, built of brick, with a splendid interior, which, though not Gothic, is far more venerable in appearance than that of the Hamburgh church. It was built above a hundred years ago, with the co-operation, and under the superintendence of the so horribly calumniated Fathers of the Society of Jesus, who have left in it a lasting memorial of their piety, zeal, and taste. It is dedicated to Almighty God, under the invocation of St. Joseph. The walls and ceiling are adorned with beautiful pictures and fresco-paintings, and along the walls, on the sides of the high altar, are arranged gilded images, as large as life, of the Blessed Virgin crowned, with the infant Jesus on her arms, St. Joseph, St. Ignatius, St. John Nepomuk, St. Anscharius, the apostle of the north, and first archbishop of Hamburgh, and Charles the Great, which produce a very solemn effect. A statue of the patron saint is also on the outside over the entrance, the gable over which is surmounted by a large cross. Preparations for a small tower have been carried up to the roof, but these still await more favorable times, as towers and bells are still prohibited by the laws. Close to the church on one side is the presbytery, a good building, containing several apartments, and a library for the mission, and on the other is a house for the schoolmaster, sacristan, and organist, three offices all united in the person of Mr. Bökmann, with shool-rooms for boys and girls. Parson, the Rev. Fr. Willenborg. The Catholic population is about five hundred.

"Two stations served from Altona.

"Wandsbeck.—Mass said there occasionally in a house.

"Stade, in Hanover.—Garrison and House of Correction. Mass said occasionally in St. Willehade's, an old church, formerly Catholic, but now Lutheran.

"*Gluckstadt.*—A small church. Pastor, Rev. — Frankman, D. D. About thirty Catholics.

"Three stations served from Glückstadt.

"Kiel.—A new church. One hundred Catholics.

"Rendsburg.—Forty-five Catholics.

"Itzehoe.—Twenty-five Catholics. At Neumünster about thirty Catholics, who attend mass at Kiel or Rendsburg.

"*Schleswig.*—Nordstrand (a small island on the coast.)—A church. Pastor, Rev. — Van Lierde. About two hundred Catholics. Here is also a Jansenist church, with ten parishioners.

"*Friedrickstadt.*—A fine new church. Pastor, Rev. H. Esseling. About seventy Catholics.

"Three stations served from Friedrickstadt.

"Flensburg.

"Schleswig.—Abou forty Catholics.

"Eckernförde.—About thirty Catholics, in town and country.

"*Denmark.—Zealand.—Copenhagen.*—A very fine church. Pastors, Rev. Messrs. Zimmermann and Ackermann, chaplains to the Austrian embassy. From five hundred to six hundred Catholics.

"*Jutland.—Friedericia.*—A church. Pastor, Rev. — Meyer. Fifty or sixty Catholics in town and country.

"*Mecklenburgh.—Schwerin.*—A church with one station. Pastors, Rev. Messrs. Heck, Brocken, and Dr. Brickwedde. Above five hundred Catholics.

"*Ludwigslust.*—A very fine church. Pastor, Rev. — Meyer. About sixty Catholics.

"*Lubec.*—Chapel in a house. Pastor, Rev. —Schurhoff. About two hundred Catholics, in town and country.

"One station served from Lubec.

"Eutin.

"*Bremen.*—Pastors, Rev. Fr. Probst and Rev. — Engele. About two thousand Catholics.

"A few more Catholics are to be found dispersed in various towns and villages, particularly in the German portion of the vicariate.

"Total—Sixteen priests and above ten thousand Catholics.

"Here, then, are the few sad remnants of Catholicity in so many bishoprics and archbishoprics, once so flourishing in these parts!"

ENGLAND.—On Tuesday (8th September), the splendid new Catholic chapel, built and endowed in the market town of Cheadle, Staffordshire, was opened, and mass for the first time sung within its walls with extraordinary pomp and solemnity. The church exceeds in magnificence all the other churches now possessed by the Catholic body in England.

The church of St. Giles, at Cheadle, has been erected at the sole cost of the earl of Shrewsbury, from the designs of Mr. Welby Pugin, and has occupied nearly six years in erection. It consists of a western tower, surmounted by a lofty spire; a nave of five compartments, with north and south aisles and porches; a lady chapel; a chapel of the blessed sacrament; a chancel, with sacristies and organ-loft on the north. The style is that which prevailed during the reigns of the Edwards, commonly called decorated; and no labor or expense has been spared to render it as far as possible a perfect revival of the art of that glorious period. It is, however, by the chaste magnificence of the interior that this new church is principally distinguished. The walls and pillars are completely covered with various designs, in which gold and purple are most conspicuous. The walls of the chancel are gilt with dead gold, and the side chapels are equally superb. The rood-loft, which divides the chancel from the nave, is surmounted by a fine crucifix, with figures of the Virgin Mary and St. John on each side. A variety of statues adorn the edifice. Above the arches of the nave are circles containing heads of the prophets, &c., copied from ancient Italian masters; and immediately over the chancel arch, which is wide and lofty, is a painting of the "Doom," or Last Judgment, filling up the whole space to the roof; it was painted by Hauser, at Rome, expressly for this church. All the windows are glazed with stained glass, comprising a variety of figures and subjects: and in the tower, which, with the spire, ascends to the height of 200 feet, is a noble peal of six bells. A sweet-toned and powerful organ has been erected in the choir; and the floor of the church is paved with encaustic tiles from the potteries.

The inhabitants of Cheadle were aroused on Tuesday morning by a merry peal from the church tower, and numbers began to flock into the town in all sorts of vehicles.

About eleven o'clock the earl and countess of Shrewsbury, accompanied by a distinguished party, among whom were several Roman Catholic prelates, arrived at the church, which is dedicated to St. Giles. At half-past eleven the master of the ceremonies, Mr. Wheble, having made the necessary arrange-

ments, the bishops, clergy, and attendants set out to open the church. A raised platform, covered with purple cloth, extended from the school round one-half of the churchyard, and up to the western door. The procession was headed by an incense-bearer, followed by a cross-bearer, and two attendants with lights; next came ten acolytes in couples, followed by a choir of twenty-four, who chanted the psalm, "Lætatus sum." Two other cross-bearers preceded sixty of the clergy, robed, who were followed by the archbishop of Damascus, the Roman Catholic archbishop of Sydney, the Rt. Rev. Dr. Morris, Roman Catholic bishop of the Mauritius, Dr. Griffiths, Roman Catholic bishop of London, Dr. Gillis, Roman Catholic bishop of Edinburgh, Dr. Brown, Roman Catholic bishop of Wales, and the Rt. Rev. Drs. Wiseman, Wilson, Briggs, Sharples, Wareing, Ullathorne, and Riddell, the Roman Catholic bishops or "vicars apostolic" of the other districts in England. The venerable prelate Walsh, in full pontificals, as the officiating bishops, with crozier in hand, and attended by his deacon, sub-deacon, and attendants closed the procession. The varied and splendid appearance of the dresses used in the Roman Catholic service, from the simple white alb up to the jewelled cope and mitre, with robes of cloth of gold and silver, velvet of every hue, lace and satin, rendered the scene most gorgeous. On entering the church the choir and organ (invisible to the congregation) commenced the service by singing a "selected" service. The rich tint thrown by the sun through the painted windows blended exquisitely with the colors and gilding of the interior, to which the light of an immense number of wax tapers on the high altar and rood loft, and along the walls and side chapels, and in four gilt chandeliers, added considerable effect. At the conclusion of the gospel the Rev. Dr. Gillis ascended the pulpit, and preached an appropriate sermon from Psalm 126, vs. 1 and 2. High mass was then finished, and the procession returned to the school, in the upper room of which a sumptuous collation was laid out, of which the company partook.

At four o'clock, a second service was conducted on a similar scale of splendor. Vespers were beautifully chanted, and, after an eloquent discourse from the Right Rev. Dr. Wiseman, solemn benediction was given by Dr. Walsh.

It may be supposed that a ceremony, so interesting to the whole Catholic body, would not be disregarded by the nobility and gentry of that faith. They were in attendance from all parts of the country; and Lord Shrewsbury, with his usual hospitality, had a large body staying with him at Alton Towers, while several who could not be accommodated at that magnificent seat, had apartments provided for them at the Shrewsbury Arms, in the neighboring village of Forley.

IRELAND.—*Famine.*—The prospects of the indigent classes in Ireland during the approaching season form an object of absorbing interest for the philanthropist, and suggest the necessity of efficient legislation on the part of the British government. We copy from the *Tablet* the following judicious remarks on the subject: "And, indeed, the worst feature of Ireland's condition, in the minds of Englishmen, has for a long time been its hopelessness. It seemed past help and past hope. It could be talked about, written about, speculated on, but it was a field in which nothing could be done. Moreover, there was no time, no opportunity, for us to do any thing. Our own affairs; war and peace, currency and clamor, reforms and changes, the beating down of many old prejudices, the defeat of many powerful bigotries, the defeat of many gigantic hostile interests—all these had to be done and adjusted before there could be any thing like an audience obtained for the discussion and business-like consideration of Irish misfortune.

"At length the time arrives. The greatest stronghold of bigotry is struck down in Catholic emancipation. Rotten boroughs are cleared out of the way. Many needful reforms are accomplished in England and Scotland. Old party ties are dissolved. Old factious hostilities are melted away. The surface of the political world presents a wholly new aspect, in which politicians are for the most part unfettered by any ties except those which bind them to a search after justice, and to a practice of the dictates of humanity.

"The opportunity was favorable—nothing could be more so. But, as in all human things, there was a doubt whether the indolence of man would suffer him to turn the occasion to a full account. Wherefore God—who, when he had prepared all things for the overthrow of Napoleon, and arranged the human instruments of discomfiture by the direction given to the conqueror's mad ambition, brought to

his that terrible winter of 1812, which seemed to take the divine vengeance out of the hands of men unworthy to be its executioners—in like manner now having prepared an occasion fully adequate to the work designed, calls in aid another physical calamity, and lest the sloth of men should neglect his behest, himself probes before us the very bottom of the sore by his tremendous decree issued against the food of millions of our fellow-countrymen. The Almighty has both created an opportunity, and by this unparalleled infliction has rendered it impossible for us to avert heart, eyes, or hand from the task he has given us to do. Surely the concurrence of these two things, this fitting together of the inclinations of our rulers with the terrible necessity thus obviously laid upon them, can not but light up before us a good hope to shine through the darkness of the present calamity.

"And truly we have need of hope to enable us to face the troubles that threaten us. Even in England it is difficult to think of the coming winter without some foreboding. The prospects of our agriculturists are not flattering. The price of provisions of all kinds must almost certainly be high. As a necessary consequence—for the evil fortune of one class always tends to bring down another—the manufacturers have no reason to look for brisk markets or uninterrupted employment. Without in the least intending to overcolor the picture, it can not be denied that the prospect of things between the present time and the next harvest, if not so black as it has sometimes been known, is the reverse of encouraging.

"But if it be so on the English side of the channel, what shall we say of Ireland? It is almost heart-breaking to think of it. God no doubt tempers the wind to the shorn lamb, but of a truth it requires a stout heart for any minister that has to front the perils of the next twelve months. For the future our hope is in the stern fact that God has rendered the infliction so extreme that nothing but the most earnest and sagacious endeavors to go to the root of the evil, and find a remedy adequate to the occasion, can prevent the bonds of society from being utterly dissolved. If the infliction were less fearful, the necessary efforts would not be made. As it is we know not what effort can be made successfully; nor how it is possible to feed an entire 'nation that stretches out its hands for food.'

"They may provide work for the able-bodied laborer—work productive or unproductive. But how they are to provide it in sufficient quantities and to pay wages enough to meet the exigency of so total a famine, we are at a loss to understand. But one thing they can do. They can use every effort and employ every means that are at their disposal; doing their imperfect utmost for the present, they can labor to render the recurrence of such misery all but impossible in future; they can create confidence by the boldness and sagacity of their preparations and arrangements; and by so doing, if they cannot avert the famine which now impends, they can at least hope to keep the peasant tranquil in his misery by holding out to his class an assured prospect of better times to come.

"In the present juncture the minister would be mad who dreamed of encountering the storm that lowers upon him from the west with any miserable, superficial measures. The prospect of the next winter, to be endured by an unhoping peasantry, is positively frightful. What must be done is to labor to create confidence by the boldness of the remedies proposed; by giving a reasonable assurance that no human means have been neglected that are available for the great end which all must have in view.

These remedies seem to us to be threefold. The first is to secure a due apportionment of the national resources during the time of the present dearth. This is done by the labor rate bill, passed in the session that has just closed, the operation of which is clearly explained by Mr. O'Connell in his speech last Monday at Conciliation Hall.

The second is to provide for the permanent well-being of the peasantry by taking under government control the waste lands, and making the untilled soil of Ireland supply the necessities of her unfilled mouths. This measure—or a measure upon this all-important point—is, we are told, to engage the attention of ministers during the recess, and to form a prominent feature of the discussions of next spring.

The third is to diminish the distrust of the people in the legislature, to which for the present they are subjected, by doing them justice in those political reforms which O'Connell has so vehemently demanded. The Liberator speaks with great hope of the chance of securing these things; and, really it seems

to us that the present crisis is so evidently made by heaven for the adjustment of certain important questions which need immediate adjustment, and which, when settled, will help on repeal rather than retard it, that we rejoice with all our might at the removal of the impediments which stood in O'Connell's way, and would very much have encumbered his efforts for turning this crisis to account.

"The whigs are no favorites of ours—God knows. But there are times when something is to be got out of them. We believe that this is such a time; and we have sufficient confidence in O'Connell to feel sure that he will drain them of whatever they can be made to produce, and that where he fails no other policy or person has much chance of succeeding."

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Circular.*—His excellency, the governor, having by proclamation designated "Thursday, the 26th day of November next, to be observed as a day of public thanksgiving in the state of Maryland," I hereby request the Rev. clergy of the state to have appropriate services in their respective churches on that day.

† SAMUEL, *Archb. of Balt.*

Given at Baltimore, October 15, 1846.

Young Catholics' Friend Society.—At the October meeting of this society the Very Rev. M. J. Spalding was elected an honorary member, and George A. McGlone, Arthur Henry, Christopher Mullan, and Alexander J. White, active members.

DIOCESS OF CINCINNATI.—*Confirmation.*—There were sixty-one persons confirmed in Dayton on the first Sunday of October. The church was crowded morning and afternoon. Many of the confirmed were converts. On Tuesday morning the grave-yard, which has been securely enclosed, was blessed. In the afternoon the children, attending the church-school, were examined by the bishop, and papers of candy and baskets of cakes distributed to all the happy pupils, and no less sweet, but more substantial rewards to the most deserving. We like the practice of setting up the crucifix in those schools to admonish teacher and scholar of their duty, and to see the modest reverence, and hear the "*Praised be Jesus Christ*" of every youth when school is dismissed.—*C. Telegraph.*

DIOCESS OF PITTSBURG.—*Dedication of St. Philomena's Church.*—On Sunday, 4th inst., this magnificent temple was dedicated to the worship of the Supreme Being, with the beautiful and imposing ceremonies of the Roman Catholic church, in the presence of a large concourse of Catholic and other citizens assembled on the occasion. The members of the congregation of St. Patrick's, of St. Philomena's, and of St. Paul's, assembled at the Cathedral at 8 o'clock, and having been formed in order by Capt. James May and Capt. Sahl, chief marshals of the English and German and their assistants, moved thence in procession, down Grant to Fourth street, down Fourth to Smithfield, up Smithfield to Liberty, and up Liberty to the new church; and never have we seen so large and so magnificent a procession on any other occasion. We are informed that this was the largest religious procession ever before witnessed in the United States. The day was clear and beautiful, and the large concourse of citizens that thronged the side-walks and filled the windows throughout the entire route of the procession, every where preserved the best order and most respectful silence.

The church was dedicated to Almighty God under the patronage of St. Philomena, with all the magnificent and imposing rites of the Roman Catholic church, which were enhanced, if possible, by the sublime church music performed by a full choir, vocal and instrumental. Eloquent sermons were preached in English, by the Rt. Rev. Bishop of Richmond (Dr. Whelan), and in German by the Rev. Mr. Hammer, of Cincinnati.—*Morning Post.*

DIOCESS OF ST. LOUIS.—*Progress of Religion.*—We learn with pleasure that a new academy for boys has been opened successfully at Carondelet, St. Louis county, under the direction of *Les Clercs au St. Viateur.* A manual labor school is about to be added to this establishment. The new and handsome brick church of that town is rapidly progressing, and will be fit for divine service in the course of the fall.

Owing to the increase of Catholicity, both by immigration and by conversions to the Catholic faith from the Protestant ranks, besides the six large, handsome, and commodious Catholic churches, which already exist in our city, to the service of the Most High, we are delighted to learn that our zealous and learned bishop has lately secured three or four large and spacious lots in this city, or its immediate vicinity, for the purpose of erecting three or four more churches to the true service

of the Most High. It is confidently assured that all will be commenced next spring.—*C. News Letter.*

Diocess of Vincennes.—*Corner-stone.*—Towards the end of September, says a correspondent of the *C. Advocate*, the corner-stone of a new church was laid at La Fayette, a town in Indiana, by the Rev. Michael Clarke, pastor of the place, assisted by Rev. Mr. McDermott. La Fayette has a Catholic population of five hundred souls.

Diocess of Louisville.—*Confirmation.*—A correspondent of the *C. Advocate* states that, "on Sunday, the 27th Sept., Right Rev. Bishop Chabrat administered the sacrament of confirmation to forty-three persons in St. Patrick's church, Maysville.

"Already there are no less than five hundred Catholics in and about Maysville, and from its elevated position on the beautiful Ohio, we may predict, that, ere many years roll by, it will be amongst our largest congregations.

"During our stay in Maysville, we enjoyed the kind and liberal hospitality of T. B. McIlvain to whom many thanks are due. On Sunday evening we proceeded to Lexington, where the Rt. Rev. Bishop confirmed twenty-two persons, on Wednesday the 30th inst. Thence we proceeded to St. Pius, Scott county, where he confirmed sixty-five persons, on Friday the 2d of October, and on Sunday the 4th instant he confirmed seventeen in St. Patrick's church, in Frankfort. The Right Rev. Bishop spoke on the sacrament of confirmation at the several places—explained clearly and satisfactorily the ceremonies which accompany its administration, and on all those occasions he was happy.

"The Rev. Mr. Lancaster was the preacher on all these occasions. In Lexington and Scott he delivered moral discourses, as the audiences were almost exclusively Catholics. Many Protestants did not attend at those places, in consequence of the days on which the sacrament was administered. In Frankfort there was a crowded and mixed audience, which the reverend orator addressed on the sacrament of penance. He confined himself closely to the second part of the sacrament—confession. Seldom have I heard the subject more ably treated."

Oregon Territory.—We stated in our last number that three episcopal sees had been erected in Oregon, those of Oregon city, Walla Walla and Vancouver's island. Oregon city is the metropolitan see of the province, and is filled by Dr. Blanchet, the first clergyman who performed the duties of missionary in that region, and who three years ago was appointed its vicar apostolic. His brother was lately consecrated at Montreal, bishop of Walla Walla, and the Rev. Modest Demers, missionary in Oregon, has been appointed bishop of Vancouver's island. Archbishop Blanchet, says the *Ami de la Religion*, is about to return to America with twelve missionaries and eight nuns. He hopes also to procure for his mission the services of four brothers of the Christian Schools.

Diocess of New York.—*Confirmation.*—The Rt. Rev. Bishop Hughes administered the sacrament of confirmation and of the holy communion, for the first time, upon last Sunday, Oct. 4th, to between three and four hundred children, in St. Paul's, Brooklyn. He was assisted by the Rev. Nicholas O'Donnell, pastor of the church, and the Rev. Messrs. Hogan and MacKay. He addressed a few words of exhortation to the children, and preached at the late mass. He expressed himself much at the deep recollection, and the pious deportment of the children.—*Freeman's Journal.*

What next?—In a recent number of a Methodist journal we noticed a very sensible argument in favor of *fasting*. Some time before, a member of the Methodist denomination was detected in the very "popish" act of venerating a *relic* of some former minister of that body. Lately too, institutions formed upon the model of the Sisters of Charity, were seriously talked of among the Protestant sects. But the last act, by which American Protestantism has imitated the true church, without suspecting it, and paid homage to practices which at other times it most clamorously condemns, is a sentence of excommunication. We copy the following from the *Christian Observer*, a Presbyterian print.

"*Excommunication.*—Our readers may recollect an account given four or five weeks since, of the robbery of John Barncastle. From circumstantial evidence, it soon became apparent that the whole story of the robbery was a fabrication invented by B. for the purpose of obtaining funds. The sessions of the First Presbyterian Church of Southwark, of which Mr. B. was a member and elder, took up the matter, and after a patient investigation of the case, deposed him from the eldership and excommunicated him from the church. Last

Sabbath, the Rev. Mr. Adair, the pastor, after an appropriate discourse, read the sentence of excommunication in the presence of a large congregation."

What will come next in the shape of Protestant evidence in favor of Catholic principle and practice?

DIOCESS OF CHICAGO.—*Taking the Veil.*—The interesting ceremony of taking the veil, by two nuns of the order of the "Sisters of Mercy," took place in this city on Friday, the 9th Oct. A pontifical high mass was celebrated on the occasion, and a beautiful and appropriate discourse delivered by the Rev. Mr. Kinsella. The cathedral was crowded, aisles and all, and all present seemed devoutly impressed with the exercises. Numerous Protestants were there.

A school for young ladies is this day opened by these Sisters of Mercy (than whom none are more competent to teach) in the old chapel, in the rear of their residence on the lake shore.

They also visit the sick and distressed, and dispense mercies to the wretched, and those whom poverty has chained to her car.

They will also soon establish a hospital in the city, and take the entire burden of nursing the sick, and management of such charity upon themselves.

Ere long, too, they contemplate forming an orphan asylum.

What citizen is there who will not hail the coming of these Sisters of Mercy as among the choicest of blessings for our city?—*Pittsburg Catholic.*

BISHOP WHITTINGHAM.—*Fraternal Union and Unity of Faith.*—If the members of the Protestant sects can not have unity of religious faith or opinion, they wish at least to exhibit the appearance of it, as much as possible, by affecting an extraordinary brotherly love, which manifests itself in all sorts of kind professions and honied words. The recent Evangelical alliance held in London was a signal instance of this attempt at one kind of unity among sectarian bodies, while another equally essential is unattainable among them. In this respect the alliance may be productive of some good, if (what is very doubtful,) it teach its members and supporters to be less acrimonious in their religious feuds, and to lay aside that angry spirit and bitterness of speech which are so often witnessed. Whatever be the religious views of men, they can never be dispensed from the obligations which the laws of justice and charity impose; though differing in sentiment, they are still to remember that the various relations which they hold in the great social family, require the constant exercise of kindness and forbearance. But this fraternal union, however necessary, can not supply the deficiency of the "one faith," which the apostle has inculcated in conjunction with the basis of all religion, the unity of the Godhead. "One Lord, one faith, one baptism." Controversies must arise on this subject among those who are earnestly inquiring after truth, and no union of charity can prevent their condemnation of what they believe to be error, although it may modify and temper the expression of their sentiments. Every Protestant sect is essentially open to this diversity and opposition of opinion, for want of a competent ecclesiastical tribunal to decide questions of faith, and it is impossible to smother the differences that arise, by exhortations to fraternal union. In this view of the case, the following passage in Bishop Whittingham's address to the last convention in Maryland, must appear rather divergent from the right mark.

"The greatest hindrance to the progress of the church, the worst element in her present condition, is the want of loyalty to her and to each other in her children. The hankering of some for a more splendid and diversified ritual, and of others for freer intercourse and communion with the sects that agree with us in protesting against Roman usurpations and corruptions, have been allowed too often to generate mistrust and mutual charges, and recriminations; while the lapse of several prominent members of our English sister, and of one even in our own little band, into the defilements of the Romish communion, has but too far justified others who are disposed to a contrary extreme, in sounding the note of alarm against the inroads of corruption in doctrine, discipline and worship, supposed to be tending to bring again upon us the yoke of Roman bondage."

Assuredly the progress of the church must be greatly hindered by the mistrust and the mutual charges and recriminations to which the bishop alludes: but how, we ask, can he hope for a cessation of this mistrust and mutual recrimination, as long as doctrinal differences of the most fundamental nature exist in the Protestant Episcopal church? How can he expect that the people under his charge will seal their lips, and maintain a respectful silence, when in one church of Baltimore they hear the sacraments extolled as channels of divine grace, and in another represented as mere inoperative symbols? How can they do

this when one minister proclaims the real presence of Christ in the eucharist, and another denounces this doctrine as reprobated by the Protestant Episcopal church? How may they not be thrown into commotion, and raised to the highest pitch of religious sensitiveness, when they see the system to which they cling tottering, both in England and America, and abandoned, not by the thoughtless or the unworthy, but by men of the most elevated character, equally distinguished by their learning and the purity of their lives? With these facts staring them in the face, it is impossible for Protestant Episcopalians, sincerely alive to the importance of the question, not to be roused by the consideration of the intrinsic difficulties inherent in their religious system. They *will* investigate the subject, in order to ascertain whether there is not a priesthood, an altar, a sacrifice, and an ecclesiastical authority, something more than the *magni nominis umbra;* and it is in vain for Bishop Whittingham, under such circumstances, to talk about "loyalty" to the church, and "to each other," or to harp upon "Roman usurpations and corruptions." Allusions of this nature can not reach the deep-seated wound. When his people are yearning for a faith which is more than mere pretension, it is idle to attempt the composing of their mind by an exhortation to unity, and a side thrust at the "Romish communion." It would be much more in accordance with the wants of the case, if he would undertake to conciliate the jarring elements which are continually agitating the Episcopal body, and to show that its ministers have a mission, that they preach one doctrine, that they administer the same sacraments, &c. But this he can not do: and the consequence must be, that the earnest-minded of his church will leave it, sooner or later, for the substantial privileges and blessings of Catholicity. The aspect of the times seems to warrant the opinion, that what is transpiring beyond the Atlantic will be realized in our own happy country.

"Rev. Dr. Baird, now in England, in a recent letter, thus describes the condition of the church establishment: "As to the established church, its state, so far as true religion is concerned, is indeed deplorable. The whole head is sick, and the whole heart is faint. Those ministers who were once considered evangelical—though many of them were very superficially so—have, with few exceptions, become more high church and exclusive in their opinion and their conduct. Even many of the high church, if not almost all, are becoming Puseyites, whilst the Puseyites are tending more and more Romeward. It is distressing to hear that the widow and some of the children of the late excellent Bishop Ryder have become Romanists. And where the end of these things will be, no one can tell."

CHAPLAINS OF THE ARMY.—A correspondent of the *Baltimore Sun* speaks thus of the Rev. Fathers McElroy and Rey, chaplains in the army.

"The most reliable information received here has been from the Rev. Mr. Rey, one of the worthy Catholic prelates sent out by the president as chaplain to the army. You will recollect that the Rev. Mr. McElroy arrived here soon after our occupation of Matamoras. The elder, Mr. McElroy, has remained on service at this place, and his devotion to the sick of the army in the general hospital is worthy of all praise, and has endeared him to many a heart saddened by sickness and deferred hopes. He is constant in his attentions and faithful in his mission of peace—no proselyting spirit marks his conduct, but with a fine spirit of Christian philanthropy he is alike to all—the faithful minister of Christ, offering the consolations of religion unto the sick and suffering, and ministering as well to their bodily comfort, as to their spiritual wants—for he is as charitable a Christian gentleman as he is irreproachable as a minister of the Gospel. The Rev. Mr. Rey went with the army, and has followed it through all its dangers, privations and trials, and upon the field of "bloody war," at Monterey, was present to offer the last rites of their faith to the followers of his creed, and his spiritual consolations to every one. Indeed, he is acting the good Samaritan, and winning golden opinions from all sorts of men."

BIBLE READING OF PUBLIC CHARACTERS. Lord Kenyon, who understood law rather better than the Gospel, closed one of his charges to the jury as follows: "Finally, gentlemen, I would call your attention to the Roman Emperor Julian, who was so distinguished for the practice of every Christian virtue that he was called Julian the *Apostle*."

But we need not leave our country for similar examples. Among our legislators, we find Mr. Hoge, a member of Congress from Illinois, in the course of debate, quoting the following lines as coming from the Bible:

> "While the lamp holds out to burn,
> The vilest sinner may return."

And Col. Benton, in the senate, spoke of our Saviour having cast seven devils out of a certain man, and of the devils taking possession of the swine who ran violently into the sea and perished. Two members of a state legislature, at the close of the sessions, addressed

a circular to their constituents: "We hope the course we have pursued, and the votes we have given, will meet your approbation. We hope you will say to us, as Nathan said to David, 'Well done, good and faithful servants.'"

"Mr. Speaker," said a member of a legislative body, earnestly opposing a measure before the House: "Mr. Speaker, I would no more vote for that measure, than I would fall down and worship the golden calf that Abraham made." "Mr. Speaker," said another member, "it was not Abraham that made the golden calf, it was Nebuchadnezzar." An editor of one of our newspapers, when giving an ordinary notice of a worthy man, remarked: "We may say of him, as the Holy Scriptures have so beautifully expressed it, 'An honest man is the noblest work of God.'"

One of our own city editors, *himself a clergyman, too*, refers to Daniel as having persecuted the saints before he became a Christian.

The last case I shall give is taken from Waddy Thompson's Recollections of Mexico, in which, speaking of the hospital of Lazarus, he says: "The inmates would have rivalled, in sores and rags, the *brother of Mary and Martha.*"

How many of these men read their Bible? *Cist's Advertiser.*

To Readers and Correspondents.—The splendid engraving of the new pope, Pius IX, which embellishes this number of the Magazine, is the first, we believe, that has been produced in the United States. It is executed on steel, from an Italian print, for which we are indebted to the kindness of Rev. Wm. Elder, D. D., who recently arrived in this country from Rome. We learn that it is the intention of the publisher, in the next volume of the work, to furnish six instead of four embellishments, if public patronage will justify the undertaking. These prints, it must be acknowledged, contribute vastly to the interest and even usefulness of the Magazine, and its conductors have every desire to bestow this additional value upon the periodical: but as the preparation of these engravings is attended with a considerable expense, it is hoped that the friends of the work will use their influence in extending its circulation, and obtaining that support which will enable its conductors to invest it with increased attractions.

Missions of Ohio, No. 1, has been received, and will appear in the January No. for 1847, with an appropriate illustration. This article, with its successor, will be read with great pleasure, as a valuable contribution to the ecclesiastical history of the United States, and many of our readers will recognise in it the pen of a writer, not less distinguished for his literary ability, than the exalted station which he occupies in the church.

In the present issue of the Magazine, the memoirs of the life and times of Archbishop Carroll have been resumed, and, we are happy to inform our friends, with every prospect of their being continued from month to month. The incidents disclosed in these memoirs are but little known to the mass of the Catholic community in this country, and, illustrating as they do our colonial history, both civil and ecclesiastical, possess an interest which entitles them to a large share of public attention.

☞ Right Rev. Dr. Whelan, bishop of Richmond, requests us to announce that he intends to reside, for some months, in Wheeling, Va., to which place he desires all letters for him to be addressed, until further notice.

OBITUARY.

October 9th, at the Ursuline convent, New Orleans, Sister de St. Etienne, former superior of the institution.—*Prop. Cath.*

On the 9th of October, at Philadelphia, Professor William Joseph Walter. We deeply regret being compelled to announce the loss of this distinguished man. Prof. Walter had acquired so favorable a character in the literary world, and in the social relations of life, that his death can not but be widely and sensibly felt. He was a native of England, where for some time he performed the duties of a professor. Circumstances having led him to the United States, he settled in Philadelphia, and at the time of his demise he held the office of secretary to the British consul. His disposition was amiable, and endeared him to all who knew him. As a writer, he was extensively known in this country and in Europe. His "Life of Mary, Queen of Scots," "Life of Sir Thomas More," and "The Beauties of Sir Thomas More," will always entitle him to an honorable place among the authors of our age, while his latest production, "The New Following of Christ," will give him a strong claim upon the respect and grateful recollection of the pious Catholic. Prof. Walter was, at one period, a regular contributor to the pages of this Magazine, and his articles were duly appreciated for the research and general ability which they indicated. They will, in turn, contribute their part to the monument which will perpetuate his name in honor among future generations

LITERARY NOTICES.

Ollendorff's New Method of learning to read, write, and speak the German language; to which is added a systematic outline of the different parts of speech, their inflection and use, with full paradigms, and a complete table of the irregular verbs. By G. J. Adler, A. B. Third edition, revised and corrected. New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton. Baltimore: John Murphy. 12mo. pp. 510.

Ollendorff's New Method of learning to read, write, and speak the French language; with an Appendix containing the cardinal and ordinal numbers, and full paradigms of the regular and irregular, auxiliary, reflective, and impersonal verbs. By J. L. Jewett. New York: D. Appleton & Co., &c. Baltimore: John Murphy. 12mo. pp. 498.

Ollendorff's New Method of learning to read, write, and speak the Italian language: adapted for the use of schools and private teachers, with additions and corrections. By F. Foresti, L. L. D., &c. New York: D. Appleton & Co., &c. Baltimore: John Murphy. 12mo. pp. 533.

We look with distrust upon every new method of teaching and learning the languages, for two reasons: first, because it is natural to suppose that the wisdom of our ancestors has not failed to discover the proper mode of conducting philological study; secondly and principally, because there is a quackery in literature as well as in medicine. The innumerable systems that have of late years been introduced for acquiring a knowledge of the foreign languages, have all promised, each to do more than its predecessors, and some have even insured the acquirement of a language after a few lessons. But it was easy to perceive that they would prove a failure, from the very fact of their promising to accomplish more, while in reality they were substantially nothing more than other systems which had always been in use. But if prudence would suggest the propriety of caution in the adoption of modern novelties, the characteristic progress of the age requires that we should give every invention a due and impartial consideration, and point out its claims to public regard. This we have done in reference to the elementary works mentioned above, and we unhesitatingly concur in the high opinion which has already been expressed of their merits. The distinguishing feature in Ollendorff's method of imparting a knowledge of the languages is, that it follows that of nature herself. The child learns how to speak a language by hearing it from others, and by frequently repeating what he has heard. Such is the mode of Ollendorff. He begins at once with easy exercises which exhibit the practice of the language, and which afford at the same time an opportunity of explaining its peculiar structure, and the rules by which it is governed. These exercises gradually become more and more complicated, and are so arranged that they lead the pupil to a thorough mastery of all the difficulties that can be met with in writing or speaking the language he has studied. The old method, too long followed, of burthening the memory with abstract rules, and confining the pupil to this kind of task until he has travelled through the whole grammatical outline of a language is, in our opinion, a loss of time, and results in a very imperfect acquisition of what is aimed at. The theory is learned without the practice, and hence the too common complaint of parents, after their children have graduated in our academical institutions, that they know little more of the foreign languages at the close of their education than they did at its commencement. But we venture to say that this evil will not exist where the method of Ollendorff is attentively pursued. It possesses no advantages over other methods for a merely theoretical knowledge of a language; for instance, to enable a literary man, or one who is conversant with the general outlines of grammar, to read a foreign work; but for the student who desires to express and communi-

cate his thoughts in another than the vernacular tongue, the system of Ollendorff is admirably adapted, and, in fact, it is the only one that can be successfully followed. It is the process of nature, founded upon the principle of imitation and frequent repetition. As we have said, it is the mode of introducing a child to the knowledge of the language spoken by its parents: it is also the means by which an individual residing in a foreign country becomes practically acquainted with the language used by those around him. It is needless to state that these remarks are fully confirmed by experience. The elementary works of Ollendorff have met with the most ample encouragement and success in England, and so far as they have been tested, in America also; and in both countries the use of them is become daily more extensive.

To this general notice we may add that the present editions of the German and French methods have been much improved, by the grammatical summary appended to them by their respective editors. By this means they have been made to answer all the purposes of reference. The German method, however, would be more complete in its arrangement if the signs used throughout the volume were explained at the beginning. The typographical excellence of these classical books is no small recommendation in their favor. The style in which they have been produced reflects great credit upon the publishers.

The Standard Pronouncing Dictionary of the French and English Languages. In two parts: 1st. French and English; 2d. English and French, &c. By Gabriel Surenne, F. A. S. E. New York: D. Appleton & Co. Philadelphia: G. S. Appleton. Baltimore: John Murphy. 12mo. pp. 834.

Though we do not agree with the author of this work, when he says at the opening of his preface that no French pronouncing dictionary had preceded his in the "English field of French education," that of Dufief having been published in 1810, yet we willingly concede to him the merit of having prepared a very useful work for the English student of the French language. Believing, as we do, that the true and accurate pronunciation of the French can not be acquired without the aid of a living guide, the dictionary before us can be only of subordinate utility in this respect. When a tolerable knowledge of the French sounds has been obtained through the voice of a competent teacher, then may the dictionary assist the learner in retaining this knowledge; but before this foundation has been laid, it is inadequate to the contemplated end. Apart from this, however, the compilation of Mr. Surenne is a very serviceable work. Its comprehensive remarks on French pronunciation, its copious stock of words, with the numerous critical observations that are introduced, and particularly the full catalogue of historical and geographical names which are very conveniently placed as the closing portion of every column, render it the most useful dictionary of its kind for the use of colleges and schools. It deserves special attention as a student's manual; its contents, although unusually vast, being embraced within the limits of a very convenient volume.

Cornelius Nepos, with answered questions and imitative exercises. By the Rev. Thomas K. Arnold, M. A., &c. Revised and corrected by E. A. Johnson, Prof. of Latin in the University of New York. New York: D. Appleton & Co. Philadelphia: G. S. Appleton. Baltimore: J. Murphy. 12mo. pp. 213.

Arnold's First and Second Latin Book; carefully revised and corrected. By Rev. J. A. Spencer, A. M., from the fifth London edition. New York: D. Appleton & Co. Baltimore: John Murphy. 12mo. pp. 333.

A Practical Introduction to Latin Prose Composition. By T. K. Arnold, M. A., carefully revised and corrected by Rev. J. A. Spencer, from the sixth London edition. New York: Appleton & Co. Baltimore: John Murphy. 12mo. pp. 340.

First Greek Lessons. By T. K. Arnold, M. A., re-arranged by Rev. J. A. Spencer, M. A. From the third London edition. New York: D. Appleton & Co. Baltimore: John Murphy. 12mo. pp. 232.

Arnold's series of classical school books has justly attained a general circulation in England, and is deservedly winning the palm of superiority in the United States. Its claim to preference in our literary institutions and the reason of its wide success, are to be found in its practical character, which so greatly facilitates the study and acquisition of the dead languages. The principle of imitation and frequent repetition forms the basis of the arrangement followed in these elementary works, and introduces the student at once to a practical acquaintance with the language he

is studying. It is the same method that Ollendorff has adopted for imparting a knowledge of the modern tongues. The great advantages of the introduction to Latin prose composition, are an illustration of the Latin synonyms, a notation of the differences between the English and Latin idioms, a frequent reference to points which would easily escape the student's attention, a gradation in the exercises, leading the pupil from the most simple to the most difficult forms of construction; and above all, a frequent recurrence to the lessons already taught, by which the knowledge inculcated is deeply engraven upon the mind. All the above mentioned works are printed in a very handsome style.

Southey's Poetical Works, and *Reid's English Dictionary*, have been received from the same publishers, and will be noticed next month.

Pere Jean, or the Jesuit Missionary, a tale of the North American Indians. By James McSherry, Esq. Baltimore: Jno. Murphy. Pittsburg: George Quigley. 32mo. pp. 256.

The appearance of this story in the pages of the Magazine, is a sufficient indication of the favorable opinion which we entertain of it, and might dispense us from a more particular notice of its merits. Although the details of the narrative are drawn from fiction, they do not exceed, if they even equal the reality of that toilsome and suffering life which the Jesuit missionaries formerly endured, and still endure in this and other countries, for the salvation of souls. The tendency of the story is to produce only sound impressions in regard to the main object in view, the portraiture of the Catholic missionary, and this circumstance, together with the interesting style in which the incidents are narrated, commends it with peculiar force to the attention of the reading community. This little volume is the ninth number of Murphy's *Cabinet Library*, and surpasses its predecessors in point of typographical excellence. The paper is unusually fine, and the work is embellished with two handsome wood-cuts.

Poems by Amelia. Second edition, enlarged New York: D. Appleton & Co. Baltimore: John Murphy. 12mo.

This work consists of a very pretty collection of the fugitive poems of a fair and gifted lady, and evinces poetical talent of a high order. Amelia writes like a child of nature, boldly and with much originality. Her style is easy and unstudied, her similes novel and appropriate, while richness of thought and sentiment form a striking characteristic of her poetry. Her work is a bouquet of sweet and bright imaginings, which with an impulse which does credit to her bouyant heart, she has bound up and presented, in the shape of a dedication to her "Beloved Father." Though we believe Maryland to be her native home, yet the west is the land of her adoption, and well may the west be proud of such gifted daughters as Amelia. With such she may one day see the star of poetry, like the star of empire, westward wending its way.

In Press, "*Reasons for Acknowledging the Authority of the Holy Roman See.*" By Henry Major, A. M., professor of Hebrew and Belles Lettres in the Theological seminary of St. Charles, Philadelphia.

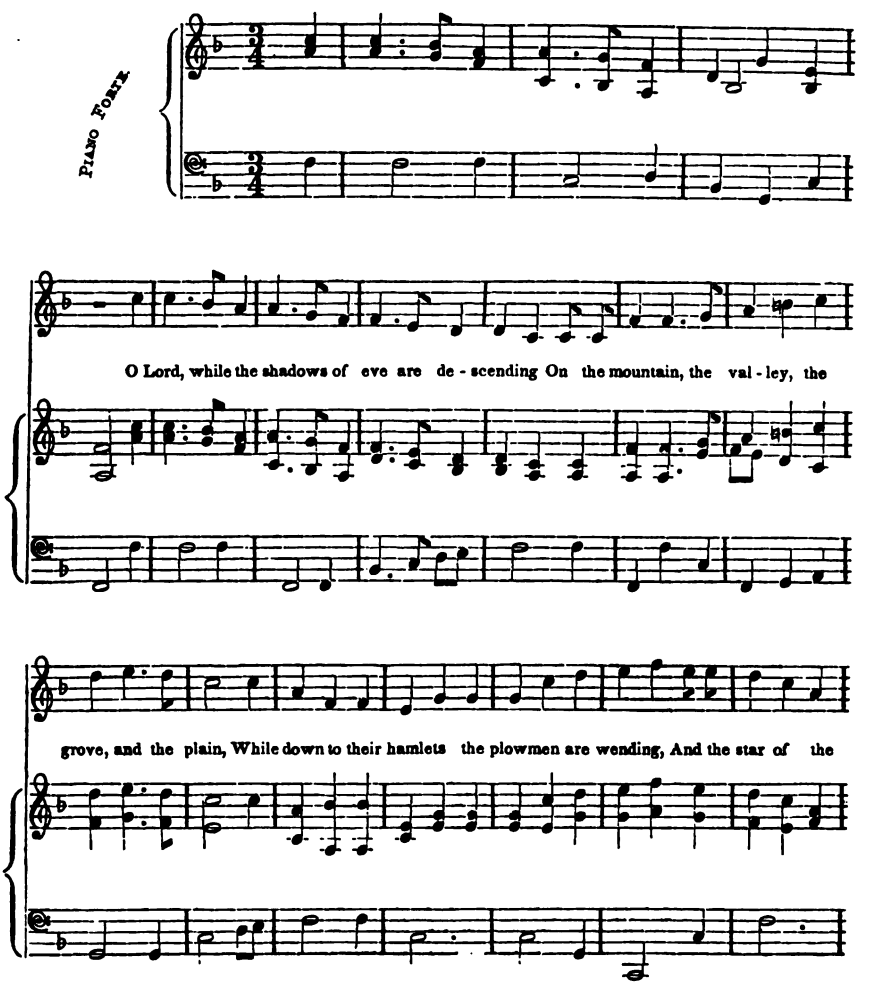
We take pleasure in calling public attention to this forthcoming work of Professor Major. It will be recollected that Mr. Major is a recent convert from the Protestant Episcopal church, in which he exercised the ministerial office, to the Catholic faith; and with a view of throwing some light upon a doctrinal point, which is the great stumbling-block for many of his former companions in error, he has been induced to publish his reasons for bowing with humble submission to the spiritual supremacy of the holy see. From the plan of Professor Major's work, we would infer that it will be highly interesting to the Protestant as well as Catholic community. The theory of "independent branches," so current now-a-days among Protestant Episcopalians, and the last straw that can be seized on for upholding the Anglican system, will be examined more fully than has yet been attempted in our controversial books. We hope that the volume will meet with numerous purchasers, as works of this kind are particularly adapted to the wants of the present period.

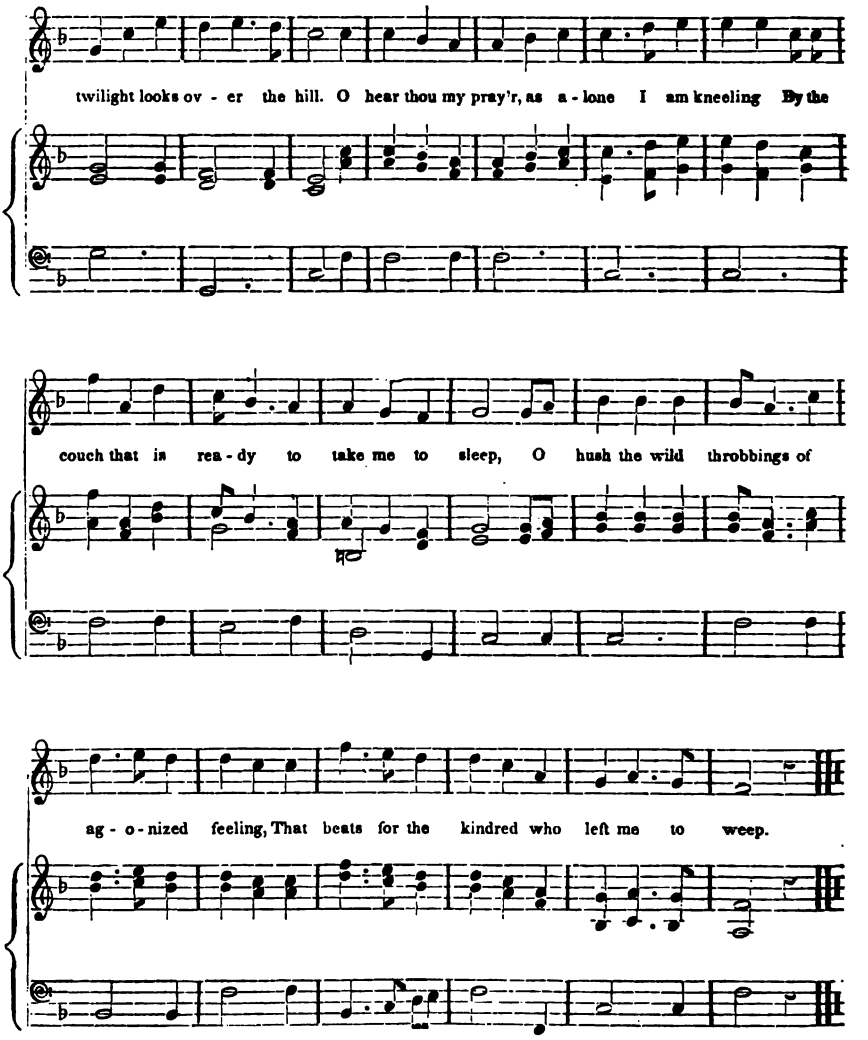
Composed expressly for the U. S. Catholic Magazine.

O LORD, WHILE THE SHADOWS OF EVE.

COMPOSED BY

PROF. F. W. NONRCASTLE.





The ties are now broke, to existence that bound me,
The ties that endear'd this lone valley of tears;
For sorrow and care on my journey have found me,
And my cheek rose is wither'd, not wither'd with years.

O Lord, let the dream that in sleep shall befriend me,
Be of heav'n and its glory of transports to be,
For life and its pleasures no longer attend me,
And I long to be gather'd to them and to thee.

THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

DECEMBER, 1846.

MEMOIRS OF A BABYLONIAN PRINCESS.

Memoirs of a Babylonian Princess (Maria Theresa Asmar), written by herself, and translated into English. Philadelphia: Zeiber & Co. 1845.

EVERY thing connected with the east has to us so much of novelty and poetic interest, that it is almost impossible to distinguish the real from the fictitious. Asiatic life, to our every day views of mankind, is a continuous romance in which the heroes and heroines are gifted with hearts unlike our own, and display sentiments and feelings as different from those of Europe and our own country as is their dress. They wander amid scenes of unearthly beauty, clad in strange and brilliant costumes, glistening with jewels—silent, solemn, and sedate—bringing back to this busy, onward age the memory of the ever vanishing past. The glowing sun, toiling up its cloudless skies, pours down his burning rays, seeking in vain to penetrate the shaded recesses of the Assyrian garden where fountains are playing ceaselessly, and sending their freshness upon the air to mingle with the rich perfumes of unnumbered flowers, and their music to swell the harmony of the gorgeously tinted birds that warble from the cedar and the olive. There the beautiful horse is fleet as the wind of the desert; the plains are filled with the graceful and the tender eyed gazelle. The wonderful camel toils patiently across its deserts. The lordly lion and the fierce tiger find a resting place within its solitudes. Tapering minarets and gilded domes overshadow its cities, and the crescent is there instead of the cross. Every thing is new and strange and beautiful. The ground itself is every where enchanted, and the whole land seems the realm of a fairy kingdom. We may well pause oftentimes over the page which pictures these romantic scenes, uncertain whether it be the record of romance or reality.

The book now before us certainly is of the class calculated to awaken such thoughts; presenting us with a series of pictures of eastern life and manners, it brings before us the stately Asiatic in his hours of retirement, unfolds to us the closed doors of the luxurious harem, and, whilst describing the splendor and the

indolence of the Moslemah, sets forth in glowing colors the oppressed condition of the Christians in that doomed land. With profound interest we follow the authoress when her pen traces the suffering of the faithful and enduring followers of the Saviour, under the shadow of the crescent unswerving in their fidelity to the cross, suffering stripes and torture and death for the sake of him who died for them, and we admire her zealous joy as she recounts the persecutions endured by her kindred and friends in that holy cause. The scenes which she describes are those through which she herself passed; the events are the acts of her own life, and the descriptions derive additional interest from the charm thrown by individual incident around the narrative.

The authoress, Maria Theresa Asmar, was born in 1804, among the ruins of Nineveh, whither her parents had removed from Bagdad, in consequence of the plague which was raging fearfully in that city. She was the daughter of the emir, Abdallah Asmar, a Christian of great wealth and influence, and descended from a family of Brahmin extraction which had originally belonged to the church of Travancore founded by St. Thomas, but had, a few centuries ago, removed to Bagdad where they continued in the profession of the Christian faith. The Emir Abdallah professed the Chaldaic rite in communion with the church of Rome, and his wealth and station made him the comforter and aid, and, in some measure, the protector of those who professed the same faith. Yet his charity and hospitality was extended alike to Christian, Jew, and Mussulman. This charity and generosity, as depicted by our authoress, seem like a fiction in this ninteenth century, in our land, and would seem more probable if told of some venerable patriarchal chief of the "*dark* ages," of which it so forcibly reminds us.

"He built a house especially for the reception of strangers. He would go himself in quest of them, and, when he had found them, he would bring them in and wash their feet, and serve them at table with his own hands. One individual in particular, who sought an asylum in his house, when I was quite a child, I well remember. He was a missionary named Gabriel Dombo, who, for his zeal in the cause of religion, had been condemned to the cruel sentence of having his tongue cut out. This worthy man remained with us two years, and my father afterwards supplied him with sufficient funds to enable him to found a college for the instruction of missionaries."—*Vol.* i, *p.* 14.

The Emir Abdallah never failed to read to his family and household, at least once in the day, the ten commandments and a portion of the holy Scripture, and made it his study to inculcate the lessons of religion upon the hearts of his children. We do not mention this as any thing unusual in a Catholic family, for we well recollect in our youthful days a similar rule, but to show that this custom is as carefully pursued in the far east as it is in the far western world, or the world of Europe. Under such guidance, our authoress, even in her early years, delighted to devote much of her time to religious studies and devout contemplations. From the age of six years (our readers must bear in mind the early maturity of females in the east), she was in the habit of reading the lives of the fathers. Impressed by their holy example, she resolved to follow it, as far as she could, to turn away from the joys and festivities of the world, and to betake herself to the sweet content and holy obscurity of conventual life. In the east, betrothments are made at the earliest age; whilst yet an infant, Maria Theresa had been engaged to a young sheikh a few years older than herself. At twelve, her father desired the marriage to take place, and the daughter endeavored in vain to turn him from his resolution. Then she applied to her betrothed, who was in his fifteenth year, and who also possessed strong religious predilections, and it was mutually agreed that the contract should be severed; that the young lady should become a nun in fulfilment of her long

cherished desire, whilst the young sheikh determined to take the vows of a Trappist, to which order he afterwards attached himself, living in a hermitage on Mount Lebanon. From her love of solitude and religious meditation, our youthful devotee acquired among her family the title of the "Bechmel Biri,"—"the daughter of the desert,"—a name given to the turtle dove which, according to oriental tradition, when it has lost its young, flies to the desert and sings itself to death.

Our heroine was not alone in her love of devotion. A friend named Mariani, who was spending some time with her, being of a similar disposition, took part in all her pious exercises, and shared the charitable labors which she undertook. Frequently they rose to prayer at midnight. On Sundays, they walked into the fields, gathering around them the females of the neighborhood, and instructing them in their faith. During lent, boiled rice and vegetables were their food, eaten sparingly once a day. At length they both informally devoted themselves to a life of celibacy. It was not long before these open manifestations of their faith drew upon them and their friends the heavy hand of the Mussulman.

Hitherto the Christians of Mosul had been favored by the protection of a tolerant pacha, but at his death his successor, a fanatic and sworn enemy of Christianity, seeking for an opportunity to vent his evil spirit, at length heard of the proceedings of Mariani and the "Bechmel Biri," and, as only an occasion was required, the persecutor being himself able to magnify it into a justifiable cause, for the purpose of putting a stop to the progress of Christianity, all Christians were summoned to repair to a certain spot at an appointed time, to renounce their faith and embrace that of the prophet.

"Many rejoiced in the prospect of suffering for Christ's sake, and looked forward to martyrdom as a short and glorious passage to the mansions of glory promised by the great Father of our faith to those who should hold fast to the Rock of salvation even unto their life's end. My uncle, who was archbishop of Diarbekir, my father, Mariani and myself, were amongst the number. In company with those whom neither chains, torture, nor death could tempt to deny their God, we went in procession, chanting hymns of praise, and triumph, and almost believing that we saw the heavens opened, and beheld the crown of martyrdom extended."—*Vol.* i, *p.* 31.

Before their relentless judge, they boldly defended their faith, and were thrown into prison. The young ladies were confined in the palace of the pacha, and their companions were dragged to a dungeon, and received daily two hundred blows of the bastinado. Daily did she hear the cries of her father and her uncles, one of whom died under this cruel infliction, and another was branded with a hot iron upon the forehead. At length the pacha, satisfied with the torture, set them free from their dungeons, having confiscated much of their property. Our heroine now retired to a convent near Alkoush, where her time was passed in pious reading, prayer, and meditation. After a lapse of six months, our authoress, in company with her family, removed to a residence among the ruins of Nineveh. Here she prosecuted the same mode of life, and formed the design of a literary institution whose object was the elevation of female character and position. In this project, she was aided by several learned friends from Persia and Mesopotamia, and numbers were soon attracted to follow them. The reputation of the community induced a sister of the pacha to seek a private interview with our authoress, and, although the Moslem lady was violent in her prejudice, the conversation of the Christian interested her, and she carried home with her a copy of the New Testament to peruse, and at length insisted that the "Bechmel Biri" should visit her at her zenana. At the end of the fast of Ramazan, our authoress visited the lady, and this presents her with an opportunity of

describing the splendor of the eastern harem: the soft and luxurious carpets, yielding to, and enclosing the foot as it pressed upon it; the gorgeous cushions and hangings, the sparkling fountains, the vases of incense and perfume ever burning; the slaves ever ready with the most delightful refreshments, and iced sherbets, coffee and nerghilas; the eunuchs, with forbidding countenances and drawn swords, guarding the entrance of the sacred precincts from the desecrating foot of man, all present us a picture which reminds us of the wonders of the Arabian Nights. Then we have the bill of fare of a Babylonian pacha's table set out before us, which the hope that some of the fairer portion of our readers might draw valuable hints from this list of the produce of the eastern *cuisine*, would induce us to set forth, had we space for the enumeration. But our object is to note only such matters as may relate to the condition of the eastern Christians.

It is truly a subject of wonder that, in spite of the persecution of the Mosleman, and the frequent outrages and oppressions which this faithful people have endured at the hands of cruel and fanatical pachas and irresponsible officers of a distant government, their numbers have remained undiminished, indeed seemed rather to increase, and their zeal and energy unabated. We know it has been the custom of travellers in the east to praise the liberality and toleration of the Turkish government towards the Christians, but, whilst this praise may be justly merited at certain times and in particular localities, it is undoubtedly true that the Christians within that empire often, very often suffer from the tyranny of the pachas, especially in distant portions of the vast countries subject to the Turk, whence the voice of the oppressed can not reach the ear of the sovereign. Possessing despotic power, the pacha can exercise his pleasure, and it is but seldom he is called to an account for his actions; it therefore depends upon the disposition of that officer whether the Christian shall be tolerated or persecuted.

We have already quoted an instance of the practical faith of the eastern Christians, we are speaking of Christians in communion with the Latin church, and we now lay before our readers a description of a Christian town:

"The inhabitants of Telkef are, as I before stated, nearly all Christians, and observe the ordinances of their religion with the greatest strictness in all their primeval purity. Far from confining themselves to the mere profession of Christianity, or contenting themselves with the reading of the sacred books at stated periods, and at distant intervals, they devote a part of every day to the study of them, and their whole lives are passed in constant endeavors to follow out their divine precepts. Of the practical influence of their religion upon their manners and conduct, I have been witness of almost superhuman examples, in the forgiveness of injuries, and the rendering of good for evil. No dissimulation, nor concealed rancor rankles in the breasts of these simple-hearted children of nature. In lent, the inhabitants of Telkef fast rigidly, subsisting entirely upon such vegetables as rice and truffles, which they eat sometimes roasted and sometimes in soup. In thus alluding to the rigid adherence of the inhabitants of Telkef to the precepts of our religion, I by no means desire to claim for them a superiority over the Christians of Mosul and Mesopotamia in general. They are all remarkable for the patriarchal simplicity of their lives."—*Pp.* 62, 63.

Our authoress gives us an interesting sketch of a sect called Devil Worshippers, who believe the evil spirit to be the ruler of the earth (we fear too many Christians act as if they entertained the same belief), and found their faith upon Satan's offer of dominion over the kingdoms of the earth to the Saviour. "Like other theological disputants," she wittily and pointedly remarks, "they know where to stop in their quotations from Scripture—otherwise, one might suppose the reply of the Saviour might have tended to unsettle their faith." They are supposed to be the descendants of the Manichæans.

At Alkoush is situated a monastery, the

monks of which devote their time to the pursuit of learning, to religious exercises, and to the training of missionaries for the east. The Christians of the town are pious and devout, and are in communion with the church of Rome.

Our authoress relates several persecutions which befel her family and their Christian friends, in the last and most severe of which her father's property was again confiscated, and he and his remaining brothers were thrown into prison and bastinadoed. Her father died of his wounds shortly after his release, and his brother, the archbishop of Diarbekir, was tied to a wild horse which was driven into the desert. Her mother sank under the load of grief occasioned by these sad events, and a plague raging through Mosul carried off most of the family, leaving our unfortunate authoress almost alone and unprotected upon the world. Her uncle, the archbishop, after many adventures, escaped, and, at length, returned to Diarbekir. Having fallen heir to whatever of her father's property had escaped confiscation, our authoress removed to Bagdad under the protection of the bishop of that city. Here she again revived the project of an institution for the education of her sex, but her hopes were blighted by the intervention of an European missionary, of whose country and denomination we are not informed, and our authoress, weary of struggling, turned to the desert to seek a refuge among a tribe of Arabs who had been the friends of her father's family. By them she was hospitably received and entertained until an opportunity presented itself to her of accomplishing her long cherished design—a pilgrimage to the Holy Land.

In company with a bishop named Dier Stefau, from the regions of Tartary, near the Caucasus, and a lady, a Chaldean Christian, and her family, she joined the caravan at Bagdad, and arrived at Damascus after a slow and toilsome journey of near two months. There are many Christians at Damascus, and we find them estimated by another and earlier traveller at about ten thousand,* the Greeks being at that time the most numerous, while the remainder were either Catholics or Armenians. Our authoress found the ladies, with whom she associated during her residence, sensible, discreet, and virtuous, and learned that the greatest care was taken to educate young girls morally and religiously.

"I observed," she says, "that the strictest attention was paid by the Christian ladies of Damascus to their religious duties, and I have often known them to forego both breakfast and dinner rather than neglect mass and vespers."—*P.* 195.

In company with the aga's wife, whom the princess had met at the baths, our authoress secretly, and in disguise, visited the mosque in Damascus, an offence which was subject to the severest penalties; fortunately, although suspected, she escaped detection. She left Damascus, being followed secretly by the aga's wife, a renegade Christian who had been brought back to the faith by her conversations, and who, in spite of her remonstrances, persisted in escaping from her husband's power, with the determination of entering a Christian convent. Our authoress subsequently had the pleasure of learning that she had escaped pursuit, and was passing a life of penitent seclusion in the holy asylum in which she had found refuge.

The princess and her companions rested for awhile at the convent of St. Anthony on the Lebanon. Of the nuns, she says:

"Nothing can be more regular, nothing more rigid than the life led by these recluses who, apart from the world with all its cares and all its vanities, give up their whole souls to the worship of their Creator. Indifferent to all earthly joys, their passions seem dead within them, and they appear to live only in the spirit. Their dress is composed entirely of wool; the use of linen being forbidden to all except the sick and the infirm. Their under garment is of a moderately thick woollen fabric, and their outer dress of a coarse heavy character. Round their waists they wear a cord, to which is suspended in front their rosary. On their heads they

* Carne's Letters from the East.

wear a thick sort of mantilla, which, like the rest of their dress, is black. Their feet are covered with strong sandals made of goat skin, and sewn with worsted, well fitted to encounter the rugged paths it is their lot to tread. Upon their breasts they wear a cross, and their heads are close shaved, a task confided to one or more of the sisters, who perform the operation every fortnight. A stronger proof of their indifference to the world could hardly be imagined; for what is dearer to a woman than her tresses? At midnight the bell rings for prayers, and, at its first sound—for they sleep in their clothes—every sister straightway quits her cell and repairs to the church."

In the morning again, at break of day, the same services are performed, after which mass is said by a venerable priest "who is separated from the congregation by a railing." This old priest resides at a house on a distant part of the mountain.

"No breakfast is eaten, but mass being concluded, each sister departs to pursue her particular employment: some to instruct the novices, some to teach reading and writing, some to give instructions in singing, and others to teach needlework, to make dresses for the nuns, to attend the domestic arrangements, to attend the silk worms, and wind the silk; others again are employed in keeping the church well swept and clean. In short, idleness has no habitation here; every moment is turned to some useful account."—*Vol.* ii, *pp.* 21-3.

We shall not quote further from the full and interesting description which our authoress gives of life in a convent in the east; we have extracted thus at large to show that even in a convent on Mount Lebanon the nuns are not that indolent class which travellers, who only see the outside of the convent or gaze at its interior with blind and prejudiced curiosity, depict them all over the world. Thank heaven, in our country these stories, like the mists of morn, are dissipating before the light of truth! Every where convents and sisterhoods are springing up, and dark and unenlightened, and unhappy, we may add, indeed must that region be in our free land where every man has not before him, in one of these blessed and beneficial institutions, a living contradiction of all the thousand stories told against them. The hills and valleys are beginning, as in the old world in the ages of faith, to echo back the morning bell and the sweet evening chime, and the midnight matin toll. Our cities tell the hours by the swelling *angelus*, our hamlets spring forward with renewed prosperity and moral energy within the shadow of their sacred walls. When the age of liberty had passed upon the soil of Europe, it broke forth into brighter light upon our land. The age of faith has passed away for many lands in Europe: may it not be coming, in its breaking dawn, upon us?

From the convent of St. Anthony, our princess went to the palace of the Emir Beschir, the famous prince of the Lebanon, where she resided for several years, after she had completed her pilgrimage to Jerusalem, of which we shall speak hereafter. From this place of refuge, her desire to visit the centre of Catholic unity, and to behold the head of the church on earth, led her to Rome in the year 1832; but her health suffering in that city, she went to Paris in 1837, where she remained four years, but having been defrauded of her property, and reduced to the greatest extremity, she departed for London under the advice of M. Guizot, and the late earl of Munster, president of the Asiatic Society of London, in the expectation of supporting herself by teaching the eastern languages. Here, in 1844, she published the work under consideration, as we are informed by the title-page, having written it in her native tongue, and superintended its translation into English. It is dedicated to the queen dowager.

Having thus hurriedly traced the course of our princess, we may turn back to such points as are deserving of attention, unencumbered by the wanderings and personal history of the authoress.

Of the Emir Beschir, whose fall has been so much regretted by the Christians

of Europe, at least by the Catholic portion of them, she speaks in terms of the greatest praise. An inmate for years in his palace, having charge of his secret chapel, and being the companion of his wife, she was fully qualified to lay open his inmost character before the world. Human nature is not apt to be influenced to flattery by the benefits of the past—and the Emir Beschir being a wanderer and an outcast, whilst our authoress penned these praises in his behalf, we may listen to her as unbiassed. He was charitable to all; but he was especially the protector of the Christians of the east, who under his firm rule enjoyed a security not often their lot in that unhappy land. His profession of Christianity was from circumstances not so open and avowed but that many thought him still a firm believer in Mahomet; though this impression rather arose from his conformity or apparent compliance with certain social customs of the Moslemah, than from any improper concealment of his faith. Thus his palace had its harem, but it was only filled with young slaves ransomed to be set free, either to return home to their own country—to enter a convent on the Lebanon if they were or became Christians, and desired it—or to remain in the household of the princess or Amira, under her care and patronage, often finding good husbands in the attendants of the prince. It is not strange, however, that casual travellers—those mere birds of a summer evening's flight, who cast a single hasty glance, and pass onward—should have entertained false notions and given circulation to unfounded statements concerning the prince of the Lebanon. Carnes, in his letters from the East,* describes the Emir Beschir as a dark, cruel, and designing man, who by his crimes and his cunning had been able to maintain his supremacy upon the mountains—holds him forth "as one who was all things to all men" in a somewhat different sense from that of the apostle—a Moslem with the Moslemah—and a Christian in the mountains: and in the same page gives us sufficient evidence to make us doubt his assertions, even had we no other authority upon the subject. The Emir he calls "Prince of the Druses"—this he was, but he was also prince of the Maronite, the Turk and the Matowly. The Druses are infidels, following neither the faith of Moses, Christ, nor Mohammed, though professing to venerate the name of each as a prophet. They are a distinct and separate tribe in and among the subjects of the prince of the Lebanon—with their own scheikhs—singularly exclusive and mysterious in their religious exercises, at which no stranger is ever permitted to be present; and nearly as exclusive in their social habits, looking upon the Emir Beschir as a usurper in the Lebanon, although his family for several centuries have reigned there.

During the early part of his reign, he was compelled, after many pardons and many reiterations of their offences, to punish capitally two nephews for treason, a necessity which never ceased to pain him in his after life, although he had munificently supported the families which they left behind them. These unhappy incidents may have been the imputed crimes by which he had sustained his power, and the politeness and urbanity of his reception of men of every creed, together with the secrecy attending the exercises of his private chapel—at which, however, a priest from the neighborhood attended regularly on holidays, &c., may have given rise to the story of duplicity in religion. Mr. Carnes gives us what may be considered an evidence of this, in an amusing story of a German missionary, sent from Cambridge with a lot of Bibles to evangelize the east. Full of enthusiasm, he toiled through the snows of the Lebanon to the palace of Beteddin, the residence of the prince. "The latter, '*all things to all men*,' received him with much civility, listened attentively to his

* Letters from the East, by John Carnes, Esq., of Queen's College, Oxford.

impassioned discourse, and assented with looks of gravity and wisdom to the perfect truth of it. He drank coffee and smoked the chibouque with his guest, and ordered dinner to be prepared for him. W. left the palace with feelings little short of rapture at the success of his visit." What a scene! We may imagine the dignified oriental, seated upon his musnud, with the hot-headed German enthusiast foaming out his denunciations against the faith of the unmoved prince, whilst the latter, with the calmness and gravity of a gentleman, and the mildness of the Christian, bows his head in courteous acknowledgment—not of the truth of his doctrines, but of his own attention to the speaker—a politeness which the oriental pays to him who addresses him. Doubtless the missionary immediately regaled his friends and *supporters* at Cambridge, with a most strengthening, reviving and comforting account of his wonderful success with the eastern prince; and doubtless, also, the amount of the collections at home, upon the receipt of that thrilling letter, increased in a most consoling manner. His majesty's blessed face, in gold and silver and even in copper, unquestionably rang in most papist-converting music upon the collection-plates on that joyous occasion. Treasured shillings—long the cherished tenants of venerable single-ladies' purses—leaped forth magnanimously, and old grannies of both sexes chased fugitive coins about capacious pockets, to bring them forth from snuff and keys, and grease and old receipts—to rally against the "beast" at the call of that soul-inspiriting bulletin.

We can not resist the temptation of quoting from the same author another instance of Protestant success in the east, though the fact is an old one. It is a notice of the famed bishop Eusebius, who many years ago was paraded through England with unbounded favor and applause, and succeeded in collecting for the renovation of Christianity in the east about four thousand dollars in money, besides a printing press. "With this money," says Carnes, "which was a fortune in the east, he had purchased a good house and garden," and "was living a life of excessive comfort to his heart's content, while at least portions of the printing establishment found their way to Alexandria." *Chap.* 20. Carnes also relates a story, somewhat too ludicrous for our pages, of a sanctified-looking Swiss missionary in spectacles, and a pretty young lady, picking fruit in a tree under which he managed to stop, which resulted in a severe castigation of the godly minister by the young lady's friends.

The prince of the Lebanon entertained a great respect for Lady Hester Stanhope, who frequently visited Beteddin, from her neighboring seat of Marilius—indeed both Mr. Carnes and our authoress testify to the wonderful influence which this singular woman possessed over the neighboring princes and emirs. By the fall of the Emir Beschir, which took place under the secret influence of England in 1840, the Christians of the Lebanon lost their protector; the Druses incited, it is believed, by missionaries, assailed the unhappy Maronites, destroyed their villages, murdered their priests, sacked their convents, and laid waste their whole possessions. The Turkish government, further to oppress the poor Catholics, disarmed them, and where tribes or villages were unable to deliver up as many muskets as were set down to them, they were compelled to purchase them at exorbitant prices to fill their quota. Relying upon the pledge of Admiral Stopford, on the part of England, the unhappy prince of the Lebanon, withdrew himself from Ibrahim Pacha, who was seeking his alliance, and in obedience to the command of his sovereign placed himself in the hands of those who have proved themselves utterly regardless of the calls of honor or the obligations of solemn pledges. At the head of thirty thousand brave and hardy mountaineers, the Emir Beschir, in the Lebanon, might have defied his enemies;

yielding to the overshadowing name of England, and trusting to her plighted faith for his protection, he was betrayed and cast off, a wanderer upon the world, and at length reduced to sell his wife's jewels for subsistence. The unfortunate Emir had not learned that British faith had long become a synonyme for "*Fides Punica.*" In vain did the eloquent Montalembert raise his voice, in the French chambers, against the imbecile truckling to England, which induced the government to look coldly on the annihilation of their influence and the overthrow of the Christian power in the Lebanon. M. Guizot trafficked the honor of France for the smiles of England, and heeded not that those smiles were derisive.

But we must pass on to another portion of our authoress' narrative, full of interest to our readers, and we think that interest will be increased from its connection with the subject of several articles which have recently appeared in this Magazine—the holy places of Palestine. We have already stated the ardent desire which the princess had always entertained of making a pilgrimage to the places made sacred by the footsteps, the passion and the blood of the Saviour, and we think we will be excused for trespassing a little longer for the purpose of contrasting the feelings and emotions of two hearts, the one from the far-east, the other from the far-west—the one an enlightened American, the other a simple Asiatic—before the shrines sacred to the earliest memories of Christianity. We shall make them witnesses in their own behalf, and our readers the judges between them.

Maria Theresa Asmar reached the end of her long pilgrimage just before the beginning of holy week, in the year 1826.

"The day before Palm Sunday I went to the Holy Sepulchre, and joined with enthusiasm in the pious labor of cleansing the sanctuary, for the great and joyous festival which was to take place on the following day. It fell to my lot to sweep away the dust from the Calvary and the Holy Sepulchre itself. *Oh, joyous labor! inestimable privilege! with what intense emotion was my breast filled as I performed my sanctified task! With what floods of grateful tears did I water the spot where man's redemption was finally accomplished!* To me the very name of Holy Sepulchre carried with it awe and reverence; seeing that it was the first word my dear father taught me to lisp after the *Pater noster, Credo* and *Ave Maria,*" 48, 22.

At the tomb of the Saviour she paused—

"*Words cannot express the ecstasy I felt, as I knelt in breathless silence by the holy tomb; my burning lips glued to the cold marble, and the tears streaming from my eyes.*"

We shall not enter into her glowing descriptions of each holy spot, each sacred station; it is our purpose only to place the Catholic pilgrim by the side of the idle, but curious and indifferent Protestant tourist. We hasten to the grand festival of Easter:

"The festival which took place on Easter Sunday I shall never forget as long as I live. What more noble sight to a sincere Christian than to see the pious multitude filling every corner of the vast building which contains the tomb of our Blessed Lord! Pilgrims from the east, from the west, from the north and from the south; from Egypt, Chaldea, Greece, Armenia, Persia, India, and even China; whose pious fervor and Christian zeal had brought them hundreds and thousands of leagues; through the lonely wilderness and the parching desert; over the stormy ocean, across fearful precipices, and over snow-capped mountains, regardless of the lion and the tiger, unmindful of the desolating samiri, and heedless of the dangers of the restless deep, to offer their humble thanksgivings and pour forth their grateful prayers on the very spot where the great mystery of their redemption was accomplished! My soul was in rapture; for, understanding most of the tongues in which these pious Makdessiah poured forth the ecstasy of their souls, my heart shared the joy of all. As I stood in the church, a body of my fellow countrymen, Chaldeans, passed by me. As they passed I heard them chant the words —'Oh ye Jews, your house is desolate; your prophecies are heard no more, and your kingdom hath passed away.' With what joy did I mingle in the well remembered chant. The crowd was prodi-

gious. Men, women, and even children, were wedged in one dense mass; and the children were carried aloft on their mothers' shoulders to prevent their being suffocated. This was the *great event of my life: to this I had been taught to look forward as the crowning pinnacle of all my earthly joys, &c. I could have willingly yielded up my breath at the close of that day of ecstasy.* I thought of past happiness, poured forth a fond prayer for the repose of those blessed souls who had been so dear to me in the flesh, and forgot all my tribulations in the calmness of resignation."—*Pp.* 53–4, *vol.* 2.

In the garden of Olives, she says: "I collected a large quantity of olives, out of the stones of which I had many chaplets made, which I presented to my friends in different places, always reserving one for myself, that my soul, as I let fall each stone, and registered each prayer, might be more fully awakened to the suffering of my Saviour."—*P.* 57, *vol.* 2.

But why more? It is needless to follow this true-hearted Christian farther in her holy pilgrimage—refreshing as would be the path—adorned with flowers—little like those we are accustomed to find depicted in our Protestant tourists, lay or clerical. To Bethlehem, the Jordan, the place of the house of Zacharias, did our eastern princess toil, visiting every relic of the Saviour, with an ardent and untiring love.

And now for our American.* Of Mr. Schroeder himself, as an author, we shall say little: his style—if style it may be called—is conversational and flippant: sometimes agreeable, but always proving that he does not *underrate* himself; and certainly not calculated to give his book a lasting reputation. Occasionally he sketches well, but he generally makes his own feelings, and sentiments and belief, the gage by which he measures all he sees: and therefore, like most Protestant travellers, he sees hypocrisy or fanaticism in that devotion which is so immeasurably beyond his own blind credulity in that faith which he can not comprehend—superstition and absurdities in that which his skepticism will not admit. He is too often betrayed into expressions unbecoming a liberal gentleman. We might have expected a more enlarged courtesy from a man of the world and a *quasi* officer of the navy.

In company with a cavalcade from the squadron and a few pilgrims, Mr. Schroeder set out from Jaffa to Jerusalem on the 16th of August, 1844. On the route they came upon the ruins of a Gothic monastery, used as a barn. A sick camel absorbed all the sympathies of our American: he describes a nobler feeling in another. "My attention was given to the poor camel chiefly; but as I passed out the door again, I was much struck with the evidence of a different train of thought in the most respectable looking of the foreign pilgrims, a young French abbé, who twice muttered audibly, in the saddest low tone, as I passed by him, *"Et maintenant un grange! maintenant un grange!"* The monastery had been sacked by the Bedouins and the monks massacred. *We* can understand the feeling exclamation of the young Frenchman. Thus much for a preliminary picture.

The refreshments and the style of the hotel and its accommodations occupy the first attentions of our American at Jerusalem; but at length the "sight-seeing" begins, and we follow him into the church of the Holy Sepulchre:

"I entered the tomb, and found first a little antechamber, containing in the middle a block of white marble, upon which the angel sat and said, 'He is not here—He is risen!' and stooping under a low door I entered the place of the sepulchre. It is a little closet of six or seven feet square, brilliantly lighted with forty-six silver lamps, which hang from the ceiling; the walls of highly polished rude antique; and the pavement of white marble. A sarcophagus occupies one half of the chamber, made of perfectly plain white marble, the lid of which is cracked across the middle, and closely sealed with lead; little shelves are ranged around, holding pots of thyme and verbena, and a small silver crucifix in the middle. There was just room for three

**Shores of the Mediterranean; with sketches of travel, by Francis Schroeder, Secretary of the Commodore commanding the U. S. Squadron in that sea,* 1843-5. *New York, Harper & Bro.* 1846.

persons to stand beside the tomb; and even while *an obstinate voice within me* was whispering, *'No, this cannot be the place where the Lord lay!'* yet never have I felt so reverential. When I left the church, I felt thankful that I had gone into the sepulchre before making the tour of the *building;* and yet the *absurdities* I witnessed, and the *unrighteous jugglerie*s I listened to, did not destroy my first feelings in the tomb."—*Vol.* i, *pp.* 222–3.

Thus with Protestantism—doubt, doubt, doubt. It is with reluctance that our author is compelled to admit even the general locality.

"I believe it is satisfactorily admitted that the church of the holy sepulchre is built on the scene of the crucifixion, and, as these two little chapels (of the crucifixion) stand upon the highest part of the rock, why *may it not be* the very Golgotha? I felt that the spot I stood upon *might* have witnessed Christ crucified; but I had been so harassed with the superstition, *which my reason scoffed at*, that the tone of my feelings was far less solemn than if I had walked through the building without the attentions of the officious priest."—*Vol.* i, *p.* 227.

That Protestants feel there can be little or no connection between themselves and the holy places, at least that such was the feeling of our hero and his party, and of the Protestant missionary at Jerusalem, is apparent from the following extract:

"It was the Christian Sabbath, and I had remembered it while in the tomb. It was *now too late, however, for the church service of the missionary*, so we mounted our horses for a ride out the gates."—*P.* 229.

A Catholic, even a Greek, would have thought no Lord's day could have been better spent in worship than in prayer at the tomb of Christ. There would have been the place to warm the heart and waken up the spirit; there, in that noble temple which contains within itself the holiest reminiscences of the life and death of the Saviour. But from that temple in which all Christians—save the Protestant—the Catholic and schismatic alike claim part and lot, in which each has its chapel and its shrines—from that temple and its memories the Protestant turns coldly away to the habitation of his missionary, or the recent walls of his meeting house.

We have seen the Catholic kneeling in wrapt devotion at the tomb of Christ, believing it the holiest spot of earth—but the altar and the shrine was not the place for "the church service" of the missionary, and our author could not worship there. With more enthusiasm would he have gazed upon the places made celebrated by the heroes of the Gentiles than those sanctified by the Saviour of the world. Our American is not very select in his use of words; thus he says, "we saw the field of blood;" "again, on the opposite side, and I felt *creepish* as I looked upon the horrid caverns." The pacha is nicknamed "successor to Pontius Pilate," upon occasion of the author and others being brought before him by a party of armed Arabs for depredations on their trees.

But we have something of a better feeling evinced at Bethlehem, and we are half inclined to believe that our author's faults spring rather from flippancy and carelessness than a really evil spirit. The party was kindly received at the Spanish convent, and here shown all the relics and sacred places:

"Just as we arrived at the threshold of the place of the nativity, the pealing organ swelled in the halls above us, and the effect in the vaults was sublime. I held my breath to listen to the religious sounds, and felt in all force how the heart and mind of man are sensitive to those solemn influences. An organ would convert me were I an unbeliever, sooner than all the eloquence in the world. The voices, deep and solemn, of the monks, chanted in the sweetest unison, and the interludes of the instrument were exquisite selections, and most touchingly played. In this mood, a little bewildered, we entered the grotto of the nativity; and I confess it was some moments before my mind was recovered sufficiently to comprehend what I saw. It is a monastery after my own imagination, answering all my fancies of the monasteries of heroic ages when Christian man found a heart to strike a blow for the re-

demption of the holy land. And yet how admirable is the toleration of the heathen! Here, in the heart of their empire, they give protection and privileges to the little band of monks who come to spend their lives in watching over Christian relics, and, when enemies rebel, and the country is invaded by rebels, safety alone is insured to the enemies of their faith."—*Vol.* i, *p.* 258.

The ruins of plundered monasteries, however, show that this toleration is not always extended, and fails where the avarice of the heathen is not better served by their existence than their destruction.

Similar to the sentiments of our young traveller are those of another American in the holy land, the Rev. S. L. Pomeroy, whose *profession*, at least, should have made him more *Christian* in his feelings as he trod upon the places made holy by the footsteps of the Messiah. It is only the beauty of the country which calls forth his encomium, and all that he dwells upon is what "*I*" did, and saw, and heard, and *because* "*I*" did, and saw, and heard it; every thing that he describes has obtained new interest from the fact that the Rev. Mr. Pomeroy saw it in *propria persona*, and describes it with his own hand. Every thing that he wishes "you" could have enjoyed was to have been delightful only, or at least particularly, because enjoyed "*with me.*" The weather, the missionary, the luxuriance of the season united in their efforts to render every thing agreeable for "me." He only sighs that the land is not so well cultivated as in the days of Solomon; he has no tears for the dependent and suffering Christians of the east; he weeps not that Judea rears no longer, in every household, saints and Christians as of old, but—smile not—that her fields are barren, and produce less corn. Doubtless they will afford no sites for speculative missions for those "who, having the purse, carry the things that are therein."

"My tour in Palestine," says the reverend gentleman, "was one of very great interest. I can not tell with what emotions I wandered among the hills of Galilee, sat down upon the shores of that beautiful lake of Tiberias, surveyed the sweet scenery of Nazareth and Mount Tabor, and the glorious plain of Esdraelon. Twice I ascended Gerizim, and saw more than half of Palestine spread out before me. I wish you could have set down with me at 'Jacob's Well,' and gone with me to Bethel, Jerusalem, Bethlehem, Gethsemane, Siloam, Mount Olivet, Bethany, Jerico, Jordan, the Dead Sea, &c. I had every advantage that could be desired. A dear brother, of the mission at Beirut, who speaks the Arabic and the Turkish, was constantly with me; the weather was beautiful, and the whole country, but especially the northern part, presented a scene of flowery beauty, verdant richness and tranquil grandeur, such as I never saw before. I know not how it may appear during the heat and drought of a Syrian summer, but in the months of March and April, while I was wandering through it, I was forced to exclaim fifty times, 'truly this is Canaan, a land of hills and valleys, and fountains of water, the glory of all lands.' Yet probably not one quarter part of it is at present under the hand of cultivation. What must it have been in the days of Solomon!—*Christ. Advo. and Jour.*"

But we have carried out the contrast far enough to permit our readers to judge between a Catholic pilgrim and a Protestant traveller at the holy places of Christianity, and we leave it to them to decide which is more influenced by the true spirit of religion, and of devout love to the Redeemer of the world, and which by the worldly spirit, which is the daughter of Protestantism—which by faith, which by infidelity, sometimes half veiled, sometimes practical and almost avowed—which by charity and love to man, which by pride and selfishness and egotism—which by the spirit of the pilgrim and the penitent, which by the spirit of him who clamored over the precious ointment wasted upon the feet of the Lord.

CATHOLIC AND PROTESTANT MISSIONS.

The Early Jesuit Missions in North America; compiled and translated from the Letters of the French Jesuits, with notes. By the Rev. William Ingraham Kip, M. A., corresponding member of the New York Historical Society. 2 vols. 12mo. New York: Wiley & Putnam. 1846.

THE fierce conflicts in which Europe was embroiled from the fifteenth to the beginning of the nineteenth century, for the most part had their origin in religious feuds, engendered by lust, avarice, fanaticism, and infidelity. In such a strife, guided by passion rather than principle, truth was left in sad obscurity. Her votaries could do little else than wait till the storm should subside, until a lucid interval should dawn upon bewildered nations, and men gorged with the spoils of a plundered church should sit down and muse on the madness of their excesses, and the moral as well as physical desolation they had aided in producing. It is pleasing to reflect that such a feeling of sober retrospection is gradually unfolding itself in every direction. The deadly feuds that disgraced the name of religion have abated greatly since the birth of the nineteenth century, and a spirit of inquiry is now abroad in the highest degree favorable to those Catholic truths so long derided by prejudice and calumny. Any one who compares the religious feelings of the present day with their character twenty years back, must be convinced that Protestantism, in all its phases, has relaxed somewhat of its uncompromising hostility, and assumed a gentler bearing. The Presbyterian occupies the ground relinquished by the low church Episcopalian; he in his turn fills the vacuum made by the advance of high churchism, while the high churchman, under the name of Puseyite, has touched the very portals of Catholicism, and not unfrequently steps into her fold. The great Anglican movement seems to have vibrated with wholesome effect through all the ramifications of Protestantism. It has given an impulse to dispassionate inquiry in religious matters, which, looking back to the point from which error took its rise, instead of forward into the darkness of infidelity, has vastly improved the tone of feeling towards Catholic truth and practice. Our teachers, as well as our faith, begin to secure a consideration long and unjustly withheld. Even that most abused, because most distinguished, order of the Catholic priesthood, the Jesuits, are beginning to extort that tardy and reluctant justice to which they have been long supereminently entitled by their labors and sacrifices in the cause of science, education, and Christianity. The door of the Royal Academy of Sciences at Berlin has recently been opened for the first time to a Jesuit, and P. J. Secchi, a Jesuit of Rome, has been duly installed a corresponding member. England is fast erasing all vestiges of her anticatholic intolerance, and is about to wipe out from her statute book the last remnant of bigotry, her inoperative enactments against Jesuits and monastic institutions. We might go on and multiply instances of the "sober second thought" of Protestantism, but it would lead us too far from our purpose, which is to refer more immediately to an example which our own country furnishes of a Protestant minister, through whose medium the

American reader has been afforded an opportunity of acquainting himself with the glorious triumphs achieved upon his own soil by the zeal and labor of Jesuit missionaries. Our native historians have either been grossly ignorant of this portion of the early annals of their own country, or have observed in regard to them a studied silence. Bancroft alone, of all their number, has done any kind of justice to that period of our records which exhibits the ardor and success of the Jesuit pioneers in the cause of aboriginal civilization and Christianization. But how much is left of Jesuit historic lore, unexplored by Bancroft, is seen by the translations of Mr. Kip, who, in his turn, has only brought to light some few specimens from that mine of information, the "Lettres Edifiantes et Curieuses." Others may still pursue the research with great advantage both to themselves and the public.

Mr. Kip deserves great credit for his performance, and all who rejoice in the triumphs of truth, and more especially the Catholic community, will accord him sincere praise for this valuable addition to English literature. His work is a translation of letters written by early Jesuit missionaries in North America, abounding in pleasing details and thrilling incidents, and awakening in the upright spirit the highest admiration for their labors and self-devotion. The author pays a just tribute to this illustrious order of the priesthood in the following remarks which we extract from his preface:

"There is no page of our country's history more touching and romantic than that which records the labors and sufferings of the Jesuit missionaries. In these western wilds they were the earliest pioneers of civilization and faith. The wild hunter or the adventurous traveller who, penetrating the forests, came to new and strange tribes, often found that, years before, the disciples of Loyola had preceded him in that wilderness. Traditions of the 'black robes' still lingered among the Indians. On some moss-grown tree they pointed out the traces of their work, and in wonder he deciphered, carved side by side on its trunk, the emblem of our salvation and the lilies of the Bourbons. Amid the snows of Hudson's Bay—among the woody islands and beautiful inlets of the St. Lawrence—by the council fires of the Hurons and the Algonquins—at the sources of the Mississippi where, first of the white men, their eyes looked upon the Falls of St. Anthony, and then traced down the course of the bounding river as it rushed onward to earn its title of 'Father of Waters'—on the vast prairies of Illinois and Missouri—among the blue hills which hem in the salubrious dwellings of the Cherokees—and in the thick canebrakes of Louisiana—every where were found the members of the 'Society of Jesus.' Marquette, Joliet, Brebeuf, Jogues, Lallemand, Rasles, and Marest, are the names which the west should ever hold in remembrance.

"But it was only by suffering and trial that these early laborers won their triumphs. . . . . But worse than all were those spiritual evils which forced them to weep and pray in darkness. They had to endure the contradiction of those they came to save, who often after listening for months with apparent interest, so that the Jesuit began to hope they would soon be numbered with his converts, suddenly quitted him with cold and derisive words, and turned again to the superstitions of their tribe.

"Most of them too were martyrs to their faith. It will be noticed in reading this volume how few of their number 'died the common death of all men,' or slept at last in the grounds which their church had consecrated. Some, like Jogues and du Poisson and Souel, sunk beneath the blows of the infuriated savages, and their bodies were thrown out to feed the vulture, whose shriek, as he flapped his wings above them, had been their only requiem. Others, like Brebeuf and Lallemand and Senat, died at the stake, and their ashes 'flew no marble tells us whither,' while the dusky sons of the forest stood around, and mingled their wild yells of triumph with the martyrs' dying prayers. Others again, like the aged Marquette, sinking beneath years of toil, fell asleep in the wilderness, and their sorrowing companions dug their graves in the green turf, where for many years the rude forest ranger stopped to invoke their names, and bow in prayer before the cross which marked the spot.

"But did these things stop the progress of the Jesuit? The sons of Loyola never retreated. The mission they founded in a

tribe ended only with the extinction of the tribe itself. Their lives were made up of fearless devotedness and heroic self-sacrifice. Though sorrowing for the dead, they pressed forward at once to occupy their places, and, if needs be, share their fate. 'Nothing,' wrote Father le Petit after describing the martyrdom of two of his brethren, 'nothing has happened to these two excellent missionaries for which they were not prepared when they devoted themselves to the Indian missions.' If the flesh trembled, the spirit seemed never to falter. Each one indeed felt that he was 'baptized for the dead,' and that his own blood, poured out in the mighty forests of the west, would bring down perhaps greater blessings on those for whom he died, than he could win for them by the labors of a life. He realized that he was 'appointed unto death.' 'Ibo, et non redibo,' were the prophetic words of Father Jogues, when, for the last time, he departed to the Mohawks. When Lallemand was bound to the stake, and for seventeen hours his excruciating agonies were prolonged, his words of encouragement to his companion were, 'Brother! we are made a spectacle unto the world, and to angels, and to men.' When Marquette was setting out for the sources of the Mississippi, and the friendly Indians who had known him, wished to turn him from his purpose by declaring 'those distant nations never spare the strangers,' the calm reply of the missionary was, 'I shall gladly lay down my life for the salvation of souls.' And then, the red sons of the wilderness bowed with him in prayer, and before the simple cross of cedar, and among the stately groves of elm and maple which line the St. Lawrence, there rose that old chant which the aged man had been accustomed to hear in the distant cathedrals of his own land—

'Vexilla Regis prodeunt;
Fulget Crucis mysterium.'

"But how little is known of all these men! The history of their bravery and sufferings, touching as it is, has been comparatively neglected. And it is to supply in some degree this deficiency, and to give at least a specimen of what the early Jesuits endured and dared, that this volume has been prepared."

Whoever reads the beautiful letters which Mr. Kip has translated for the enlightenment of the American public will be convinced that he has not over estimated the character and sacrifices of the Jesuit fathers. We wish, therefore, that the reverend translator had, for his own sake, stopped his preface where we have stopped our first quotation. We say for his own sake, for certainly the letters themselves furnish unequivocal evidence of a degree of self-sacrifice and zeal for souls far exceeding any manifestations of Protestant disinterestedness that we have ever yet heard or read of. We sometimes think that when Protestant writers have got their own consent to do an act of justice to Catholics, they become uneasy lest they should thereby lose favor with their religious brethren, and hope to propitiate them by seasoning their truths with some little spice of old prejudices. In this spirit Mr. Kip has disfigured his eulogy of the Jesuits, and, by contrasting their labors with those of Protestant missionaries, has expressed views calculated to mislead such as may be influenced by the authority of his name, or their own ill-founded antipathies. The objectionable passages to which we refer will be found in the continuation of his preface: the first of them is as follows:

"But let not any carry this feeling too far, or from admiration of the romance which gathers around the labors of the Jesuits, feel as if the claim of devotedness was to be confined to them alone. Our own church has equally her *acta sanctorum*, and he who with an unquickened pulse can read the record of her sons who 'counted not their lives dear unto themselves,' must be sadly wanting in a true appreciation of all that is self-denying and holy. The annals of no church give a loftier picture of self-sacrifice than that furnished by Henry Martyn, when he abandoned the honors of academic life and exchanged his happy home at Cambridge for the solitary bungalow at Dinapore—the daily disputes with his Moonshee and Pundit—or the bitter opposition of the Mohammedans at Shiraz. And no where do we read of a nobler martyrdom than his, when he lay expiring at Tocat, without a friend to close his eyes or a sympathizing voice to address him. So too it was when Heber left the peaceful retreat of Hodnet, to suffer and die under the burning heats of India, or Selwyn in our day consecrated himself to this cause

among the wild savages of New Zealand. But the time would fail us were we to speak of Buchanan, or Thomason, or Middleton, or James, or Corrie—'these all died in the faith'—or of Wilson, and Spencer, and Broughton, and Carr, who in this generation went out to distant heathen lands, 'not knowing the things which should befal them there.' Many a humble missionary indeed, who is now suffering from poverty and an unhealthy climate in our own western wilds, and whose record is written only in heaven, is 'dying daily' and enduring as true a martyrdom for the Gospel's sake, as any Jesuit whose history is given in this volume."

Mr. Kip has evidently sought in this passage to impress his readers with the idea that the Protestant missions are characterized by as much disinterestedness, as many privations and self-denials as the Catholic. Now, without reference to facts outside of his preface, we beg the impartial reader to collate the two passages we have cited, and say whether they alone do not show a wide disparity between the Protestant and Jesuit missionary efforts. He tells us of Martyn and Heber who died of the heat of an eastern clime, and this is a Protestant martyrdom to be compared to the blazing fires kindled around the bodies of a Brebeuf and a Lallemand! He speaks of Buchanan, Thomason, Middleton, James, and Corrie, who "all died *in* the faith" (Protestant), and these are blazoned forth as martyrs not less heroic than Jogues, Du Poisson, Senat, and Souel, who were slain *for* the faith (Catholic)! He speaks of Wilson, Spencer, Broughton, and Carr, who went forth among the heathens "not knowing the things that would befal them there." Yet one knew he was to be a bishop with twenty thousand dollars per annum, and all had the comfortable assurance that British wealth would supply their domestic wants, and British arms protect their persons in the work of evangelization. Compare not the spiritual daring of these missionaries with the boldness of those who penetrated the interior of unknown countries, where friendly arms and friendly means could not reach them, where for years they were never heard of, and trusting to God alone for protection and support, single handed have tamed the hearts of savages, and won them to the meekness and submission of the laws of the Gospel. Turning from India, the favorite field of Protestant Episcopal exultation, Mr. Kip looks to his own land, and tells us "that many an humble missionary" in our western wilds "is dying daily," and "enduring as true a martyrdom for the Gospel's sake as any Jesuit whose history is given in this volume." The reverend translator need hardly have exposed Protestant missionaries in our western wilderness, to a comparison so manifestly unequal as this will appear upon the slightest sifting. To some of the Protestant missions in the west, there are saw mills and grist mills attached to absorb the annual stipend provided by government for the improvident Indians. Three missionaries successively attached to one of these lucrative stations, in the course of "dying daily," and "enduring as true martyrdom as any Jesuit," have accumulated fortunes, and two of them are now enjoying in splendor their equipage and ease, their *otium cum dignitate*. The work of evangelization in the western wilds begins with a saw mill and grist mill, and the cash system of dealing with the Indians, so that when game is scarce, and money gone, the aborigines may search for herbs and roots to sustain nature, the rule of these "daily dying" missionaries being—no money no corn. We do not assert that it is universally the case, but generally the maxim with these Protestant missionaries in the far west seems to be, better your own condition first, and the Indian's afterwards. "How much do you make out here?" was the question put by a Protestant missionary in the western wilds, to a Jesuit father, some five years ago. The father smiled, but kindly answered: "If you tell me what you have earned, I will not hesitate to give you a statement of my financial opera-

tions." "I receive," said the Protestant, "so much from the education fund, so much from the missionary fund, so much from my own enterprises, amounting in all to twenty-five thousand dollars." "I am almost ashamed," said the Jesuit, in his turn, "to speak of my receipts after such a statement; they will, I fear, appear incredible. My clothing, which you see, and my sustenance, is all I get from any and all sources for myself; the rest is for the comfort of the tribe in which I labor. I do discover in my wigwam occasionally an extra beaver paw, or some other choice bit of game, which some Indian has deposited there secretly, as a token of his esteem for the black gown, and when pinched by their improvidence to subsist on roots and cakes made of moss, through respect they will offer me an extra allowance; beyond that all is in common between the 'black gown' and the humblest of the nation."

"This missionary," said the good Jesuit from whom this anecdote came, "was as sincere a man as he knew how to be, and among the most estimable he had met with in all his peregrinations." And will any one say that there is not a vast disparity in the aim and sacrifices of these two men? Mr. Kip has furnished us in his translation with a speech made by an Indian chief in Boston a hundred and twenty or thirty years ago, which shows what were his ideas of Protestant missionaries, their "dying daily," and "enduring as true martyrdom as any Jesuit."

The Indians were anxious to rebuild their church, which had been destroyed by a sudden irruption of the English into their territories, and as they were nearer to Boston than Quebec, upon the conclusion of peace they sent a deputation thither to procure workmen. The governor received them with every mark of kindness, offered to do more for them than the French, to send workmen and build their church without any expense to themselves. He only added to his offer one proviso, and that was, that as the English were to build the church, it was but right that they should place an English minister among them. The deputy of the Indians thus replied to him:

"'Your words astonish me, and you excite my wonder by the proposition which you make to me. When you first came hither, you saw me a long time before the French governors; but neither those who preceded you, nor your ministers have spoken to me of prayer, or of the Great Spirit. They have seen my furs, my skins of the beaver and the elk, and it is about these only they have thought; these they have sought with the greatest eagerness, so that I was not able to furnish them enough, and when I carried them a large quantity I was their great friend, but no further. On the contrary, my canoe having one day missed the route, I lost my way, and wandered a long time at random, until at last I landed near Quebec, in a great village of the Algonquins, where the black robes* were teaching. Scarcely had I arrived when one of the black robes came to see me. I was loaded with furs, but the French black robe scarcely deigned to look at them. He spoke to me at once of the Great Spirit, of Paradise, of hell, of the prayer, which is the only way to reach heaven. I heard him with pleasure, and so much delighted in his conversations, that I remained a long time in that village to listen to them. In fine, the prayer pleased me, and I asked him to instruct me; I demanded baptism, and I received it. At last I returned to my country, and related what had happened to me. They envied my happiness, they wished to participate in it, they departed to find the black robe, and demand of him baptism. It is thus that the French have acted towards me. If as soon as you had seen me, you had spoken to me of the prayer, I should have had the unhappiness to pray as you do, for I was not capable of discovering whether your prayer was good. Thus, I tell you that I hold to the prayer of the French; I agree to it, and I shall be faithful to it even until the earth is burnt and destroyed. Keep then your workmen, your gold, and your minister, I will not speak to you more of them: I will ask the French governor, my father, to send them to me.'"

May we not conclude from these evi-

* The Jesuits.

dences that it is alike impossible for Mr. Kip to raise up the character of the Protestant to the standard of the Jesuit missionaries, or bring down the Jesuit to the level of Protestant missionaries? We do not mean to detract from the upright motives and zealous efforts of the heralds of Protestantism among the heathens, but really, to place their labors on a parallel with those of the Jesuits, is to liken the flickering of the rush-light to the splendor of the meridian sun. It is true alike of all missionaries, that in the cause of Christianity they must abandon home, but even in this first step the similarity of the sacrifice is more specious than real. The Protestant minister gathers up for the voyage all that is dearest to his heart, his wife, his children, his household tokens, and with the assurance of a support for his household, himself and his domestic attendants, plants himself and his family in a clime where the flag of his country waves for his assistance and protection. The heathens have thus the Gospel preached unto them, provided there is no peril of life or limb; and provided the health of his wife or children does not interfere with the missionary's ardor. Should ill health overtake some cherished member of his family, then his zeal for the poor Indians' welfare is lost in his concern for the welfare of his own fireside, and a paragraph like the following and latest, goes the rounds of all the daily journals:

"The Rev. Henry R. Wilson, lady, four children, and three Hindoo orphans, arrived at New York on the 4th instant, in the ship Hendrick Hudson, from London. Mr. Wilson was obliged to leave the field of his missionary labors in India on account of the serious and protracted illness of Mrs. Wilson. Mr. W. was the founder of the flourishing orphan institution at Futtegurh, which has done much, and promises to do still more, for the advancement of Christianity in India."*

Far be it from us, to reproach the Rev. missionary on account of this act of conjugal love. He has contracted solemn responsibilities to his family by his marriage, and he is even bound to discharge them; but as in his instance, so in all, matrimony will be found directly at war with the first and most important duties of missionary life. A very different picture is exhibited in the outset and career of the Catholic missionary. He leaves behind him all that is dear to his earthly affections, parents whom he loves, brothers whom he cherishes. No wife is clinging to his arm, no ties of home are left to him, as in solitude he turns his last look on the land of his fathers. In the spirit of a martyr, his first effort is to bind down, to stifle all affections which will clash with his mission, solicitous neither of what he shall eat, what he shall drink, or wherewith he shall be clothed. We will continue this picture in Mr. Kip's own eloquent language:

"Many of them too were men who had stood high in camps and courts, and could contrast their desolate state in the solitary wigwam with the refinement and affluence which had waited on their early years. But now all these were gone. Home—the love of kindred—the golden ties of relationship—all were to be forgotten by these stern and high-wrought men, and they were often to go forth into the wilderness, without an adviser on their way, save their God. Through long and sorrowful years they were obliged to 'sow in tears' before they could 'reap in joy.' Every self-denial gathered around them which could wear upon the spirit, and cause the heart to fail. Mighty forests were to be threaded on foot, and the great lakes of the west passed in the feeble bark canoe. Hunger and cold and disease were to be encountered, until nothing but the burning zeal within could keep alive the wasted and sinking frame."

But even were all these things not known, the comparative results, effected by Protestant and Catholic missions alone, would of themselves indicate a great preponderance of zeal and sacrifice on the part of the latter. It is true indeed that, all other things equal, a Catholic could find the secret of the superior results of

* Nat. Intelligencer, Oct. 22.

his missions, in the promises of the Almighty to the teachers of truth, and the fact that truth abides in his religion alone. This indeed is the view of the great and good missionary of the east, the Abbe Dubois. To a Protestant missionary who came to be advised by him how to spread the truth, the good abbe replied, "first learn the truth." But to press this view would take an article of itself, and we must not lose sight of our retrospect of the comparative success of Jesuit and Protestant Episcopal missionaries. Of all the Episcopal missionaries alluded to by Mr. Kip, none are entitled to more favorable regard than Henry Martyn. Martyn, says Dr. Wiseman, is a man "for whom every one must feel the greatest esteem, and who always speaks with such liberality of others, and so simply and unaffectedly of his own failures, that we must consider him an authority above suspicion." The history of Martyn's labors in the east is thus condensed from his own private journal, by the same learned divine:

"As no one, among modern Protestant missionaries, has exerted himself more than Martyn, or won more personal esteem, I will here give the history of his success. After a long time, *one* woman wishing to be married, applied to him for baptism; but not finding her disposed, he refused to admit her. That was the only approach which he witnessed at Dinapoor. Another who always attended, and was even moved to tears at his sermons, refused to confer with him. From that station he proceeded to Cawnpoor, where his biographer tells us that, in spite of his delicacy, he baptized one old Hindoo woman, who, though very ignorant, was very humble. In fine, *one* other conversion is all that his panegyrist pretends to attribute to him during his mission in Persia and India."

Here indeed are confessed abortions by the very missionary who stands first on the list of English Protestant Episcopalian apostles in India. We shall hereafter see this same minister bearing honest testimony to the success of Catholic missionaries. Not less signal were the failures of Bishop Heber, who, though less scrupulous and candid than Martyn, comes at last to the same conclusions. On reaching the Indias the bishop's imagination glowed with poetic as well as religious fire. In the first impulse of this double fervor, his expanded enthusiasm swallows down reports for facts, so voraciously, that in the course of eleven days he drops in his estimate of converts in the south of India from 40,000, which he first makes their number, to an aggregate in which he says, "I doubt whether they reach 15,000."* Even this second estimate, is nothing but a stretch of poetic credulity on the part of Dr. Heber; for, the report of a formal visitation sent to examine into the state of these missions, gives the number of native Christians in 1823 as amounting to 1388.† Surely these facts do not show much for the labors of Martyn, Heber, or his archdeacon Corrie. Such then, after an existence of one hundred years, is the state of the missions in India in 1823, and yet these missionaries, unlike the Jesuits, went forth to their labors with every facility for Christianizing the heathen:

"No Christian nation," says Dr. Buchanan, "ever possessed such an *extensive* field for the propagation of the Christian faith as that afforded to us by our influence over the hundred million natives of Hindoostan. *No other nation ever possessed such facilities for the extension of its faith,* as we now have in the government of a passive people, who yield submissively to our mild sway, reverence our principles, and acknowledge our dominion to be a blessing."‡

Yet with all these advantages, the greatest ever possessed by any Christian nation, Martyn, Buchanan, Heber and Corrie, have fewer converts in a century than the Abbe Dubois and his assistants have made in the same coun-

* Narrative of a Journey in Upper India, 2d ed. vol. iii, pp. 444 and 460.

† Report of the P. K. C. Society, London, 1825, p. 110, quoted by Dr. Wiseman in his lectures on the Doctrines and Practices of the Church, p. 145.

‡ Memoir of the expediency of an ecclesiastical establishment in British India, 2d ed. p. 48.

try in one year. Bishop Heber himself acknowledges that the Catholic converts in the south of India, the great theatre of Protestant Episcopal evangelization, were considerably more numerous than those of his own persuasion. It is true, that unlike Martyn, he can not make a candid admission without an ill-founded sneer, into which his unlucky credulity again leads him. Though the Catholics are more numerous, according to the bishop, "*it is said*" their morality and caste are inferior, and such "is alleged" as the reason why the India government's enactments are unfavorable to them. These "*on dits*" which Dr. Heber seems to countenance by circulating them, are contradicted, the one by its intrinsic absurdity, and the other by the testimony of Martyn and Buchanan, who are Mr. Kip's own missionaries. As to the inferiority of castes, it is strange that the Madras government should by its enactment of 1816 have subjected native Catholics to proscription and degradation, if, as Dr. Heber says, they were already of the degraded caste. As to the inferior morality of which the bishop speaks, Martyn contradicts him flatly:

"'Certainly there is infinitely better discipline in the Romish church than in ours, and, if ever I be the pastor of native Christians, I shall endeavor to govern with equal strictness.'"

Buchanan,* in still stronger terms, thus discourses:

"It has been observed that the Roman Catholics in India yield less to the luxury of the country, and suffer less from the climate, than the English; owing, it may be supposed, to their youth being surrounded by the same religious establishments they had at home, and to their being subject to the observation and counsel of religious characters, whom they are taught to reverence. Besides the regular churches, there are numerous Romish missions established throughout Asia. But the zeal of conversion has not been much known during the last century; the missionaries are now generally stationary; respected by the natives for their learning and medical knowledge, and in general for their pure manners, they insure to themselves a comfortable subsistence, and are enabled to show hospitality to strangers. On a general view of the Roman Catholic church, we must certainly acknowledge that, besides its principal design, in preserving the faith of its own members, it possesses a civilizing influence in Asia; and that notwithstanding its constitutional asperity, intolerant and repulsive compared with the general principles of the Protestant religion, it has dispelled much of the darkness of paganism."*

* Memoirs, p. 12.

With all the facilities for Episcopalian propagandism which India affords, and with all the impediments thrown in the way of Catholic teaching, the peninsula of Hindoostan in 1832 contained 600,000 Catholic native converts.

The island of Ceylon also furnishes evidences of the success of Catholic missionaries, unparalleled in the annals of Protestant propagandism. St. Francis Xavier, who first established this distant mission, and served it for a time himself, had scarce left it before six hundred Christians were put to death for their faith by the king of Jaffnapatam. The Dutch becoming masters of the island, their sufferings were continued, the Catholics finding in them a more unrelenting foe than in the idolaters themselves. They introduced Bud-dhish priests into the island, in hopes by their agency to extirpate Catholicity. They drove out Catholic priests and bishops, and proscribed all Catholics of the island, native and foreign. Yet in the face of these trials, where Protestantism was fostered and Catholicity persecuted, where a Sebastian, a Vaz, and various Jesuit missionaries, at the risk of their lives, sought by various disguises to minister to the wants of their scattered folds, our religion sustained itself; and we see in this century, when the shackles of persecution are stricken off, an astounding growth of Catholic population in Ceylon. Dr. Buchanan, alarmed at its progress, complains that Catholicity

*Memoirs, p. 12.

threatens soon to absorb the Christianity of the island:

"'The ancient Protestant churches, some of which are spacious buildings, and which, in the province of Jaffnapatam alone, amount to thirty-two, are now occupied at will by the Catholic priests of the order of St. Philip Neri, who have taken quiet possession of the island. If a remedy be not speedily applied, we may calculate that, in a few years, the island of Ceylon will be in the same situation as Ireland, as to the proportion between Catholics and Protestants. I must farther add, however painful the reflection may be, that the defection to idolatry, in many districts, is very rapid."‡

Here indeed is ample evidence for Mr. Kip, that on East India soil, his favorite theatre, the trials and successes of Catholic missionaries are incomparably before those of his Episcopal brethren.

But by far the most objectionable part of the Rev. translator's preface, is that which alleges a want of permanency in the Jesuit missions, as a test of the ultimate barrenness of their labors:

"There is one thought however which has constantly occurred to us in the preparation of these letters, and which we cannot but suggest. Look over the world and read the history of the Jesuit missions. After one or two generations they have always come to naught. There is not a recorded instance of their permanency, or their spreading each generation wider and deeper, like our own missions in India. Thus it has been in China, Japan, South America, and our own land. For centuries the Jesuit foreign missionaries have been like those 'beating the air.' And yet, greater devotion to the cause than theirs have never been seen since the apostles' days. Why then was this result? If 'the blood of the martyrs be the seed of the church,' why is this the only instance in which it has not proved so? Must there not have been something wrong in the whole system—some grievous errors mingled with their teaching, which thus denied them a measure of success proportioned to their efforts?"

According to our conceptions of truth, a more unjust or more erroneous allegation could not well have been conceived, than that to which the author has given utterance in the above paragraph. But even were it true that the propagandism of the Jesuits has been unstable, would it follow from such a fact alone, that there was "something wrong in the system?" Truth indeed is permanent and immutable, but the depravity of man often forces it to shift its resting place, while the justice of the Almighty himself at times withdraws its brightness from ungrateful nations. Mr. Kip himself has told us that "the missions they (the Jesuits) founded in a tribe, ended only with the extinction of the tribe itself." What has caused the extinction of tribes? Not the want of permanency in the truths taught by Jesuits; any one who knows how Indians have been dealt with, must say that where they have disappeared, avarice, contamination of the whites, and civil policy combined, have hastened their extinction. And where has this extinction occurred? Not in Mexico, not in South America, not where Jesuits could stand between the red man and injustice, but in countries where missionary and tribe were alike unpalatable to people and rulers. Wherever they could, the Jesuits have been the instruments of postponing that mysterious destiny which threatens the Indians through the length and breadth of this country, and have built up in places an intercourse between them and the whites, which has enabled both to live peaceably together:

"'On the Mississippi,' says J. K. Paulding, 'at Detroit, Montreal, and Quebec, are still to be seen the few and solitary examples of white men and Indians having lived in near neighborhood and constant intercourse with each other, without that sad and apparently mysterious result which every where else on this great continent has followed the association; I mean the slow and sure extinction of the latter. Much of this is owing to courtesy, much to the sober habits of the French, *and much more, perhaps, to the influence of a religion which, though often calumniated, exercises a dominion over the minds of untutored savages, at*

‡ Memoir, Dedication to 4th ed. p. 3.

least far more powerful, and permit us to say, far more salutary, than has hitherto resulted from the influence of any other.' "*

If the mission founded in a tribe ended only with its extinction, it would seem to have performed its functions perfectly on that tribe, and we will wait for Mr. Kip to show us how such a fact indicates "something wrong in the system." But if instability is a test of the faultiness of a mission, the apostles themselves will have to share the rebuke with the disciples of Loyola. Where are now the flourishing churches of the east—Jerusalem, Antioch, Alexandria? These, though founded by the apostles, have been swept away by the incursions of the infidel Turk. Shall we adopt the Rev. translator's argument, and say there was something wrong in the system of the apostles? If we do, what becomes of Christianity itself? This test then is fallacious, but if it were not, we deny its application to the religious achievements of the Jesuits. To characterize their missions as ephemeral or passing away, is, as we before said, unjust and erroneous. To do so, Mr. Kip must have shut his eyes against his own book, as well as all the other records of their living labors. Could the Rev. translator have been ignorant, that the Abnakis, who are described so thoroughly in the very first letter he has anglicised, are still existing, a living proof of the permanent effects of the pious teachings of Father Rasle? as firm in their faith as when under his guidance, more than a century ago, they embraced the doctrines he taught them? The Christian seed sown among them (Mr. Kip to the contrary) has spread "each generation wider and deeper," and at this day all the Indians of Lower Canada are Roman Catholics.† Nor is this the limit of the wide and deep extension of our faith among Indian tribes and generations. The faith which took root in the blood of the sainted fathers of the early missions, is reproducing itself and spreading itself with marvellous progress, among the aborigines of the United States and British America. Through the zeal of a few poor Iroquois Indians, the leves of Catholic missionaries, who had roamed far from their own people and incorporated themselves with the nation of Flatheads, this last named tribe was induced to send a delegation three thousand miles, to the city of St. Louis, in search of "black gowns" to teach them Christianity. The earnestness and perseverance with which they pressed their suit, is beautifully narrated by Father de Smet, who at this time is one of their spiritual directors:

"What had they not done to obtain a mission of 'black gowns?' For twenty years they had not ceased to supplicate the Father of mercies; for twenty years, in compliance with the counsels of the poor Iroquois, who had established themselves in their tribe, they had conformed, as nearly as they could, to our creed, our manners, and even to our religious practices. In what Catholic parish was the Sunday, for example, ever more religiously observed? During the ten years just elapsed, four deputations, each starting from the banks of the Bitter Root, on which they usually assembled, had courageously ventured to St. Louis, over a space of 3,000 miles—over mountains and valleys, infested by Black Feet and other hostile tribes.

"Of the first deputation, which started in 1831, three died of diseases produced by the change of climate. The second embassy reached its destination; but owing to the great want of missionaries in the diocess of St. Louis, received nothing but promises. The third, which set out in 1837, consisted of five members, all of whom were unmercifully massacred by the Scioux. All these crosses, however, were insufficient to abate their zeal. In 1839, they sent two Iroquois deputies, one of whom was named Peter, and the other 'Young Ignatius,' to distinguish him from another called 'Old Ignatius.' These they earnestly advised to make still more pressing entreaties to obtain the long sought blessing, a 'black gown, to conduct them to heaven.' Their prayers were, at length, heard, even beyond their hopes. One black gown was granted, together with a promise of more, if necessary for their greater good. While Peter

* Eve of St. Andrew.—*Atlantic Souvenir*, 1831.
† Parliamentary papers on aboriginal tribes. Aug. 1834, p. 51.

returned in haste to the tribe to acquaint them with the complete success of their mission, Ignatius remained at Westport, to accompany the promised missionary. I had the happiness to be that missionary; I visited the nation, and became acquainted, in person, with their wants, their dispositions, and the necessities of the neighboring tribes. After an absence of a year, I was now returning to them no longer alone, but with two fathers, three brothers, laborers and all that was essential to the success of the expedition."*

This looks not like a want of permanency or extension in the effects of Jesuit teachings. Since their sojourn in these distant regions, the labors of fathers De Smet, Point, Mengarini, and others, have been blessed by the rescue of some thousands of souls from the sway of idolatry, and while they are extending their spiritual conquests south of the Columbia river, among the tribes that live on either side of the base of the Rocky Mountains, the good Blanchet and Demers, with their zealous assistants, have spread the faith even to the ice-locked shore of the McKenzie river.

The spiritual laborers along and beyond the Rocky Mountains are not the only ones engaged in the propagation of religion among the savages that people our western wilds. The Potawatamies and the tribes contiguous, are many of them members of the Catholic faith.

It is true, the early missions in the United States suffered severely from the suppression of the Jesuits. Still, in the sad interval of their spiritual bereavement, the red men preserved the memory of the paternal solicitude which the good fathers had manifested towards them. They carefully treasured away the emblems and implements of Catholic worship. When Father Hœken visited the Potawatamies to take charge of their spiritual welfare, he found that they had kept with careful reverence many memorials of the early missions—silver crucifixes much worn, letters of the fathers neatly put away for preservation and handed down from sire to son. Their dispositions were of the most encouraging kind, and he numbers under his care at this day, four thousand Indian converts of the Potawatamie and adjacent tribes. In 1823 a petition was presented to the President of the United States from the Ottawas of Michigan, which shows the indelible effects on the Indian mind, of the lessons of the early missionaries:

"'Confiding in your paternal kindness, we claim liberty of conscience, and beg of you to grant us a master or minister of the Gospel, belonging to the society of which were the Catholic company of St. Ignatius, formerly established at Michillimakinac, at Arbre-courbe, by F. Magnet, and by other Jesuit missionaries. Since that time we have always desired similar ministers. If you grant us them, we will invite them to occupy the lands, formerly held by F. Dujaunay, on the banks of the lake of Michigan.' Four months later, another petition was presented to Congress, by another chief of the same tribe, named Magati Pinsingo, or the Black Bird, in which he says: 'We desire to be instructed in the same principles of religion as our ancestors were, when the mission of St. Ignatius yet existed (1765.) We shall deem ourselves happy, if it shall please you to send us a man of God, of the Catholic religion.'"*

In 1827 a chief of the Kansas tribe journeyed to St. Louis to sue for the services of a Catholic priest to instruct his tribe in the manner of serving the Great Spirit. The scarcity of priests caused some delay to his request, but upon the pressing instance of the agent, Dr. Rosati appointed the Abbe Lutz to open the mission among the Kansas. At Arbre-Croche, Sault St. Mary's, Green Bay and Grand River, Mr. Baraga and other missionaries have care of some thousands of converts. Among all these tribes, the Catholic priests owe much of their present success to the permanent religious foundation which the Jesuit fathers laid in the wilderness a century and a half ago, and yet we are told, in the face of so many facts to contradict it, that there is

* Indian Sketches, pp. 90, 91, 92.

* "'Annales de l'Association pour la Propagation de la Foi.'" No. ix. *Paris*, 1826, pp. 102—104.

not a recorded instance of the permanency of their teachings in "our own land," or of that endurance which characterizes the Protestant Episcopal missions in India. Yet even in India, where the soldier and the legislator have been very important adjuncts in the work of Episcopal propagandism, we have seen Dr. Buchanan alarmed lest now the Protestantism of the east should be absorbed by Catholicity; and here is testimony from the same Episcopal source, of the deep rooted permanency of our holy religion in that part of the globe:

"The *Romish* church in India," he says, "is coeval with the Spanish and Portuguese empires in the east; and though both empires are now in ruins, *the church remains;* for it is agreeable to Asiatic institutions to reverence religious institutions. The revenues in general are small, as is the case in Roman Catholic countries at home; but the priests live every where in respectable and decent circumstances. Divine service is regularly performed, and the churches generally are well attended."

This is a country into which St. Francis Xavier introduced Catholicity some three hundred years ago, and though its political condition has undergone many changes since, its Catholicity still remains. To the testimony of Dr. Buchanan could be added that of every Protestant missionary who alludes to the progress of Catholicity in the east. Some of them speak sulkily enough of its spread as well as of the obstinate tenacity with which the natives adhere to it, while others, like Martyn and Buchanan, with honest candor, admit its extent and stability. The latter* tells us that "in the island of Ceylon, in which by a calculation in 1801, there were 342,000 Protestants, *it is a well known fact*, that more than 50,000 have gone over to the Catholic religion for want of sufficient teachers in their own religion." As to the complaint of want of sufficient teachers of the Protestant religion, there are many more, says Dr. Wiseman, than kept up the Catholic faith for one hundred and fifty years of persecution, and even as many as there are Catholic clergymen there at present. Thus we see in Ceylon that the effect of Jesuit instruction, so far from being of an unstable kind, has subsisted through persecution, and is now spreading, with what Protestant missionaries consider alarming rapidity, and drawing to itself not only heathenism, but the native Protestant converts. And so of Japan, China and South America; Mr. Kip is as much at fault in instancing these countries as evidences of the decay of Jesuit labors, as "our own land" or Hindoostan. Since 1642 no priest has been allowed to land in Japan, and yet the missionary Yu states the extraordinary fact that the Catholic religion still survives.* In China, till the arms of England had made a secure and partial opening, for the zeal of the Protestant missionary, no ingress had been attempted except by Catholic priests:

"The Catholic missions, which have existed for a long time in China," observes a Protestant, "are in a very critical way; because now and then decrees are issued against the European religion, and both Chinese and Europeans suffer martyrdom; *notwithstanding all this the Catholic religion is said to spread in the midst of these persecutions.*"†

In the province of Lu-Chuen, at this day, Catholicity is prospering, the same is true of the provinces of Yunnam, Kouei-Tcheou, Chensi, Kansin, Kaukonan, Fokien, Kiansi, Kouansi and Canton; all showing that the truth is to be found, as to the permanency of Jesuit teachings, in the very reverse of what is alleged of them by Mr. Kip. The annals of the propagation of the faith, like the Lettres Edifiantes of old, are full of testimony to show how false is the charge that "for centuries the Jesuit foreign missionaries have been like those beating the air." We hope, as we have drawn on Protestants for corroborative evidence, that the Rev. translator will not discredit

* Memoirs, p. 12.

* Miss. Reg. p. 43.
† Wiseman's Lectures, p. 206.

these annals or refuse to read them. In their pages he can convince himself of the immense fruits of the Catholic missions in all the ends and corners of the earth, and of the permanency and extension of the zealous and ubiquitous labors of the sons of Loyola. There he may learn what Catholics are doing in the Burmese empire, in the united empires of Tonquin and Cochin-China, where as yet we believe there is no Protestant mission, and where Catholicity, in the face of the most cruel persecutions, has gone on spreading "wider and deeper," and is now numbering more than a million of native converts. From the same source he may inform himself that the members of our religion in the Phillipine islands exceed two millions. As to South America, we are puzzled beyond all things, to know how Mr. Kip could consider that the foundations of faith, which the Jesuits built there, have not withstood the test of time. This is a country very near our own, and we all know that it is as Catholic now, as at any period of its existence. Are not Peru, Chili, Brazil, the Argentine republic, Paraguay, that splendid creation of their piety and genius, still Catholic? 'Tis true, indeed, of Paraguay, that the civil government which they planned for its people, and to which the world still accords so much praise, has perished, but the religion they taught still lives, is still practised and still flourishes. Indeed if any laborers in the Lord's vineyard have special reason to exult in the harvest secured by their toils, those laborers are the Jesuits. If any preachers of the Gospel can feel assured that the seeds they have sown have taken fast root, have multiplied and endured, those preachers are the Jesuits. Whilst the Almighty has directed, they have reared the temple of truth in many lands, and not in vain have they labored in building it. We will admit that power and influence have at times sadly impeded the progress of their conquests. They have clung too closely to the oppressed and humble, they have stood out too boldly between the wronged one and imposition, not to be made to succumb for a time to the most cruel proscription. Their sympathies for the red man were not their only sins; the pulpits of Europe rang with their denunciations of immorality; courtesans, nobles and monarchs, were told with intrepid fervor of their scandals; and thus was the hate of a degenerate age aroused to a pitch which was only sated by the suppression of their order. Pensioned libellers and artful slanderers poisoned the minds of the multitude against them, and they became the victims of libertine intolerance. It was in this gloomy interval of their history, when to appease, *ad duritiam cordis*, a deceived and misguided multitude their order was suppressed, that the missions they had served so faithfully lost, not the faith they had planted, not the memory of their virtues, but that buoyancy which their drudging toils and brilliant talents had infused into them, that fervor and unction which their teachings always so surely awaken. But this has passed away, justice has triumphed, and in all the ends of the earth, their star is again in the ascendant. The missions in North America are again in their keeping; they have returned to their spiritual children in Asia, and their successes, as of old, are a wonder to the age.

At a future day we may perhaps present our readers with another article, in which we shall extract from the body of Mr. Kip's book, some passages to show its rare interest, and its undoubted claim to the patronage of American Catholics.

Before closing this article, however, we feel bound to make a few remarks upon the literary merits of Mr. Kip's performance. Having culled, for the information and interest of his readers, many of the most thrilling narratives regarding the religious history of our country, he has presented them to the public, in a style of that easy and fluent description which can not fail to please; but the

translation in some instances betrays an unacquaintance with the French idiom, which is inexcusable in a work of such importance. We shall enumerate some of the errors which we have observed, in the hope of finding them corrected in a second edition.

Vol. i, p. 2, Mr. Kip thus renders the words of Father Rasles:

"They (the young Indians) have each their own appropriate functions, as much to serve in the holy sacrifice of the mass, as to chant the divine offices for the consecration of the holy sacrament, and for the processions, &c."

The original, which we have consulted, reads thus:

"They have their own appropriate functions, *as well for serving* at the holy sacrifice of the mass, as for chanting the divine office, *for the benediction of the blessed sacrament*, and for the processions, &c."

Mr. Kip has confounded the chanting of the divine office and the *benediction* of the blessed sacrament, which, in the Catholic liturgy and equally in the letter of Father Rasles, are distinct services. The latter service is inaccurately termed by Mr. Kip the *consecration* of the sacrament, as the consecration of the blessed sacrament forms a part of the mass, while the *benediction* of the blessed sacrament, of which the missionary speaks, is a separate rite, and no part of the holy sacrifice.

In another passage, vol. i, p. 72, Mr. Kip translates the French word *veille*, the *evening before*, instead of the *day before*, and hence Father Rasles is incorrectly stated to have celebrated mass in the evening.

A remarkable mistake presents itself on the last paragraph of page 98, where the words of the French writer, which allude to the death of the Son of God for the *salvation* of men, are made to signify the *safety* of men. Besides the errors just mentioned, we may observe that, according to the English phraseology of the Catholic church, an individual does not *undergo*, as on p. 96, but *approaches* the sacrament of penance. In the second volume, p. 232, the reader, who is well acquainted with the French language, will find sufficient data to correct the mistake which is there committed.

These inaccuracies, we have no doubt, will receive the early attention of the translator, who understands their importance and the blot which they will cast upon the character of a translation in other respects deserving of praise.

THREE HUNDRED YEARS AGO!

BY MRS. A. H. DORSEY.

In the land of merrie England,
Three hundred years ago,
The bells were rung, and the mass was sung,
And the cross o'er hill and valley still
Gleamed forth triumphantly!

Like pearls o'er merrie England,
Her pleasant vales among,
Rose convent domes, and holy homes,
Where saintly forms, hid from life's storms,
God's love for ever sung!

The poor of merrie England!
Were they down-trodden then?
Did famine gaunt their homesteads haunt
To blight the flowers that decked their bowers,
And crush God's creatures—men?

The convents of old England,
Three hundred years ago,
Kept open door for the hungry poor,
And quiet sweet for the weary feet
Of pilgrim, high or low!

And in those golden ages,
The peasant by his lord,
The king in pride, by his noble's side,
In humble mood, before the rood,
The sacred host adored.

And when towards the dying
VIATICUM was borne,*
By priestly trains, with solemn strains,
Of anthems swell, and silvery bell,
At night, or early morn.

Forth came the noble barons,
With humbled steps, and slow,
While many a dame and peasant came,
With lighted torch, to join the march,
And chaunt the TANTUM ERGO!

Christ's holy Virgin Mother
Was honored through the land,
Her image crowned, or richly bound
With gems and gold, in many a fold,
Placed there by pilgrim hand.

And wrought on knightly banners,
"*Auspice Maria*" shone,
Which hovered bright over the stormy fight
Where, like a flood, streamed gentle blood
To save the king and throne!

Throughout the land of England,
Laudate Dominum,
And Glorias were sung in choirs,
And prayers were said for the saintly dead,
All souls in faith were ONE!

But o'er the land of England,
Three hundred years ago,
A whirlwind passed—it felt the blast,
And holy fanes, and martyrs' manes,
Lay in wild ruin low!

Alas! for merrie England,
And her old ancestral tombs,
Where censers swung, when the mass was sung,
And anthems rose, for the soul's repose,
Where lay the victor's plumes,

* In speaking of the adorable sacrament, as administered to the sick, the terms, "*the viaticum*," or the "*holy viaticum*," are properly used; may not one, however, with all due reverence for the dignity of the theme, be pardoned for taking advantage of the poet's license?

Above the victor sleeping,
With the red cross on his breast,
Where saintly shrines, of her kingly lines,
And the rich tombs o'er her queens of yore,
Lay low like all the rest.

In the land of merrie England,
Three hundred years ago,
The bells were rung, and the mass was sung,
And the cross o'er hill and valley still,
Gleamed forth triumphantly.

PART II.

Three hundred years have glided,
Like phantoms to their tomb,
And eyes that wept, o'er the faith that slept,
Grow glad and bright, in the dawning light,
Laudate Dominum!

O'er all the land are floating
The notes of ancient lays,
And gothic piles, where arch and aisles,
With altars fair, and rood-lofts rare,
Faith's noble scions raise!

Who with true hearts and loyal,
Bear old historic names,*
Where the prayers of grace, in the holy mass,
From early day, to the vesper lay,
Bless all the wide domains.

Like homeward doves returning,
Old England's gifted sons
Up Calvary's path, to the ancient faith
Return to rest, on her sheltering breast,
Where rest her martyred ones!

From many a holy cloister
Sweet *Alleluias* flow,
Matins and *None*, in solemn tone,
Exulting chime, like the olden time,
Three hundred years ago.

The cross gleams like a blessing
O'er all the pleasant isle,
And rapture sweet, at Mary's feet,
O'er the pilgrim steals, as he lowly kneels,
To rest and pray the while.

God bless thee, merrie England!
Hope's day-stars softly burn,
And faith's sad plaints, o'er the isle of saints,
Grow faint and low, in the dazzling glow,
As the olden times return!

BALTIMORE, *October* 19, 1846.

* See the late accounts of the magnificent church of St. Giles, erected at the sole expense of the Earl of Shrewbury, in the town of Cheadle, England.

OUR MARTYRS, No. IV.

PETER DE CORPA, AND HIS COMPANIONS, O. S. F., 1597.*

THE many reforms undertaken at different periods in the order of St. Francis, to restore it to its primitive poverty and humility, and to repair the troubles caused by the relaxation and worldliness introduced by Elias, the second general of the order, there was none more imbued with the spirit of the founder, none which has rendered greater services to the church, than that of the Barefooted, or the strictest observance of St. Peter of Alcantara, effected by that saint in his convent at Pedroso, in the diocess of Palencia, in 1555.

These religious came next, after those already mentioned, to assist in the spiritual conquest of Florida. A small body were present at the foundation of St. Augustine in 1565: their number, however, continued small, and their custos was generally the warden of St. Christopher's convent, at Havana.

In 1592 the custos in Florida was Father Francis Marron, and subject to him were Father Peter de Corpa and three other priests and two lay brothers. The commissary-general of the Indias, Father Bernardin de San Cebrian, seeing the destitute state of the Florida mission, determined to send some auxiliary fathers, and accordingly in the year following there arrived at Havana, for this mission, F. John de Silva, superior, with Fathers Michael de Auñon, a preacher, Blas de Montes (or Rodriguez), Francis Pareja, Francis de Avila, Francis de Velascola, priests and confessors, with five other fathers and a lay brother. They passed several days at the convent of St. Christopher's, where they were hospitably received, and where they informed themselves concerning the field of their labors; they then proceeded to Florida and presented themselves to the custos.

The country was in so distracted a state that their services were at once put in requisition. The Indians in many parts had become very hostile to the Spaniards, and cut them off whenever an opportunity offered, so that they were in a state of perpetual siege, unable to go beyond the reach of their forts. To quiet the province of Guale, (as the sea coast of Georgia was called,) the custos sent Fathers Peter de Corpa, a distinguished preacher, who had been long on the mission, Auñon, Velascola and Rodriguez. The Indians received them well, and they were soon able to restore the friendly relations which had subsisted between the settlers and the natives: after which they commenced their missionary labors, which continued here for two years. Their toils and fatigues, their journeys which they performed barefoot, from village to village, exposed to the broiling sun, with the austerities enjoined by their rule, were amply repaid by the numerous converts who gathered around them.

The difficulties encountered by them were different from those occurring among the northern tribes, the southern Indians having regular temples and priests or joanas, and worshipping the sun and fire: besides this, polygamy was universally practised, and proved a great obstacle: for, though an immense number of those who listened to their teachings, declared themselves convinced of the truth of the doctrine which they heard, and solicited

* Authorities—Ensayo Crono. 1671, Torquemada, Monarquia Yndiana, vol. 3, c. xx, p. 550.

baptism, the Franciscan fathers insisted moreover that they should first send away all their wives but one, and did not, like Luther and some Protestant missionaries of our day, admit polygamists to a participation of the sacraments, nor endeavor to show that the Christian dispensation allowed a man to have more than one wife at the same time.* Far otherwise was their course, and we shall see them laying down their lives, noble *martyrs* to the sanctity of the marriage tie: maintaining its holiness as intrepidly amid the caciques of Florida, as fathers Peyto and Elstow did before the bloody polygamist of England. In spite, however, of these obstacles, every thing was encouraging; chapels were built, and in every village the cross of the mission was raised, and around it the tribe would gather at evening to pray or chant some pious canticle, or to listen to the fathers. One of them, F. Pareja, a native of Mexico, translated into the language of the country, and had printed, the summary known as "Christian Doctrine,"† and every thing seemed to show that the mission was permanently established.

But their days of spiritual joy were not to last very long. In September, 1597, Father de Corpa, the vicar who resided in the town of Tolemaro, (or Tolemato,) found it necessary to reprehend publicly the son of the cacique, a convert who had returned to his former life, and whose relapsed state was a reproach to the Christians, and worse even than that of the pagans around him. Enraged at this and at the former private remonstrances of the father, the young chief determined to silence for ever the tongue which preached a doctrine so offensive to him, and thus to live quietly in his sin. He suddenly left the village, and repairing to another at some distance, he collected a number of braves, and at the head of a considerable party, all equipped as if for a hostile expedition, with war-paint, feathers, and the other parts of a martial costume, and fully armed, returned at the dead of night to Tolemato, and unperceived, they crept silently and stealthily up to the chapel. No obstacle now opposed his vengeance but a weak door; this was at once cleared, and rushing in, they found the faithful priest amid the silence of the night at his devotions before the rude altar; and here he sank in death beneath the tomahawk of the chief. The murderers now remained in quiet till daybreak: when the deed was known, grief and fear filled the hearts of all. Seeing the effect it had produced, the young chief called the people to a council, and addressed them in a studied and artful harangue. He began by an appeal to their national pride, and boldly told them that he had slain the friar for interfering with their ancient customs and endeavoring to overthrow their time-honored institutions; passing then to their fears, he bade them look to themselves, and prepare to meet the vengeance of the Spanish governor; that the deed was done, and his vengeance would be as great for this one man as for a thousand; that they must slay them all, and then attack the settlements. It was their only hope; and even if they were defeated and taken, their fate could be no worse than that which now awaited them. It was better, he said, to throw off at once the tyranny of these friars, who were ever admonishing and preaching to them, who would keep them to a single wife, who abridged many of their enjoyments, and so prevented their war-forays that the martial courage of their forefathers was almost extinct.

His address, and the fear inspired by the force which accompanied him, influenced many, while he was able to overawe the Catholic party and to secure himself against any opposition they might

* See the disgraceful proceedings of the American Board of Foreign Missions in the summer of this year, at New Haven, relative to polygamy among the Cherokees.

† The first book printed in America, was "Doctrina Cristiana para los Indios," Mexico, 1544, and F. Pareja's version of it was, as far as we know, the first book printed in the language of any Indian tribe within our boundaries.

make. Father Corpa's head was now cut off and fixed on a spear over the gate as a trophy, while his body was cast out on the mountain. The insurgents immediately set out for the village of Topoqui, where Father Blas de Montes resided, and advancing with all speed, reached it before any intimation of their intentions had transpired. Before their purpose was known they burst into the chapel, and telling Father Blas the fate of Father Corpa, bade him prepare for death. He endeavored to dissuade them from their design, laying before them the injustice of their acts and the retribution which even here was almost certain to overtake them; earnestly inviting them to repentance, but in vain. Finding all remonstrances useless, he asked permission to say mass, by way of preparing himself for death. Though his address had not been able to make them desist, his intrepidity and resignation induced them to grant his dying request: and throwing themselves upon the chapel floor, they awaited his time. And there, in the midst of these warriors, arrayed in all the finery and trappings of the savage soldier, his impatient executioners, the peaceful father began to offer up for the last time the adorable sacrifice, the mass for the dying! With what recollection, with what devotion did he then receive the sacred housel, as a viaticum from his own hands!

The twanging of a bowstring, and the uneasy play with their hatchets, show that they are anxious to close the scene. The mass is no sooner ended than the father throws himself upon his knees, and the next moment his brains are scattered over the altar. His body having been flung into a field, the assassins proceeded on their march of destruction. When they were gone, an old man, one of the disciples of Father Montes, came and with such preparations as he could make, decently interred the body of the martyr at the foot of the altar, where he had yielded up his life.

To make up for lost time the murderers determined to march in all haste to the next station; this was at the town of Asopo, on the island of Guale, (Ossapaw island, south of the mouth of the Ogechee,) but for some reason they delayed and sent a messenger to the cacique of that island, telling him to put to death the friars who were there, or to be ready to die himself. The cacique, however, had no inclination to do either; still he was unable to resist their approach by force, and so determined to get the fathers off in safety and to trust for himself to his own shrewdness. He dwelt at some distance from the mission, and therefore sent a boy to Father Michael Auñon and Brother Antonio de Badajos, to apprise them of their danger and bid them flee, offering them at the same time a boat with provisions and a guide. The messenger, either wishing to save his master from the anger of the young chief of Tolemato or for some other cause, did not go to the chapel, nor let himself be seen by the friars; but after a short time he returned to the chief, telling him that the fathers said he must be mistaken, as the Indians were too well disposed to kill him. He sent again on the next day, and the next, receiving from them each time, as he supposed, a similar answer. The precious moments were thus lost. On the third day the insurgents arrived, and finding that he had not put the friars to death, were about to fulfil their threat, but with Indian adroitness he managed to give excuses which satisfied them. He also contrived to elude them for a time, and hurried to the chapel; here he met Father Auñon, and at once told him that had they followed the advice he gave them, they would be in safety long before this. Father Auñon, in astonishment asked him to what advice he referred, and the whole matter was soon made manifest. The chief was overwhelmed with sorrow, but the fathers told him not to grieve, as the occurrence was attributable to no fault of his, that they must die; God had so

willed it, and happy were they in dying for Him and for the faith. They then asked him to return and bury them, a request which was scarcely needed. The chief, looking upon himself as the innocent cause of their death, retired to the mountain, to mourn, as well as to avoid being present at or forced to share in their torments, first begging for himself their prayers, now so powerful with the Almighty.

When he was gone Father Auñon said mass and communicated Badajoz. The awful sacrifice was ended before their murderers arrived; so they knelt at the foot of the altar, and recited the prayers for the dying; in a little while the pursuers rushed in, and slew Badajoz with a single blow of a club: the first blow to Father Auñon was not mortal, and a spark of compassion for him seemed to arise in some of their hearts; but a second blow deprived him of life; they then hastily retired, leaving the bodies on the spot. They soon after left the village, and on their departure the chief returned, and with his people buried the martyrs at the foot of a very high cross, the cross of the mission which Father Auñon had raised in the fields. Here their bodies remained till 1605, when the Franciscans, returning to the island of Guale, took up their remains and placed them in a "decent place."

On the death of Father Auñon the war party proceeded south to the town of Asao, to put Father Velasco to death. He was a native of Castra Urdiales, and a perfect model of a good religious, learned, poor and humble, yet a man of great energy and firmness, by which he had attained considerable influence among the Indians. When they reached Asao they found that he was absent; this was a sad disappointment, as they looked upon him as the real head of the mission, and one whose death was of more importance than that of all the others. As his return, however, was soon expected, they awaited his coming, and at the time appointed by him for his arrival, concealed a body of their troop in a cane brake near which he was to land. Seeing his canoe approaching, two or three of them went out to welcome him. Not suspecting the danger the good father advanced towards them, when they seized him by the shoulders, and the others rushing out struck him with clubs and axes till he gave up his spirit to God.

The station of Father Avila, at Ospa, was next attacked; hearing the noise made by their approach, he attempted to escape, but was seized and brought back. While his captors, however, were ransacking the chapel, he managed to slip from them, and reached a cane brake where he thought himself secure. The Indians, in hot pursuit, pressed after him, and discovering him by the light of the moon, for they did not reach Asao till dark, discharged a shower of arrows at him, three of which struck him, one of them piercing both shoulders. All hope of escape was now at an end; he was brought back, and they were about to kill him, when one of their number begged them not to do so yet, as he wanted his habit. His patched and tattered robe saved his life; for while they were stripping him they changed their purpose, and tying him by his hands and feet to a pole, carried him off to a heathen village, and sold him. He suffered greatly from his wounds, which they made no effort to cure, and the ill treatment he received, with the want of food, had almost put an end to his tortures. He recovered, however, in some measure, and was put at all the laborious toils of the family, as cutting wood, digging the ground, and dressing food: all which he bore with incredible patience, his only refuge, his only solace being in prayer, in which he found a calm and a joy that alleviated all the torments he endured, and prepared him for still greater trials.

After a year's servitude, in 1599, they grew tired of his sufferings and resolved to put him to death. The day was fixed;

the martyr was bound to the stake; the wood was piled around him, and the warriors of the tribe were all dressed and ready to dance in triumph around the victim, whose doom was now sealed, as he had rejected the last proffer of life; a boon offered on condition of his renouncing Christ, professing their worship, and incorporating himself with the tribe by marriage. But before the fatal torch was applied, an old woman of great authority in the tribe asked the cacique to spare his life. She had a son, a prisoner in St. Augustine, and wished to make use of the friar for obtaining his ransom; her entreaty was seconded by many in whom Father Avila's heroic patience had excited admiration and respect, and who had before wished him to marry into the tribe. The cacique, however, was very hostile to him, and it required the most pressing entreaties to overcome his hatred. Thus was he once more released from death. After having been detained some time longer, the woman sent a party to St. Augustine to treat of the exchange, which was instantly effected, and the father was handed over to his countrymen. His sufferings had so altered him that he was not at first recognized, but he received here the sympathy and esteem to which his trials entitled him.

When the war party had destroyed Father Avila's chapel, they collected new forces and resolved to attack the isle of St. Peter (Cumberland island?) with forty war-canoes, to kill the religious there, and the cacique, who was a personal enemy; but when they arrived they were filled with alarm at the sight of a Spanish vessel in the harbor: this had but one soldier on board; its effect, however, was immense. While the murderers were debating on their plan, the cacique of St. Peter's seeing them in confusion, attacked them suddenly, sunk many of their canoes, and destroyed the greatest part of their force. This defeat totally broke up their plan of extermination, and the victorious chief, returning in triumph to the isle, was joyfully received by the religious whom he had saved.

Thus in a single week had the enemy of man's salvation changed this beautiful garden into a desert; from St. Helena to St. Mary's river the altars were thrown down, the priests were slain, and grief was the portion of those who still remained faithful. Even so had he by the same sin desolated, at the beginning of the century, England and Germany. The garden, however, needed but laborers to gladden the eye again with its beauty, and these were not wanting; the Franciscans, as already observed, returned in 1605 to Ossapaw, and seven years later the celebrated Peruvian, Father Luis de Oré,* the historian of the martyrs of Florida, led to our shores a company of twenty-four missionaries. The Franciscans labored on till their missions were destroyed by the English and their heathen allies, and till the English slave mart could no longer furnish "Indian converts of the Spanish priests." J. D. S.

* His history of the Martyrs of Florida was published in 1604, and is the first work exclusively devoted to our ecclesiastical history.

THE RITE OF ORDINATION.

(From the Dublin Review.)

THE first of these rites is that of conferring the tonsure, or creating a cleric. The tonsure, as the council of Trent rules it, is not an order, but a state, preparatory and disposing to orders. It is said to have been instituted by St. Peter; at any rate it is very ancient, and has its name from the cutting of the hair in the form of a crown, as a symbol of the "royal" dignity of such as have their lot cast them in that fair territory, the church of God. Others connect it with the crown of thorns, as though the church would repair the indignities offered to her Lord, by converting the memorial of his passion into a badge of honor. In Catholic countries the wearing of the tonsure and of the clerical habit, entails the privilege of exemption from the jurisdiction of the lay courts. The cleric acquires likewise the privilege of the canon; so that the act of striking him with malice is excommunication, ipso facto. The tonsure also confers the power of holding a benefice at the proper age. In our own country, it is hardly necessary to say, these privileges are in abeyance; and although the form of giving the tonsure is always, under pain of suspension, observed, the badge has not been habitually assumed since the church was under persecution.

The same rite which reclaims the youthful soldier of the cross from the service of the world, by imprinting Christ's seal upon him, introduces him into the sanctuary by investing him with the robe of virginal purity, the symbol of the "new man" regenerated after Christ's image. It is true, indeed, that by entering the ecclesiastical state, and even by receiving the minor orders, the return to a secular life is not absolutely precluded; but the church presumes of every one who voluntarily offers himself to her service, that he has a deliberate intention of persevering in it, although as yet she does not bind him by any irrevocable engagements.

It is a short but exquisitely sweet and touching office, that, by which our holy Mother consecrates the purposes of such as would devote themselves to her ministries, and obtain part in that choice promise: "Beati qui habitant in domo Tua, Domine; in sæcula sæculorum laudabunt Te." The sweet tones of the sweetest of psalmists are never heard more touchingly than in this initiatory rite, and the church furnishes, as usual, a clue to the "intention" in which she employs them by the annexation of an antiphon. The psalms chosen are those two beautiful ones, the 15th and the 23d, and wondrously does each of them shroud, in that soft graceful disguise which the words of an earlier dispensation throw over the truths of a later, what may perhaps be called, without affectation, the "sentiment" of the peculiar occasion. The 15th psalm, which comes first, appears to be said in the person of the candidate; it immediately precedes the act of giving the tonsure, and embodies a prayer for help, and a pledge of fidelity. "Preserve me, O Lord, for I have put my trust in thee! I have said to thee, Thou art my God, for thou hast no need of my goods." And then, of the wicked, (that is, of the children of this world whose society he forswears,) "I will not gather together their meetings for blood-offerings," (the sacrifice of their goods to the gods of their idolatry,) "neither will I be mindful," (or make mention) "of their names

with my lips;" words, which the Christian eye seems to *recover* (like some precious vein of metal for a time overlaid,) in the exhortation of the apostle to the Ephesians, "Let not" (wicked men and their works) "be so *much as named among you*, as becometh saints;" even those "saints who are in his land," as the same psalm proceeds; "to whom God has made wonderful all his desires."

The key-note of this psalm, as used by the church, is found in the verse taken from a later portion of it; "The Lord is the portion of my inheritance and of my chalice; it is thou that wilt restore my inheritance to me."* These loving words the candidate repeats, at the dictation of the bishop, while the tonsure is being given, as if prolonging the strain of the psalm which has gone before, and harping upon a favorite note; "Tu es Qui restitues hæreditatem meam mihi." With what especial force must these sweet words strike on the hearts of those, our lately reconciled brethren, whom the church, if she so please, may now or hereafter call into her service! Exiles from their true home, nay "outcasts of the synagogue," their Lord has taken them up, "pater meus et mater mea dereliquerunt me, Dominus autem assumpsit me;" "Dominus pars hæreditatis mei et calicis mei; Tu es qui restitues hæreditatem meam mihi!"

After a short prayer that he, "the hair of whose head" through (*pro;* for the sake of) "divine love, has been laid aside, may remain always in the love of God, and without spot for ever;" the choir begins the antiphon of the following psalm, in which the church, now in her own person, pronounces her words of maternal benediction upon the child whom she has thus adopted into her closer embrace, and reminds him into what kind of privilege she has elected him. "The earth is the Lord's, &c. . . . . who shall ascend into the mountain of the Lord, or who shall stand in his holy place? *The innocent in hands and clean of heart.* . . . He shall receive a blessing from the Lord and mercy from God his Saviour," (these are the words of the antiphon,) . . . Nor is the concluding portion of that triumphant psalm less appropriate; where the angels in parted companies, like the two sides of a choir, discourse with one another in notes of jubilation, upon the entrance of the King of glory within the heavenly portals. For the church on earth is the mirror, however dim, of the church in heaven; and our Lord, who vouchsafes to be represented by the weakest of his members, is imaged (and all such images have a most momentous reality) in his entrance into his glory, by the admission within the sanctuary, which is the terrestrial court of heaven, of each one to whom the church opens her sacred gates. What a marvel is this book of Psalms! How rich in its resources, how manifold in its provisions! No event is there, apparently, in the incalculable order of Divine Providence, no event, ecclesiastical, national, domestic, personal, for which it is not possible to find a "proper psalm." In joy and in sorrow, in thanksgiving and in fear, in war and in peace, in times of refreshing and in times of dearth, in life, at the hour of death, and even after death—here is the treasury of the rich things of God, the quiver of piercing shafts, the mirror of the church and of the soul, in which the Christian seems to find his own case anticipated, his own needs expressed, the unknown depths of his heart fathomed, his scattered thoughts brought into shape, his stammering lips gifted with utterance.

The 23rd psalm ended, the bishop proceeds to invest the candidate with the garment of his estate. In practice, the use of the surplice is not absolutely restricted to ecclesiastics; it is often worn by boys not yet tonsured, and by those who take part in the duties of the choir in parish churches. But such things are rather

* We quote in English, because we are engaged with a translation; but we owe the reader an apology for depriving him of the original, the spirit of which so evaporates in the best English rendering.

forced on us by our necessities than consistent with the strictest views of ecclesiastical propriety. At any rate, ecclesiastics alone wear the surplice *of right;* in the case of others, it is matter of toleration and indulgence.

The words in which the bishop confers the surplice, present one of those instances of the vivid application of Scripture for which our offices are so remarkable. "Induat te Dominus novum hominem, qui secundum Deum creatus est in justi-'tia et sanctitate veritatis." A fitting introduction, indeed, to that state which may be truly called the paradise of the church, as the church is the paradise of the world!

We have scarcely left ourselves the space for going, as could be wished, into the sequel of this wonderful series. We need hardly acquaint the reader, certainly not if he be a Catholic, that there are four minor, and three sacred, orders in the church: the tonsure, as we have said, being not an order, but a state; and the episcopate, although in one point of view a distinct order, as involving distinct powers, yet being, in this enumeration, regarded merely as the plenitude of the priesthood. How many of the orders are to be accounted sacramental is one of the vexatæ quæstiones of theology; that the priesthood is so, is "of faith;" that the diaconate is so, is certain, though not of faith; and again it is certain that, in one sense, all the seven orders are sacramental, as making up one sacrament, the "sacramentum ordinis," represented in the priesthood to which they all conspire. Thus the office of the ostiary, or doorkeeper, is to guard the sanctuary from irreverent intrusion; the symbol of his function being the keys of the church, by which he is to admit the faithful and exclude the heretic and excommunicate. Here, again, we are reminded of the decay of discipline; but the very existence of such offices amongst us, is a solemn lesson and a venerable memento! Again, the lector, or reader, who comes the next in order, may instruct the catechumen for the sacraments, a power involved in that which is conveyed to him at his ordination, of reading the sacred Scriptures and other religious books in the church. The relation, again, of the exorcist to the priest is derived from his office of releasing the possessed, and thus qualifying them for the reception of the holy communion, from which it is the great object of the evil spirits to debar them. And here, again, we are recalled to the early ages of Christianity, when the accursed agency of evil spirits was, of course, most busy; though reason enough is there to rejoice in the preservation of such a remedy throughout all ages. Practically, indeed, the work of the exorcist is merged in that of the higher orders; in the priesthood and diaconate, to which is attached the office of baptizing. The exorcist can only discharge his proper functions by the express delegation of authority. As we ascend in the scale, the bearing of the orders upon the priesthood becomes still more evident. The acolyte, who comes next to the exorcist, and immediately before the sub-deacon, obtains, at his ordination, the right of handling instruments and vessels which are used in the holy sacrifice, (although not those which come in immediate contact with the adorable sacrament,) viz: the candlestick, which bears the light of Christ, and the cruets, which contain the wine and water before consecration. The last, however, are delivered to him empty, that he may understand his especial duty to be that of filling them. It is properly the subdeacon who ministers them, when filled, through the deacon, to the priest.

The first of the *sacred* orders is the subdiaconate. The church marks the transition from the sanctuary to the first step of the altar by circumstances of increased solemnity in the rite. At the opening of it, she reminds the candidate that he is on the point of surrendering his liberty, and bids him take heed to the seriousness of the action. She calls upon him to ob-

serve that the engagements he is about to contract are final and irrevocable; and that they involve the sacrifice of all, even the closest and most sacred of human ties. "Hactenus liber es," are her solemn words of admonition, "liceatque tibi pro arbitrio ad sæcularia vota transire; quod si hunc Ordinem suscipis, amplius non licebit à proposito resilire; sed Deo *cui servire regnare est*, perpetuo famulari, et castitatem, Illo adjuvante, servare oportebit—Perinde, dum tempus est, cogitate." What consequences to individuals and to the church of God are wrapped up in that next onward step! What arts may not the enemy be expected to employ with the view of diverting that steady eye and causing that devoted heart to fail! But more powerful than all his crafty seductions is the memory of the words "Omnis qui reliquerit domum, vel fratres, aut sorores, aut patrem, aut matrem, aut uxorem, aut filios, aut agros propter nomen Meum, centuplum accipiet, et vitam æternam possidebit."

Angels who have been witnesses of the conflict, are now heralds of the victory. The court of heaven has ratified the choice; meanwhile the church on earth is calling on all her glorified fellow-citizens of the heavenly Jerusalem to mingle their prayers with her own, that "He who has begun a good work, may carry it on" to perfection. "Then when they come up, the archdeacon places them in order. Those to be ordained deacons, he puts on the epistle side; those to be ordained priests before the middle of the altar with their faces turned towards it; which done, the bishop kneels down against the faldstool, and all that are to be ordained prostrate themselves on the ground. The assistants and others standing by kneel down, and the cantors begin the litany, the choir answering, "Kyrie eleison," &c. Just before the close of the petitions in the litany, "the bishop rises with his mitre, and turning himself to those to be ordained, and holding in his left hand his pastoral staff, while they remain prostrate, says, 'Ut hos electos benedicere digneris; Te rogamus audi nos.'" He repeats this prayer thrice, adding, the second time, "sanctificare." and the third, "consecrare." The sacred vessels which are given to the subdeacons to be touched, are the chalice and paten, empty, and the cruets filled. The cruets having been delivered (empty) at the ordination of acolyte, are now re-delivered without any form of words. In the words used on giving the chalice and paten, there is an exquisite touch of reverence. When the symbols of the *inferior* orders were given, their names were expressed at the time of the delivery. "Accipe urceolos," "Accipe ceroferarium," &c. The names of the vessels, however, which are to be consecrated by the sacramental presence, are suppressed, as if through awe; and in lieu of any more definite specification, there are these words: "See whereof the ministry is delivered unto you; therefore I admonish you, that you so demean yourself as to please God." Or as it is, still more awfully, in the sacred language of the church: "Videte Cujus ministerium vobis traditur; ideo vos admoneo, ut ita vos exhibeatis, ut Deo placere possitis."

The ordination of deacon differs less from that of subdeacon than the latter from the minor orders, and than all from the priesthood. The subdeacon (so far like the cleric), enters upon a new state; but while the cleric contracts no more than contingent, he binds himself by irrevocable, obligations. The priesthood is only more than his order in that it is the highest grade, and in that it conveys that power over the real, and over the mystical body of our Lord to which the other orders are, though in different degrees, but introductory and subservient. But even the subdeacon acquires, by anticipation, some of the privileges, and enters upon some of the duties, of the highest among the sacred orders. He first bears, of right, the title of "Reverend;" he is bound, under pain of sin, to recite the

divine office; more than all, he becomes irrevocably pledged to the state of continency. What more than all this is the deacon? 1. He is the immediate assistant of the priest at the holy sacrifice. 2. He has the plenitude of the lectors, as well as of the acolyte's office; he can sing the Holy Gospel. 3. He acquires the power of preaching by the express permission of the bishop. 4. Also, under a similar condition, of baptizing. 5. In parts of the church where the chalice is allowed to the laity, it is his office to dispense it. Moreover, unlike the subdeacon, he receives his commission by the imposition of hands, and the conveyance of the Holy Spirit. Hence the order is unquestionably, although not "de fide," sacramental. The badge of the diaconate is the stole, worn across the left shoulder; his proper vestment, the dalmatic. He receives the volume of the Gospels with power to read them "in the church of God, as well for the living as for the dead."

But it is in conferring the priesthood that the church comes forth in the plenitude of her greatness. What earthly power shall presume to vie with that which St. John Chrysostom rates above the dignity of angels? The angels indeed see their Lord face to face, but to them is not given, as to the priest, the control of his very body. He vouchsafes, of his abundant condescension, to obey the bidding of his creatures; to descend, at their word, upon our altars; to contract himself within the limits of space. He, the incomprehensible and infinite, to be handled by human hands, and to dispense himself among his people. This is the climax of his charity, the lowest depth of his humiliation. In the incarnation he veiled his deity; "at hic latet," as the hymn hath it, "simul et humanitas." And as if it were not enough to disrobe himself of power and beauty, and all for love of us; as if it were a small thing to repose so meekly upon our altars, it is in this sacrament more than in any other part of his dispensation to mankind, that he sustains an almost ceaseless infliction of affront and blasphemy. The sufferings of the cross are perpetuated from age to age in the mystery which gives to men the proof and relish of its blessedness. But, no! there is still a difference. When the cross was endured, no man stood with the Redeemer to comfort him; none was there to sympathise with his sorrows, but blessed Mary his Mother, and faithful John, his friend, and loving Magdalene his disciple; and even they were debarred the privilege of ministering to him, and soothing his griefs. It is not so in what he suffers now. The blessed sacrament, though it be the provocative of the keenest insults, is also the incentive to the tenderest affection that awe permits. Has it not been thus from the first? Was not St. Ignatius the contemporary of Luther and Cranmer? and where has the blessed eucharist found a more faithful testimony, and a more loving devotion—where have its glories been more signally avenged against the blasphemous heresies of modern days, than by that illustrious order which venerates St. Ignatius as its human founder, though it bear no human name? If then it be *here*, in his act of sovereign pity, that our Redeemer suffers the greatest indignities, *here* also it is, that those injuries are most extensively compensated by the devotion of his church. O, why will not those humble and affectionate spirits, (for such there are,) whom an envious schism still keeps apart from us, why will they not break their chains and disengage themselves from the ranks of our Lord's enemies, and help us to praise and to serve him with a fuller acclamation, and a more copious love!

The church then would impress on us her sense of the majesty of those functions with which her priests are charged, by the character of the rite through which she conveys them. It is the longest of all the ordination offices, the most varied in its features, the most arresting in its

tone, and the most awful in its accompaniments.

"It appertaineth to the office of a priest to offer sacrifice, to bless, to preside, to preach, and to baptize. With great fear then is so high a dignity to be approached, and care must be taken that those who are chosen thereunto, should be recommended by divine wisdom, irreproachable morals, and a long continuance in well doing."

Such are the words in which the candidates are addressed by the chief pastor; and the whole rite is constructed upon this high and mysterious view of the sacerdotal dignity. It differs from the others, 1st, in the double, or rather triple, imposition of hands, that is to say, once when he imposes his hands in silence: then, when he extends his hand, together with the priests who are present, saying at the same time an appointed prayer: and lastly, in the bestowal of the power of the keys at the end; 2d, in the consecration of the hands; 3d, in the delivery of the sacred vessels duly prepared for the holy sacrifice; 4th, in the investiture with the stole and chasuble; 5th, in the profession of faith; 6th, in the promise of obedience; 7th, in the act of concelebration with the bishop.

This is but a dry and technical enumeration of privileges so vast and wonderful; but in such a case minute criticism might seem almost to savor of irreverence. Shall we transgress the bounds of this due religious decorum, in drawing attention to one or two of those "exquisite touches," as we have already called them, of graceful and tender devotion, which are so characteristic of the rites of our holy religion? Such then appear to us to be the following. 1. When to the bishop's inquiry at the opening, "Do you know them to be worthy?" the archdeacon answers, "So far as human frailty permits, I know and testify," &c.; the bishop rejoins, "Deo gratias." 2. When he places the stole round the neck, it is with these words, "Receive the yoke of the Lord; for his yoke is sweet and his burthen light." 3. After the new priests have been ordained, and have received communion at the hands of the bishop, he begins the following responsory, which is continued by the choir. "*Now shall I no longer call you servants, but friends,* since ye know what I have wrought in you." (St. John xv, 15.) "*Ye are my friends if ye will do what I command you.* Alleluia." 4. "Then the bishop shall say to each priest kneeling before him, while holding his hands, 'Dost thou promise me and my successors, reverence and obedience?' And he shall answer, 'I do.' *Then the bishop, holding the hands of each between his own, kisses him,* saying, 'The peace of our Lord be ever with thee.'" And he shall reply, "Amen."

And such were the rites of religion, upon which kings and parliaments have felt themselves at liberty to lay their rude and sacrilegious hands!

MEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL,

FIRST ARCHBISHOP OF BALTIMORE.

BY B. U. CAMPBELL.

Continued from page 599.

ALTHOUGH the Indian missions in New York were deprived of the Jesuit fathers who had founded them, by the causes referred to in the last number of these memoirs, the fruits of their labors and sufferings were not entirely lost. A considerable number of the Indian converts to Christianity, withdrew from the province and settled in Canada, at the mouth of the St. Louis river. They were designated by the name of the Caughnawagas, or praying Indians, and their descendants exist to the present time as a separate Christian nation, or tribe, at the Lake of the two mountains, and have a priest, who instructs them in their religious duties in their own language.

In a late work,* the author states, that a body of Catholic Indians, upon the failure of the French to colonize the Iroquois country, "were induced to withdraw from the body of the tribes and settle on the banks of the St. Lawrence, in the area of the present county of St. Lawrence. It was, in effect, a missionary colony. Its members were mostly Mohawks, from Caughnawaga, with some Oneidas, and perhaps a few of the Onondagas, amongst whom there had been Catholic missions and forts established, at early dates. The exertions made to organize this new canton, were, politically considered, at direct variance with the colonial policy of New York, and were therefore opposed by the persons entrusted by the crown with Indian affairs, and also by the counsels of the confederacy." He thus concludes his notice of this colony: "When the 54° parallel came to be drawn, under the provision of the treaty of Ghent, it cut the St. Regis settlement unequally in two, leaving the church and the *larger* portion of the Indian population within the bounds of Canada. Those who reside *within the limits of the state of New York*, numbered, within the past summer, *three hundred and sixty souls.*"*

A complete history of the Catholic missions among the Indians of our own country, would be a most valuable contribution to American history. Its author, however, should be a lover of justice, who could rise above party feeling and sectarianism. He should condense the simple narratives of the contemporary French writers on the missions of America,† and extract truth from the mass of prejudice and political misrepresentations of the British writers of the last century.

Some allowance can be made for modern English writers on our history, who copy the errors and misstatements of their predecessors; but American authors should display their independence by an impartial investigation of facts involved in our early, though recent history. The ignorance of many of our writers on matters connected with Catholic faith and practice, often leads those into egregious blunders, who would not willingly do injustice to such as differ from them in

* "Notes on the Iroquois," by H. R. Schoolcraft. New York, 1846.

* Pp. 70 and 71.

† This has been partially done in the 4th and 5th vols. of Lettres Edifiantes.

religious belief. It is any thing but creditable to an author's erudition, that he should be ignorant of the religion of that portion of Christendom, whose history is interwoven with that of the most powerful and enlightened nations for ages, while the peculiar doctrines and customs of the ancient pagan nations are studied and described with minute attention to details, as indispensable for a man of letters.*

Some idea of the popular feeling in New York against Catholics during the period of British domination may be conceived from the preceding notices. This feeling was strongly manifested in the city of New York on several other occasions; especially during the insurrection of Leisler, whose success was owing to his avowed hostility to popery, and zeal for the Protestant religion; and, although executed at the gallows in 1691, the members of the rival and successful party were equally prodigal of similar sentiments on the subject of religion. On the arrival of Governor Burnet in 1720, the complimentary address of the legislature has the following unequivocal language: "We believe that the son of that worthy prelate, so eminently instrumental under our glorious monarch, William III, in delivering us from arbitrary power and its concomitants, popery, superstition, and slavery, has been educated in, and possesses those principles that so justly recommended his father to the council and confidence of Protestant princes," &c.*

Watson, in his notes on the history of New York, about this period, says: "'Roman Catholic,' and the cry of 'church in danger,' was often witnessed on election and other occasions in New York. A man did not dare avow himself a Catholic; it was odious; a chapel then would have been pulled down. It used to be said: 'John Leary goes once a year to Philadelphia to get absolution.'"†

It appears that an humble English priest, of the name of John Ury, came to

* In the work alluded to, published by the senate of New York, the author treats of the history of the Five Nations, without shedding much light on that of the Christian missions among them. It is entitled "Notes on the Iroquois, or, Contributions to the Statistics, Aboriginal History, Antiquities and General Ethnology of Western New York, by Henry R. Schoolcraft."

This gentleman appends to his name his titles of membership to nine learned societies, besides three etceteras—and as he is a member of the Royal Society of Northern *Antiquaries* of Copenhagen, and of the American *Antiquarian* Society, it might be supposed his investigation of the remains of the early Christian missions of the Indians would display some archæological erudition creditable to his eminent position. In his account of the antiquities of Onondaga, he states that, among the antiquarian remains discovered and preserved, are:

1. "A *Crucifix* of brass, of two inches in length, ornamented by a *human figure*," &c.

2. "An octagonal medal, bearing a figure with the name 'St. Agatha,' and the Latin word 'Ora'—*a part of the Gregorian chant!*"

3. "A similar medal, inscribed 'St. Lucia' and *the same fragment of a chant!* The reader may imagine the smile with which the author's fellow members, the learned Gallatin and Dr. Sparks, will receive the information, that a *crucifix* is ornamented with a *human figure;* and that the petition *ora* to Saints Agatha and Lucia is a part of the Gregorian chant!" But this antiquarian furnishes something if not more recondite, certainly equally original, in the 4th item of his remains, viz: "4. A rude medal of lead, an inch and four tenths long, ovate, with the figure of the Saviour, as is supposed, being that of a person suspended by the outstretched hands, however, and the figure of a serpent, as if this figure of temptation had been presented during his advent. On the reverse, is a sitting figure, which bears most resemblance to a common and characteristic position of one of the native priests or prophets. Should this conjecture be correct, this figure may have been intended, adopting the Indian method, to teach the office of the Saviour by a symbol. He is thus shown, however, to be merely the priest and prophet of men—an idea which does not coincide with Catholic theology, and which, if not enlarged and corrected by verbal teaching, would convey no conception of his divine character and atonement, and thus leave the Onondaga neophyte as essentially in the dark as before. To figure the Saviour as the great Jesukeed of men, as is done in this medal, is indeed the most extraordinary and audacious act of which the history of missions among rude nations affords any parallel."—*P.* 99.

Probably the most ignorant of the Christian Indians, who carry a similar medal, at the present day, could inform this learned numismatologist, that the figure of the serpent crushed at the foot of the crucifix, represents the overthrow of the enemy of man, by the sacrifice of the cross; and that the sitting figure on the reverse of the medal, which has excited the author's speculations on "Catholic theology," and missionary audacity, is the effigy of the B. V. Mary, or some other saint, whose example, in the practice of virtue and piety, was proposed as a model, for the imitation of the Indian neophyte, who was taught also to solicit the intercessory prayers of the saint, thus presented to his mind by the effigy on the medal.

* Smith's N. Y., p. 153.

† Mis. facts, in Watson's Annals of Philadelphia, p. 60, first edition.

reside in the city of New York on the 2d November, 1740, previous to which time he had been employed as a schoolmaster in Pennsylvania and New Jersey. He had arrived in Philadelphia on the 17th of February, 1739, began teaching school at Burlington, New Jersey, on the 18th of June of that year, and remained there for about twelve months. He was afterwards employed as an under teacher, at Dublin, in Pennsylvania, at eight pounds a year, and appears to have remained at the latter place only about three months, when he left for New York. In this city he was employed in teaching, by a person who gave him his board gratis.* While residing here, he appears to have celebrated mass privately in his room, first locking the door to insure privacy. There is also evidence of his having administered infant baptism. In April, 1741, he engaged as assistant teacher, with a schoolmaster named John Campbell, and went to reside with him. In Campbell's house he had a private room, in which was a temporary and moveable altar, which Ury had caused to be made; and, from the evidence on the trial, it appears he occasionally had prayers, and preached in his room to a small number of persons. The inference, from the testimony, is, that he also celebrated mass in his room, but was careful not to expose himself to the penalties of the law by doing so openly, or by appearing in the vestments of a priest before any persons not of the Catholic faith.

He lived in so much obscurity, his conduct was so blameless, and his deportment so humble, that he escaped censure, although some few individuals suspected that he was a Catholic priest.

A short time previous to his removal to Campbell's house an extraordinary excitement was produced in the city of New York by the occurrence of several fires, and the rumor consequent upon them, of a plot or conspiracy among the negroes (of which there were many then in that place), to burn the city, and murder the white inhabitants. An impartial writer says: "When, in 1741, the cry was raised of a *Negro Plot*, there ensued a scene of confusion and alarm, of folly, frenzy, and injustice, which scarcely has a parallel in this or any other country."* The same writer remarks, at the close of his account of the trial of Ury:

"Upon a review of the evidence, as reported by one who had implicit faith in the existence of a conspiracy to burn the city and murder the inhabitants, we have no difficulty in pronouncing the whole thing to have been a complete delusion. The numerous contradictions, the glaring inconsistencies of the witnesses, and the monstrous perversions of law and evidence on the part of the magistrates, render argument upon the subject entirely unnecessary; and it is gratifying to know, that the people of that day did not all of them approve of the acts of folly, injustice, and cruelty with which this supposed conspiracy was attended. 'There are,' exclaims the historian of the plot, 'some wanton, wrong-headed persons, who take the liberty to arraign the justice of the proceedings, and set up their private opinions in superiority to the court and grand jury, and declare, with no small assurance, that there was no plot at all!'" †

It is painful to reflect upon the dreadful effects of this unfortunate delusion. Four white persons were hanged, eleven negroes were burnt, eighteen were hanged, and fifty were transported and sold, principally in the West Indies.‡

The examination and trials had proceeded for about three months, without any attempt to connect Mr. Ury with the negro plot. "On the 19th of June, the lieutanant governor offered a full pardon to all who would make confession before the first of July. The poor negroes, being extremely terrified, were anxious to take

* These particulars are taken from Horsemanden's account of the trials of the conspirators, &c. in the Negro Plot in New York, printed in 1744.

* American Criminal trials by Peleg W. Chandler, 2 vols. Boston, 1844.

† Ibid, p. 252.

‡ Ibid.

the only avenue of safety that was offered, and each strove to tell a story as ingenious and horrible as he could manufacture."* The same author continues:

"The terrible cry of *popery* was now raised, which struck terror to the hearts of all, and led to the sacrifice of an amiable and interesting clergyman, of whose innocence there can scarcely remain a doubt, so absurd was the charge against him, and so feebly was it supported. As his trial is indicative of the state of feeling at the time, it will be given somewhat in detail.

"*Trial of John Ury.*†—John Ury, the son of a former secretary of the South Sea Company, was a non juring clergyman, and a man of education. He came to New York for the purpose of teaching a school. When he was arrested, he denied all knowledge of any plot, or even of the witnesses who testified against him; but Mary Burton, and William Kane, a soldier who had himself been accused and escaped by confession, testified positively, that Ury was in the habit of meeting the negroes at Hughson's, and he was committed to prison. His trial took place on the twenty-ninth of July, 1741, before the supreme court. He was charged with having counselled, abetted, and procured a negro slave, named Quack, to set fire to the king's house in the fort. A second indictment charged that, being a priest, made by the authority of the pretended see of Rome, he came into the province and city of New York after the time limited by a law against Jesuits and popish priests. He pleaded not guilty, and prayed a copy of the indictments, but a copy of the second only was granted to him. He had no counsel, while there were arrayed against him the attorney general and four eminent lawyers of the New York bar."

Attorney General Bradley opened the prosecution with a statement that he intended to prove the prisoner's connection with the plot, and added, "but before we enter upon their examination (the witnesses for the king) give me leave to say a few words on the heinousness of this prisoner's offences, *and of the popish religion in general.*"

This legal functionary continues:

"No doubt, the prisoner's engaging, at the peril of his own life, in so destructive, so bloody, and dangerous an enterprise, proceeded from his being employed in it by other popish priests and emissaries, and his zeal for that murderous religion: for the popish religion is such, that they hold it not only lawful but meritorious, to kill and destroy all that differ in opinion from them, if it may in any way serve the interest of their detestable religion."*

The witnesses produced against the prisoner were Mary Burton, a servant of Hughson, William Kane, and Sarah Hughson.†

These witnesses swore that the prisoner had visited Hughson's house—a low tavern—very frequently, that he had often met, and conversed with negroes there, and that he had sworn them to secresy and fidelity in executing the plot; that he acknowledged himself a priest, had baptized, and had declared his ability to forgive not only past sins, but those they were going to commit!

The prisoner, in his defence, produced as witnesses, the persons in whose houses he had lived in New York, and one per-

* Chandler, p. 222, vol. i.

† He was arraigned on the 15th and 22d of July.

* Ibid. p. 226.

† In the commencement of the negro trials Mary Burton had refused to give testimony: but the Lieut. Governor having offered a reward of one hundred pounds and a full pardon, to any free white person who should discover the persons concerned in these incendiary acts: "The offer," says Chandler, "was tempting, and, at the ensuing session of the Superior court Mary Burton made a statement before the grand jury, accusing several negroes of a plan formed at her father's house, to burn the whole city and massacre the inhabitants. She *then* declared on oath, that *the only white persons concerned*, were her master, his wife and Peggy Carey. These three were executed on 12th June, all protesting their innocence of any conspiracy or connection with a plot.

"Sarah Hughson had been convicted, and sentenced to death, for being concerned in the conspiracy. After repeated efforts had been made to induce her to confess, she at length did so, and was pardoned."—*Chandler, p. 233.*

son, Mr. Webb, who had extended to him the hospitalities of his table, on account of the apparent poverty of Ury. It appeared that Ury often visited Mr. Webb's house, and conversed with him.

These witnesses testified to the propriety of Mr. Ury's conduct; that he had no intimacy with negroes, and that he did not even know which was Hughson's house, until Campbell went to take possession of it, on 1st May. But they were aware of his being a clergyman, had heard him preach, pray and sing psalms.

After the prisone had finished the examination of these witnesses, the attorney general proceeded: "If your honors please, as the prisoner has been now endeavoring to prove he is not a Romish priest, and has already insisted on it, as a part of his defence, I shall beg leave to examine a witness to that point."

This declaration of the attorney general was altogether gratuitous, for the prisoner had not at this stage of the trial defended himself from the second indictment.

The witness called, had his evidence committed to writing, and was a rival schoolmaster Without being positive, his testimony tended very much to produce the impression that Ury was a Catholic and a priest—though one who was taking pains to conceal his character from those who would be likely to expose it to public censure, or the penalties of the law. The following account of the defence is from Chandler's report of the trial:

"The prisoner addressed the court and jury at considerable length, and with much ability. He did not venture to deny, that there had been a conspiracy, but pointed out the absurdity of supposing that he was concerned in it. Could any one believe, that he would have remained in the city so long after the discovery of the plot if he were guilty; especially as he had been warned many days previous to his arrest, that he was regarded with jealousy, there being suspicions that he was a priest? He averred that the suspicion of his being a priest was the cause of his being accused; but was it probable that the principal actors in this plot would entrust it to men of learning like priests, or that the latter would become the associates of slaves in such a nefarious design as hat of which he was accused? In regard to the positive testimony of the witnesses, he contended that they were not entitled to belief. If he was at the bottom of this plot, or the chief actor in it, why had they not before proclaimed it? Why had they maintained silence for several months until a large number had actually been hanged? His name had never been whispered by the informers until very recently; their evidence was evidently made up to suit the popular cry against popery. Besides all this, he formerly had a difficulty with Sarah Hughson one of the witnesses, in consequence of his reproving her for bad language, and she had threatened his life. Was her evidence, under these circumstances, to be used against him?

"In regard to the second indictment, that he was a Romish priest, he insisted that there was no evidence of it whatever; and he went nto a particular examination of the evidence upon that point, concluding as follows: 'Gentlemen, the mistake the major part of the world lies under is, their apprehending that a non-juring priest must be a popish priest; whereas there are no truer Protestants, for they are far from having any regard to a pretender, or for setting on the throne a popish prince to be the head of a Protestant church. The doctrine they assert and stand by is non-resistance and passive obedience, which is now as vigorously maintained as ever it was in any reign. And I believe there is no non-juror, either clergy or laity, but would show themselves such true subjects to the present King George, as to take the oaths of allegiance and supremacy. I have now no more to say, but hope and pray, that

what has been offered will be considered with minds unprejudiced, minds prepossessed with no opinions, with minds in a diligent search after truth. You being, gentlemen, I hope, fearing God, reverencing conscience, hating partiality, lovers of truth and innocency, and having a tender regard to life.' "

The reporter continues:

"The counsel for the king then made a long and excited speech against the prisoner, much of which consisted of invectives against the Roman Catholic religion in general: 'The monstrous wickedness of this plot,' he exclaimed, 'would probably among strangers impeach its credit; but if it be considered as the contrivance of the public enemy, and the inhuman dictate of a bloody religion, the wonder ceases.' "

After recounting many barbarities and cruelties, which he charged upon the Catholics, the counsel concludes with the following climax:

"'These are all evidences of the destructive tendency of that bloody religion, which, in order to promote its interests, never boggles at the vilest means, can sanctify the most execrable villanies; and, to encourage its votaries, will canonize for saints a Guy Fawks and others, some of the greatest monsters of iniquity that ever trod upon the face of the earth!' "

The reporter continues:

"The jury were out but fifteen minutes and found the prisoner guilty. When he was asked whether he had any thing to say in arrest of judgment, or why sentence of death should not be passed upon him, he answered that he had nothing to say, but requested as much time as could be allowed him to settle his private affairs. He was executed on Saturday, the twenty-ninth of August, 1741. Arrived at the place of execution, he addressed the crowd from the gallows, immediately before he suffered, as follows:

"Fellow Christians, I am now about to suffer a death, attended with ignominy and pain; but it is the cup that my heavenly Father has put into my hand, and I drink it with pleasure; it is the cross of my dear Redeemer, I bear it with alacrity, knowing that all that live godly in Jesus Christ, must suffer persecution; and we must be made in some degree partakers of his sufferings, before we can share in the glories of his resurrection; for he went not up to glory before he ascended Mount Calvary; he did not wear the crown of glory before the crown of thorns. I am to appear before an awful and tremendous God, a being of infinite purity and unerring justice; a God who by no means will clear the guilty, that cannot be reconciled either to sin or sinners; in the presence of that God, the possessor of heaven and earth, I lift up my hands, and solemnly protest, I am innocent of what is laid to my charge. I appeal to the great God for my nonknowledge of Hughson, his wife, or the creature that was hanged with them. I never saw them living, dying, or dead; nor ever had I any knowledge or confederacy with white or black, as to any plot: and, upon the memorials of the body and blood of my dearest Lord, in the creatures of bread and wine, in which I have commemorated the love of my dying Lord, I protest that the witnesses are perjured; I never knew them but at my trial. But for a removal of all scruples that may arise after my death, I shall give my thoughts on some points.

"First, I firmly believe and attest, that it is not in the power of man to forgive sin; that it is the prerogative only of the great God to dispense pardon for sin; and that those who dare pretend to such a power, do in some degree commit that great and unpardonable sin, the sin against the holy Spirit; because they pretend to that power which their own consciences proclaim to be a lie.

"Again, I solemnly attest and believe, that a person having committed crimes that have or might have proved hurtful or destructive to the peace of society, and does not discover the whole scheme, and

all the persons concerned with him, cannot obtain pardon from God. And it is not the taking any oath or oaths that ought to hinder him from confessing his guilt, and all that he knows about it; for such obligations are not only sinful, but unpardonable, if not broken. Now a person firmly believing this, and knowing that an eternal state of happiness or misery depends upon the performance or non-performance of the abovementioned things, cannot, will not trifle with such important affairs.

"I have no more to say by way of clearing my innocency, knowing that to a true, Christian, unprejudiced mind, I must appear guiltless; but, however, I am not very solicitous about it. I rejoice, and it is now my comfort (and that will support me and protect me from the crowd of evil spirits that I must meet with in my flight to the region of bliss assigned me) that my conscience speaks peace to me. Indeed, it may be shocking to some serious Christians, that the holy God should suffer innocency to be slain by the hands of cruel and bloody persons (I mean the witnesses who swore against me at my trial), indeed, there may be reasons assigned for it, but as they may be liable to objections, I decline them; and shall only say, that this is one of the dark providences of the great God, in his wise, just, and good government of this lower world.

"In fine, I depart this waste, this howling wilderness, with a mind serene, free from all malice, with a forgiving spirit, so far as the Gospel of my dear and only Redeemer obliges and enjoins me to, hoping and praying that Jesus, who alone is the giver of repentance, will convince, conquer and enlighten my murderers' souls, that they may publicly confess their horrid wickedness before God and the world, so that their souls may be saved in the day of the Lord Jesus."

INTELLIGENCE.

FOREIGN.

ITALY.—Letters from Rome mention that Card. Amat was to be appointed legate of Bologna, and Cardinal Altieri legate of Ravenna. The pope had granted to M. Jackson & Co. the concession of a railroad from Bologna to Rome and Civita Vecchia. The English capitalists are to have 6-9ths in the enterprise, Baron Tolonia 2-9ths, and the Roman bank 1-9th. The capital was fixed at 25,000,000 scudi (£3,000,000.) The enthusiasm in favor of the pope continued unabated throughout the pontifical dominions. At Perugia a banquet took place on the 20th, in the avenue of the villa of Count Dandini, at which fifteen hundred persons were present. Among the guests were several who had repaired thither from Gubbio and Foligno, preceded by bands of music, and with banners unfurled, on which was written "Speranza," or hope. The banqueting tent was decorated with flags bearing the same inscription. A similar feast in honor of Pius IX had been given at Fermo, at which three hundred inhabitants of Macerate assisted.—*Times.*

The *Tablet* quotes a letter which states that a constitution will be shortly framed for the papal states, according to which, provincial councils will be held, and the principle of election admitted.

SWITZERLAND.—This unfortunate country is still in a state of ferment. The Catholic cantons having leagued for their self-defence, the union was dissolved by the council of state, on condition that ample protection should be afforded them. Upon this, the opposite party demanded the unconditional dissolution of the league, which being refused, gave rise to a revolution at Geneva. The insurgents, by the last accounts, were in possession of the city.

SPAIN.—The marriage of the queen of Spain to her cousin Prince Don Francisco d'Assis, and of her sister the Infanta Louisa Fernanda

to the duke de Montpensier, youngest son of the king of the French, took place, according to appointment, on the 10th ultimo—the treaty of Utrecht and the protest of the British government to the contrary notwithstanding. The ceremony took place at half-past ten o'clock in the morning. The English ambassador was not present.

IRELAND.—The distress in this country, in consequence of the failure of the crops, has given rise to serious outbreaks among the people in certain districts, leading to pillage and bloodshed.

All-Hallow's College.—Last week his grace, the Most Rev. Dr. Murray, conferred orders on the following gentlemen, students of All-Hallows:—Minor orders on Messrs. Taffe and Spellisy, the former for Rhode Island, U. S., the latter for the Mauritius. Subdeaconship, on Messrs. O'Neill, for Rhode Island, Rooney, for Agra, and Lemon, for Boston, N. S. Deaconship, on Messrs. M'Ginty, Ryan, and Luckie, for Sydney, N. S. W.; Riordan, Forde, and Gough, for Madras; Lennon, for Boston; and Barry, for Agra. Priests' orders, on Rev. Mr. M'Ginty, for Sydney; and Rev. Mr. Riordon, for Madras. The young gentlemen from the order of St. Vincent, and one from the diocess of Kilmore, received holy orders on the last occasion.

Consecration of a Cistercian Abbot.—On Wednesday last the Rt. Rev. Dr. Foran, accompanied by the Very Rev. Dr. O'Brien, of St. John's college, Waterford, and Very Rev. Dr. Hally, P. P., Dungarvon, arrived at Mount Melleray Abbey, Cappoquin. On Thursday morning, at eight o'clock, the ceremony of the blessing of the new abbot, Rev. Father Mary Joseph Ryan, commenced. Most imposing was it, and its having been the first public consecration of an abbot in Ireland since the so-called reformation, made it doubly interesting. The bishop was assisted throughout the ceremony by the Very Rev. Dr. O'Brien. Several of the neighboring clergy were also in attendance. A great number came a long distance to witness a ceremony at once delightful and so novel. Amongst those were the Very Rev. B. Russell, O. S. D., Rev. Mr. Crow, Cork, Rev. J. Mullins, Carrick-on-Suir, Very Rev. Dr. Fogarty, Very Rev. Dr. Hally, Rev. Mr. Spratt, P. P., Rev. P. Meany, Rev. Messrs. Wall, O'Donnell, Maxy, &c., together with several others, who were spending days of retreat at the abbey. The abbot elect was assisted by the prior and sub-prior, master of ceremonies, acolytes, thurifers, &c. The whole ceremony occupied about two hours. At its conclusion, the abbot was conducted through the church, and established with all powers in the abbatial stall, from which he governs henceforth the brotherhood, with jurisdiction and authority in all spiritual and temporal matters. When this part of the ceremony was over, the abbot received all the brothers with a father's tenderness, and gave his solemn benediction as he passed through the church to the sacristy, concluding with a prayer, and thrice kneeling before the officiating prelate, "ad multos annos," which was responded to by all the attendants and brethren, who manifested by their joyous countenances what they interiorly felt on this the happiest event since the foundation of the monastery was laid. Refreshments were provided for the bishops and clergy, and after expressing his happiness and edification at the day's proceedings, his lordship, Right Rev. Dr. Foran, took leave of the abbot and brothers, and returned to Dungarvon.—*Tablet.*

The Tablet announces the death and obsequies of the Rt. Rev. Dr. Crotty, bishop of Cloyne and Ross.

ENGLAND.—*St. Edmund's Bury.*—The same spirit of pious zeal and munificence that prompted the noble earl of Shrewsbury, in our day, to erect that splendid edifice to God at Cheadle, led Sigebert, the king of east Anglia, in the year 630, to establish the first monastery, and to build the first church at St. Edmund's Bury, or as it was then called, "Beoderic's-worth." It was dedicated "to the honor of the holy virgin St. Mary," and its pious founder, who became a zealous Christian *through studying the literature of the age*, after reigning seven years, took the tonsure, and became a monk upon his own foundation.

The two first monasteries, built of wood, were destroyed by fire, and another, on a more magnificent scale, was erected by Canute, in the year 1020, which "raised the town to a height of splendor and consequence before unknown." The foundation stone was laid by Ailwin, bishop of Hulm, and the expenses of the sacred edifice were defrayed "by the contributions of the piously disposed." Canute confirmed, by royal charter, all former grants and privileges to the Abbot and convent, and conferred several new ones, of which the most important was the right of reserving for their

use the portion of the tax called "Danegeld," levied upon the inhabitants of the town. These gifts were settled upon the abbey, with a fearful curse on such as should molest the monks in their possessions; and the charter, signed by the king, queen, and archbishops, was attested by thirty-two nobles, prelates and abbots. The church was consecrated on St. Luke's Day, A. D. 1032, by Agelnothus, archbishop of Canterbury, "in honor of Christ, the Virgin Mary, and St. Edmund." The body of the royal martyr was deposited in a royal shrine, enriched with jewels, and other costly ornaments; and Canute himself, assisting at the devout ceremony, offered his crown at the tomb of the saint.

This church, however, was not deemed sufficiently magnificent for the body of the saint. The monks, therefore, resolved to erect another, of hewn stone, which was done under the auspices of Abbot Baldwin, who governed the Abbey from the year 1065 to 1097. Of this Abbot, and the structure which arose under his superintendence, Lydgate, the monk of Bury, thus speaks:—

"To Seynt Edward he was phesecion,
To many sickness he did remedye;
In nyne and twentye winters ye may seen
A newe cherche he dyd edefye,
Ston brought from Thane out of Normandye
By the se, and set up on the strande,
At Ratlysdene, and carried forth be lande."

About twelve years were occupied in the building of this church, which was constructed chiefly of calcareous stone, brought by the permission of William the Conqueror, free of expense, from the quarries of Barnack, in Northamptonshire. It is supposed that the stone, brought from Caen, in Normandy, alluded to by Lydgate, was marble, originally from Italy, employed in the ornamental parts of the building. This church, which existed till the time of the dissolution of the monasteries, was in a state of sufficient forwardness to receive the sacred remains in the year 1095. It was 505 feet in length, the transept 212, and the west front 240. At the west end of the building were two large side chapels, St. Faith's and St. Catherine's, one on the north-west, and the other on the south-west; and at each end was an octagon tower, extending thirty feet each way. The shrine of the saint was preserved in a semi-circular chapel at the east end. On the north side of the choir was the chapel of St. Mary, eighty feet long, and forty-two broad. The chapel of St. Mary in Cryptis, supported by twenty-four pillars, was one hundred feet in length, and eighty in breadth. Altogether the church contained twelve chapels. The height of the building is unknown. Besides the dome there was a lofty tower over the western aisle.

There appears to have been four grand gates of entrance to the Abbey; and its lofty embattled walls enclosed within a vast circumference the body of the monastery, the Abbot's palace, court-yard, garden, offices, &c., the chapter-house, towers, cloisters, ambulatories, infirmaries, and offices of all kinds; the splendid monasterial church, extensive cemetery, three smaller churches, and seven chapels. Beyond the circuit of the wall were many hospitals, chapels, and other religious edifices, under the protection and patronage of the monks, and depending upon them for support.

The western gate, which formed the grand entrance to the abbey, is the only relic that attests the splendor of this truly magnificent establishment. Of this venerable structure, the materials and workmanship were so excellent, that, without the protection of a roof, and without the aid of repairs, it is as yet in a state of preservation almost perfect. The height of this gate is about sixty-two feet, its length fifty, and its breadth forty-one. The architecture is of the best period of the style termed Gothic. The composition is judicious and harmonious: in the western front, richness of design predominates; in the eastern, an elegant simplicity. In the east end is a grand window of three compartments, the upper one of which is splendidly adorned with tracery peculiarly rich and elegant. "This window," observes the Rev. Mr. Yates, in his extended description of this beautiful and interesting relic of the times of Monachism, "must have afforded a most enchanting and interesting view. In the foreground would appear the court and palace of the Abbot, with the magnificent and peaceful abodes of religion, impressing the imagination with sensations awful and sublime; then the beautiful gardens and vineyards, between which the Lark and the Linnet, winding between highly decorated banks through a fertile valley, unite their waters under the picturesque bridge at the extremity of the monastery; and beyond these, the extensive swelling fields of St. Edmund's-hill and Eld Grange gradually melt into the horizon, and bound the prospect."

Leland, the great antiquarian of England, who lived in the reigns of Henry VIII and

Edward VI, and died in 1552, saw this magnificent abbey in all its glory, and has given us the following description of it: "A monastery more noble, whether one consider the endowments, largeness, or unparalleled magnificence, the sun never saw. You might indeed say that the monastery was a city itself; so many gates, there are some of them of brass; so many towers, and a church, than which none can be more magnificent, and subservient to which there are three others, also splendidly adorned with admirable workmanship, and standing in one and the same church-yard."

This account of the ancient grandeur of this abbey appears to correspond with the following description of the town and monastery, when they were in high prosperity, as we meet with it in old English verse, that was placed in a curious window in the Cellerar's office, belonging to the abbey, and which from Leland's description of that place, we may infer that he had seen:

"There is a place among th' Iceniun towns,
With fruitful fields, and verdant pleasant downs,
St. Edmund's Monast'ry stands in the same,
And from that saint doth take its name;
In it the royal bounty much appears,
Set off with th' art of best artificers.

In polished stone, and marble pillars shown
And roof like starry sky, as all must own;
Pinnacl'd towers, and walls with folding-gates,
Many large rooms, contrivance delicate;
Such lofty tops as seem to touch the skies,
You'd say it doth a small city comprise."

The abbey, at the time of its greatest prosperity, contained within its walls eighty monks, fifteen chaplains, and one hundred and eleven servants. The abbot, who had a prior, sub-prior, sacrists, and other officers under him, enjoyed all the privileges of the mitred abbots. It remained 519 years in the possession of the Benedictine monks, and during that time was governed by thirty-three abbots. At the dissolution, the revenues of the abbey were valued by the commissioners at 2,366*l.* 16*s.* per annum, which is considered to be greatly below the truth; and considering the difference in the value of money and land in the present day, it would have produced no less than 50,000*l.* per year.

Can we wonder that the voracious Henry VIII, opposed as he was by the church in his wicked and sensual career, and desiring as he did revenge, long sighed to be possessed of the wealth of the abbacies which studded this land, when the unappeasable tyrant became acquainted with the enormous riches of the church? Can we be surprised that *his* commissioners should report *ill of all the religious institutions of the country*, as that was the only pretext he could have for destroying them? And notwithstanding the corrupted accounts, the historical discrepancies, which the *laws* of the country only allowed to be published in that day *as its prejudice does in our own*, a reflecting mind will soon discover that these institutions were not that "lump of leaven" so readily asserted by the *shareholders* of the church property in the past and *present time*.

Let us see what were the conditions attached to the church and its institutions, by a canon issued by the bishop of York in the sixth century: "Let the priests receive the tithes of the people, and keep a written account of all that has been paid them; and divide them in the presence of such as fear God, according to canonical authority. Let them set apart the first share for the repairs of the church; let them distribute the second to the poor and the stranger, with their own hands, in mercy and humility; and reserve the third part to themselves." And in "Philip's Life of Cardinal Pole," p. 220, it is stated that "the abbeys were public schools for education, each of them having one or more persons set apart to instruct the youth of the neighborhood without any expense to the parents."

Recent events have brought to light matter connected with this subject, in the late schism which has developed itself in the parish of Tottenham, respecting the enforcement of the offertory, by the bishop of London, in that district. Chancellor Raikes, in his official address to the clergy of the diocess of Chester, objects to the offertory on the ground of "the altered state of the church and the altered state of the people;" although it did well at the time, when "the suppression of the monasteries had cut off the resource which the poor were accustomed to derive *from their lavish and indiscriminate bounty;* and the laws for the relief of the indigent had not yet passed; and it seemed also desirable that the reformed church should continue to supply what *the old church had been accustomed to give*." This admission of such a high authority in the church as Chancellor Raikes, is of no little importance, and is a complete reply to the fabrications and falsehoods put forth in almost every history, and transferred into most of the trashy novels and the cheap pub-

lications of the day, that the monasteries and convents of England were inhabited by a sensual and selfish race of men.

To become possessed of these wealthy places was the chief object of the sensual Henry VIII, and his advisers, or rather his panderers, in carrying on the reformation. The land and wealth of the monasteries were not given to the "reformed church," to be secured for the maintenance of the poor, as it would have been had their intentions been pure; but distributed amongst the favorites of the sovereign. This it was that *opened* their eyes to the iniquities of the church!

What *golden* opinions had they in favor of the "reformed church?" The *poor* were robbed of their land, and it was given to the rich; the poor were pillaged of every acre of land from which they derived their support, and nothing was left them but the casual contributions made for them during the offertory. This "insufficient" mode of *supporting* the poor lasted fifty years before the poor law was introduced. And what were the hospitals established for by the pious munificence of the monks of St. Edmund's Abbey, but for the comfort and succor of the sick. And notwithstanding that there might be some "leaven" amongst them, their institutions *will prove* that in "mercy and humanity" they fed the hungry, clothed the naked, and visited the sick, the widow, and the fatherless.

But there is another circumstance that will endear the Abbey of St. Edmund's to the heart of every Englishman. It was within the walls of that abbey, whose mouldering ruins stand up for a memorial of that glorious charter which laid the foundation of British liberties; within the confines of that magnificent temple, in the year 1214, a large body of the barons, ecclesiastics and laity, headed by Stephen Langton, archbishop of Canterbury, produced the charter of Henry I, which abrogated the stern laws of the Norman rule, re-established those of the mild Edward the Confessor, and after laying it with all solemnity upon the high altar, compelled the tyrant at length to ratify the deed of his predecessor. Again did they assemble on the 20th of November, the feast of St. Edmund, 1215, and with solemn steps, it is recorded, advanced to the high altar, and made a vow never to rest till they had obtained the objects for which they contended; nor did they stop in their noble career until the signing of magna charta, by the tyrant John, on the plains of Runnymede, had laid a noble and a true foundation for the imperishable liberties of their native country.

Such were the fruits of "*monkish superstitions!*" Verily, our countrymen have been long enough deceived; and it is high time that they should study such subjects.

The property of this abbey was much divided, but as was usual with the fruits of sacrilege, never held by one family long together; indeed, some portions of it exchanged hands in *the first four months.* W. E. S.

Bury St. Edmund's, Sept. 23, 1846.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Circular of the M. Rev. Archbishop.*—I am grateful to Divine Providence to be enabled to inform the Rev. clergy and the laity of the archdiocess that the "Brothers of the Christian Schools" have extended to us the advantages of their holy and admirable institution. Their first novitiate and school have been opened at Calvert Hall in this city; and are, I trust, but the precursors of many others throughout the United States.

I cannot too earnestly entreat all charitable persons to contribute to the support of an undertaking so eminently useful to religion and society. The faithful will read with interest the communication of the venerable brother director, inserted in this Magazine.

†SAMUEL, *Abp. Balt.*

BALTIMORE, *Nov.* 13, 1846.

The novitiate of the order of the "Brothers of the Christian Schools" has been opened in Baltimore. The object contemplated by this institute, is the religious and literary instruction of male children, especially the poor. The brothers are bound by the three religious vows of obedience, charity and poverty, to which is added a fourth, that of the gratuitous instruction of the poor.

The terms of admittance will be made known, and further information given, on application to BROTHER LEOPOLD,

Director of the Brothers in Baltimore.

The Immaculate Conception.—The piety of the clergy and laity throughout the United States will be gratified to learn that a rescript has been lately received at Baltimore, from the holy see, of which the following is a translation:

From an audience of his holiness on the 13th Sept., 1846. At the humble request of the M. Rev. the archbishop of Baltimore, and the Rt. Rev. the bishops of the U. States, assembled in the 6th provincial council, submitted by the undersigned secretary of the sacred congregation *de Propaganda Fide*, our holy father pope Pius IX graciously issued a perpetual grant, by which all the clergy of the United States of America, both secular and regular, are permitted, in celebrating the mass and reciting the office of the conception of the most Blessed Virgin Mary, on the 8th of December, and during the octave, and also on Saturdays during the year, to add in the prayer, the word *immaculatæ*, to say in the preface *Conceptione immaculata*, and during the year *commemoratione Conceptionis immaculatæ*. It is likewise permitted to all the faithful living in the United States, to add, in the litany of the B. Virgin Mary, the invocation, *Queen conceived without original stain, pray for us.*

Given at Rome at the office of the said sacred congregation, on the day and in the year above mentioned; gratis, without fee for any reasons whatsoever.

[Seal]

JOHN, *Archbp. of Thessalonica, Sec'y.*

The holy see has not declared the immaculate conception to be an article of faith, but Cardinal Fransoni, prefect of the sacred congregation of the Propaganda has expressed his gratification that, amidst the numerous petitions received from bishops throughout the Catholic world, demanding the definition of this point, the fathers of the sixth Provincial Council of Baltimore, requested the privilege of devoutly mentioning the immaculate conception in the public and private prayers of the clergy and laity.

Confirmation.—On the 18th of October, one hundred and forty-one persons were confirmed at the church of St. Ignatius, Mount Savage, near Cumberland, and on the 25th seventy-two were confirmed at Hagerstown. The same holy rite was administered at Hancock, on Sunday, the 15th of November, to 34 persons.

Taking the Veil.—October 27th, Miss Pearce, of Boston, received the veil at the hands of the M. Rev. Archbishop Eccleston, in the convent of the Visitation at Frederick city, Md.

Tribute of Respect.—At a late meeting of the St. Peter's Sunday School Society, the president having announced the death of Mr. Thomas W. Coyle, a late member, on motion a committee, consisting of Messrs. Joseph A. Keenan and Bernard C. Read, were appointed to draft resolutions expressive of the regret with which the intelligence was received, and of the sympathies of the society with the family of the deceased, when the following were immediately reported, and unanimously concurred in by the society.

Resolved, That this society has learned with unfeigned regret the death of its late member, Thomas W. Coyle, whose engaging manners, and mild disposition, had endeared him to all who knew him, and whose fervent and untiring zeal in the promotion of his faith, by duly instilling its grand principles in the minds of youth, has gratefully and lastingly enshrined him in the hearts of all who have witnessed or profited by his exertions.

Resolved, That while we bow down in submission to the will of Divine Providence, and humbly kiss his chastising rod, we can not refrain from regret that one, in whom were concentred so many virtues, should so early vanish from our midst, and leave us to mourn over the blight of such cherished hopes as the rising of his sun gave promise of a happy realization before it waned beyond its meridian, and the extinction among men of such worth as was centred in him.

Resolved, That this society sympathize with the family of the deceased in the loss they have sustained by the transplantation of their cherished flower, yet acknowledging consolation in the belief that, though its fragrance is felt on earth no more, and its beauty is vanished away, amid celestial bowers where the rude winds of a stormy world can never come to blight its budding glory, it is blooming bright and beautiful, caressed by breezes which are the loves of angels, and cheered by sunlight which is the smile of God.

And be it further Resolved, That these resolutions be recorded in the minutes of this meeting, published in the U. S. Catholic Magazine, and a copy of them be sent to the family of the deceased. JAMES QUANN, *President.*

J. CASEY BARRY, *Secretary.*

Young Catholics' Friend Society.—At a meeting of the Young Catholics' Friend Society held November 1st, the Rev. Charles I. White was elected an honorary member.

The following persons were chosen as officers for the next six months: M. J. Kelly, president; D. J. Foley, vice-president; Owen O'Brien, corresponding secretary; John B.

Piet, recording secretary; Dr. T. C. Atkinson, book-keeper; John A. McGreevy, treasurer; George W. Webb, Jos. E. Elder, Thomas Walsh, Wm. G. V. Hull, George Slater, trustees; D. Blundell, steward.

At the same time, the following resolutions were unanimously adopted in relation to the death of Thomas W. Coyle, late member of the society, in testimony of the high estimation in which he was held by his friends and associates, and as expressive of the feelings of regret which they experienced at his premature death.

BALTIMORE, *November 1st*, 1846.

Resolved, That it is with feelings of the deepest regret we have been informed of the demise of our late friend and fellow-member, Mr. Thos. W. Coyle, who in life was an ornament to society, and whose death was a source of edification to all who knew him.

Resolved, That though he has been taken from amongst us, yet the remembrance of his many qualities will long be cherished by those who knew him but to love him.

Resolved, That we sincerely condole with the family and friends of the deceased in their affliction, in the loss of one so eminently distinguished for his virtues as well as his talents.

Resolved, That the above resolutions be published in the U. S. Catholic Magazine, and a copy of them be sent to his bereaved parents.

M. J. KELLY, *President*.

JOHN B. PIET, *Recording Secretary*.

Semi-Annual Report of the President of the Young Catholics' Friend Society.—Gentlemen: Previous to resigning the trust which your kindness and confidence had placed in my care, I proceed to perform the final duty consequent upon the position I hold; and in unfolding to you the present condition of the affairs of our association, I trust your patience will bear with me, if in giving this general statement, I should be drawn more particularly into detail.

You will perceive by the secretary's report that twenty-three names have been added to your list of active members since the last semi-annual meeting, making the entire number of active members on your roll two hundred and thirty-seven, also one honorary member elected. But in consequence of some refusing or neglecting to pay their contributions for six months and upwards, and thereby forfeiting their membership, I am informed by the "committee on the constitution," to whom you awarded full power to act in this respect, that the names of not more than two hundred active members will appear enrolled in the new constitution, now in the course of publication. The book-keeper's report exhibits the sum of $90.62½ received from members for dues during the last six months. By the report of the treasurer, you will ascertain that the entire amount received by him since last semi-annual meeting has been $126.25, and the balance in the treasury on the 3d of May last being $143.29, making $269.54, out of which the sum of $145.58 has been expended in accordance with the designs of our society, leaving a balance on hand at this time of $123.96.

By the stewart's report it will be seen that seventy-seven articles of clothing have been distributed since the 3d of May last, and two hundred and ninety-two articles are on hand at the present time.

It is with profound regret I announce the death of a member of our society since last semi-annual report—one but lately allied himself to us, and had given every promise of a life of usefulness and virtue.

In conclusion, may I not advert to the steadily increasing prosperity of our association, a fact which is not only highly gratifying to every member of our body, but must also be looked upon with equal pleasure by every friend of religion, morality, and humanity. Formed, as our society is, upon the purest principles of charity, offering no inducements of individual benefit whatever, it still exhibits the pleasing fact of a steady augmentation.

I now render to you, gentlemen, the authority you conferred upon me, and I have, so far as laid in my power, endeavored to perform the duties which it imposed.

JOSEPH VICTORY.

BALTIMORE, *Nov.* 1st, 1846.

Token of Respect.—We are permitted to insert the following correspondence which will explain itself.—*Cath. Herald.*

To the Most Rev. Samuel Eccleston,
Archbishop of Baltimore:

MOST REV. ARCHBISHOP—The bishops of the sixth council of Baltimore, at the close of their proceedings, when you had withdrawn from the council chamber, unanimously resolved to present you with a cross and the vases and ornaments belonging to an archiepiscopal "chapelle," as tokens of their veneration and attachment. The courtesy, dignity and kindness which have marked your intercourse with your colleagues, the wisdom and

moderation with which you have presided over their deliberations, and the unbounded hospitality which you have exercised towards them, demanded some expression of their admiration and gratitude. On me has devolved the pleasing duty of presenting these sacred ornaments in the name of all.

With sentiments of profound veneration, I have the honor to be, Most Rev. Archbishop,

Your devoted brother in Christ,

†FRANCIS PATRICK,

Bishop of Philadelphia.

PHILADELPHIA, *Oct.* 23d, 1846.

The following is the reply of the archbishop:

BALTIMORE, *Nov.* 4, 1846.

RT. REV. AND DEAR SIR,—I have the honor to acknowledge the receipt of your letter, accompanying the vases and ornaments belonging to an archiepiscopal "chapelle," presented to me by the bishops of the sixth provincial council of Baltimore, as a token of their veneration and attachment.

When I was, at the close of the council, assured that I had met the approval of my Right Rev. brethren, in our official and personal intercourse, I felt myself honored and rewarded beyond my merits. Nor did I dream of any *other* token of their indulgent regard, until my eyes reposed on the magnificent and costly ornaments presented and inscribed to me in their names. Whether I consider the splendor of the gift itself, or the venerable and elevated source from which it emanates, or the delicacy of the manner in which it has been tendered, I am at a loss for language to express my deep and humble acknowledgments.

While I cordially offer you my thanks for the kind terms in which you have made known to me the sentiments and munificence of the fathers of the council, I pray you to convey to them, in the way you think best, this expression of my most profound gratitude.

I have the honor to be, Right Rev. and dear sir, with the greatest respect and attachment,

Your brother in Christ,

†SAMUEL, *Archbishop of Baltimore.*

RT. REV. DR. KENRICK, *Bishop of Philad.*

DIOCESS OF PHILADELPHIA.—*Dedication.* The church of St. Anne, Port Richmond, was dedicated on Sunday last, by the Very Rev. F. X. Gartland, and a sermon preached by the Rt. Rev. Dr. Hughes, bishop of New York, after which a collection was taken up, which, notwithstanding the unfavorable state of the weather, amounted to $330. The bishop preached again in the evening at St. John's cathedral, when a collection was taken up for the benefit of the new church, which, we understand, amounted to about $200.—*Catholic Herald.*

DIOCESS OF NEW YORK.—*Confirmation.*—On Sunday, Oct. 25th, this holy sacrament was administered by our Rt. Rev. bishop to one hundred and thirty-five persons, in St. Peter's church, Jersey city. Among the adults confirmed eight are converts, two of whom, Stanley A. Griswold, M. D. and lady, are natives of Connecticut. Dr. Griswold is a near relative of the late Episcopal prelate of Massachusetts, and of a family distinguished by its piety and learning. Four of the happy converts confirmed on this occasion were (had been?) also of the Episcopal church, and are natives of England.

The remark of a Protestant gentleman after hearing the bishop preach, that "a few such men might soon enlarge the fold of the Catholic church in this country," shows that to a Protestant mind no difference is perceived between *persuasion* and *faith*, things to the mind of a Catholic about as different as motion and rest. Eloquence is only a human power, but that by which the mind in its aspirations for truth is satisfied, and by which millions of souls are carried to repose on the immutable rock of faith, it must be admitted, is divine.

Freeman's Journal.

On Sunday, the 8th November, the Rt. Rev. Dr. Hughes administered the sacrament of confirmation in the church of Our Lady, at Cold Springs. The number confirmed was small, but among them were several converts, including an officer of the army and his amiable lady.—*Ibid.*

Ordination.—On Wednesday, the 21st Oct., the Rev. Patrick Murphy was promoted to the holy order of priesthood, in St. Patrick's cathedral—the same Rev. gentleman having received the orders of sub-deacon and deaconship on the two preceding days.—*Ibid.*

Taking the Veil.—On the 13th November, four young ladies received, at the hands of the Rt. Rev. Bishop Hughes, the white veil in the convent of the Sacred Heart, Astoria. Three of the candidates are natives of Philadelphia, the other is of this city.—*Ibid.*

DIOCESS OF BOSTON.—*Confirmation in Taunton.*—On last Sunday, being the feast of All Saints, the holy sacrament of confirma-

tion was administered by the Right Rev. Bishop Fitzpatrick, in St. Mary's church, Taunton. Rev. Dr. Wilson, pastor. High mass was sung by the Rev. Mr. Williams, of the cathedral of the Holy Cross. Of those who received the holy unction, seventy were children, who, having been duly prepared, had the happiness of making their first communion on the same day.—*B. Pilot.*

Diocess of Cincinnati.—*Episcopal Visitation.*—There were one hundred and six persons confirmed at St. Augustine's, Minster, St. Henry's, Mercer county, and in the new church of the "Holy Family," Darke Co., which was blessed on the 15th October. The new convent and academy of the "Sisters Pretios. Sang." at St. John's, is already finished, and the brick for the new church to be built in Minster is, in part, burned. The increase of the numbers in these congregations, and, above all, their fidelity to their religious duties, are truly gratifying.

The new church of the Holy Cross, at Columbus, is slowly, but steadily, advancing towards completion. It will be among the best in the diocess, and, like that of Piqua, affords the most edifying evidence of what zeal and piety can accomplish, notwithstanding paucity of numbers and resources. There were twenty-eight persons, five or six being converts, confirmed in the old chapel.

The new church of Circleville, Pickaway Co., was blessed on Friday, 23d inst. It is called the church of St. John Baptist, and is also very creditable to the piety of the pastors and the flock by whom it was commenced and completed. Rev. Mr. Young, of Lancaster, and Rev. Mr. Schonat, of Columbus, assisted at the dedication.

There were seventy-one confirmed in the new church of St. Peter, Chillicothe, on the 4th Sunday of October. This church has cost between ten and eleven thousand dollars, and is worth what it cost, being solid, spacious and beautiful. The debt is about $4,000, which, we trust, the balance still due on the subscription paper, and probably, other, at least, equally sure resources, will be sufficient to liquidate. The church music at Columbus and Chillicothe is not only edifying, but as good, we think, as can be heard out of the cathedral churches.—*C. Telegraph.*

There were thirty-four persons confirmed on last Sunday, in Hamilton, some of whom were converts. Rev. Mr. Juncker sang high mass, and also preached in German in the afternoon. The bishop preached in the morning and at 7 o'clock, P. M. At a meeting of the congregation, held in the afternoon, a spirited subscription was made and arrangements concluded for the immediate purchase of a cemetery.—*Ibid.*

Ordination.—Mr. John Henry Luers, a student of the Diocesan Seminary, was ordained subdeacon by Rt. Rev. Bishop Purcell, in St. Peter's cathedral, on All Saints' Day. On the feast of St. Charles he was ordained deacon, and on St. Martin's day (11th Nov.) priest.—*Ibid.*

Diocess of Louisville.—*Dedication.*—On the 4th of October, a large concourse of people assembled to assist at the dedication of the new Catholic church at Mount Washington, which was opened on that day for divine service under the patronage of the glorious apostle of the Indies, St. Francis Xavier. For the little flock of that town and neighborhood it was a joyous occasion, to see their patient and persevering exertions and sacrifices, encouraged as they had been by the good will and pecuniary aid of some of their Protestant fellow citizens, at length crowned with success. The church is a neat frame edifice of dimensions amply adequate to meet the wants of the congregation.

There were three clergymen present at the dedication, viz: Rev. Messrs. Elliot, McGuire, and Bruyere. Previously to commencing the ceremonies, the Rev. Mr. McGuire briefly and clearly explained their signification. The same Rev. gentleman preached during the mass; the audience was very attentive and seemingly much interested.

In the afternoon Mr. McGuire again addressed an audience as large as in the morning. He selected his text from Ephesians iv, 31. He was, in this discourse, even more eloquent than in those of the morning, and gave general satisfaction.

Diocess of St. Louis.—*Episc. Visitation.* At Jefferson City, 11th October, Bishop Barron confirmed thirty-three persons. At St. Joseph's church, Westphalia, Cole county, on the 14th ult. he confirmed ninety-seven persons; the cemetery attached to this church was consecrated on the following day. At the church of the Sacred Heart, Osage county, on the 15th ult. the number confirmed was forty-seven. On the 16th ult. at the church of the Immaculate Conception, Osage co., there

were ninety-one confirmed. On the 18th ult. the bishop solemnly blessed the new church of St. Francis Xavier, at Twist, Cole county. The number of confirmations amounted to sixty-five. On Monday, the 19th, the cemetery attached to this church was consecrated. At the church of the Assumption of the B. Virgin Mary, Manitou county, the bishop confirmed thirty-three persons, on the 22d ult. On the Saturday following he arrived in Boonville, where, on the following day, Sunday, the 25th, he confirmed forty-six persons. On the 4th of November, he visited the congregation of Dutsoe, Warren county, where he administered the sacrament of confirmation to thirty-two persons. Five miles above Marthasville, Warren county, at the church of St. Ignatius, thirty were admitted to confirmation on the 6th inst. On the 8th ult. the church of St. Francis Xavier, Washington, Franklin county, was solemnly blessed by the bishop, who, on the same occasion, confirmed one hundred and two persons.—*Catholic News Letter.*

Diocess of Little Rock.—*Ordination.* On the 16th of September, the Rt. Rev. bishop Byrne, conferred the clerical tonsure and minor orders on Mr. Patrick Canavan, and porter and lector on Mr. John Whelan. On the 18th Mr. Canavan received the holy order of sub-deacon, and on the 19th, the holy order of deacon. The bishop has lately visited the stations in Jefferson county and confirmed four persons.

Diocess of Pittsburg.—On the 15th Nov. 220 persons were confirmed at St. Paul's, Pittsburg.—*P. Catholic.*

Diocess of New Orleans.—*Dedication.* The new church of the Annunciation at New Orleans, was dedicated to the worship of God, by the V. Rev. Mr. Rousselon, vicar general, on Sunday, 25th of October.—*Prop. Cath.*

Confirmation.—On the 4th of November twenty-two persons were confirmed in the parish of St. Charles.—*Ibid.*

New York Churchman.—The historical errors recently committed by this journal, in connection with the subject of the papal supremacy, will be noticed at length as soon as our space will permit.

To Correspondents and Readers.—*Berlin and Rome* has been received, as well as a very interesting series of *Letters* from a Rev. gentleman, who has been laboring for many years among the western Indians. In our next number we hope to lay before the reader a valuable collection of papers. That number, besides being printed on paper of a finer quality, will be embellished with a handsome engraving.

LITERARY NOTICES.

A Dictionary of the English Language, containing the Pronunciation, Etymology and Explanation of all Words authorized by Eminent Writers, &c. By Alexander Reid, A. M. New York: D. Appleton & Co.; Philadelphia, G. S. Appleton. Baltimore: John Murphy. 12mo. pp. 572.

This dictionary was intended by the compiler chiefly for the use of schools, and is the best we have adapted to this purpose. It embraces all the words in our language that are authorized by classical writers for ordinary use, giving at the same time their derivation and pronunciation. Appended to the dictionary is a copious vocabulary of the roots of English words, which will afford much instruction to the student. The list of Greek, Latin and Scripture proper names, at the end of the volume, will be found equally serviceable.

An excellent introduction has been prefixed to this edition of Reid's Dictionary, by Professor Reed, of the University of Pennsylvania, whose philosophical remarks and citations deserve an attentive perusal. It would be well for the purity of our language and for the cause of public morals, if these observations were more practically considered by certain conductors of the public press, whose vehicles of information, by the introduction of every species of vulgarism, tend in no small degree to corrupt the popular mind, together with the dialect which serves for the communication of its ideas. The writer has justly observed, after Milton, that it is a matter of no small importance whether the language of a people be pure or corrupt, or their daily speech be characterized by inaccuracy of expression. For, the degeneracy of a language is sure to be followed or accompanied by a corresponding degeneracy of sentiments and feelings; and hence the duty of all, as far as possible, to aim at a thorough knowledge of the vernacular tongue, and in speaking or writing it, to abstain from every form of

speech at variance with authoritative usage. We are much surprised to find that Professor Reed has overlooked a grammatical error of some moment, in the preface of the author. The fault we allude to is a want of agreement in the tenses of verbs, and has been committed in the first sentence of the fifth page, and in the first sentence of the second paragraph on the following page. The accord of tenses is not less essential to the meaning of a sentence, than is the proper use of words.

The Poetical Works of Robert Southey, L. L. D. (late Poet Laureate), collected by himself. A new edition. New York: D. Appleton & Co.; Philadelphia, George Appleton. Balt.: John Murphy. Royal 8vo. pp. 841.

This is a magnificently executed edition of Southey's poems, and comprises some metrical compositions that were never before published. The volume is also illustrated with eight fine steel engravings.

A Course of Reading for Common Schools and the lower classes of Academies, &c. By H. Mandeville, Prof. of Moral Science and Belles Lettres, in Hamilton College. New York: D. Appleton & Co. &c. Baltimore: John Murphy. 12mo. pp. 377.

The author of this work deserves much praise for the excellent plan which he has here devised, for instructing the English student in the important but much neglected art of vocal reading. The first part consists of a grammatical outline, indicating the use of letters, syllables and words; the second contains a description of all the varieties of sentences to be found in our language, followed by a numerous train of examples, by which the pupil becomes thoroughly acquainted with sentential structure; and in the third the learner is exercised in paragraphs arranged in the form of ordinary discourse. The advantages of this book over the usual courses of reading, are numerous and important. It constitutes a kind of anatomy, which unfolds to the student the various elements and resources of language; it lays the foundation of an intelligent delivery in reading and speaking, and stores the mind with principles that must greatly facilitate the task of composition.

Chrestomazia Italiana: a collection of selected pieces in Italian prose, designed as a class reading-book for beginners in the study of the Italian language. By E. Felix Foresti, L. L. D. &c. N. York: D. Appleton & Co., &c. Balt.: John Murphy. 12mo. pp. 298.

Judging from the character of the authors from whose works the materials of this compilation have been drawn, we may infer that it is in general well adapted to the object in view; but it is not, as a book of this kind should be, altogether free from matter calculated to pervert the mind of youth. The compiler has made his extracts principally from authors of the modern Italian school, because they have written, he says, "in a tone and spirit more in accordance with the opinions and taste of the present day." Among these, however, we should carefully distinguish the writer who is governed by principles of radicalism and infidelity, the enemies of religion and social order, from him who is the advocate of reform only so far as it may tend to strengthen the bonds of society and aid the influence of religious truth over the popular mind. Neither the people of this nor the people of any other country can be benefitted by the spirit which pervades the writings of such men as Mazzini. The example which he has set before his contemporaries, has been only a subject of alarm and sorrow for the friends of peace and religion in his native land, and his principles should be carefully withheld from the notice of our youth, instead of being obtruded in the school book and with the effect of authority, upon their attention.

The Opal for 1847: A pure gift for the Holydays. Edited by John Keese, with illustrations by J. G. Chapman. New York: J. C. Riker, 129 Fulton st. Balt.: J. Murphy.

We have looked over this annual for the Holydays, and were much pleased with the greater part of its contents. It is enriched by the contributions of many distinguished writers. The story of Bertha, if story it may be called, will be admired for the polish and elegance of its diction, as well the richness of its sentiment. It is from the gifted pen of Mrs. Sigourney. The illustrations are most of them designed with great boldness and talent, and are all executed with skill and care.

Jack Datchett, the Clerk: An Old Man's Tale. Baltimore: H. Colburn, 206 Baltimore st.

This is an interesting little story; its moral is unexceptionable and the interest awakened by it is well sustained throughout. The book appears to be the production of an Episcopalian. Had it been the work of a Catholic, Mr. Jack Datchett and his sister would have been recommended to a different course of spiritual reading from that which appears to have occupied their happy evenings.

Primary Lessons: being a Speller and Reader on an original plan. By Albert D. Wright, &c. New York: D. Appleton & Co., &c Baltimore: John Murphy. 18mo. pp. 144.

The school teacher will find in this primer a valuable aid in imparting the elements of reading. It is distinguished by its practical character, avoiding the use of unmeaning syllables and passing at once from the knowledge of letters to their use in familiar words.

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